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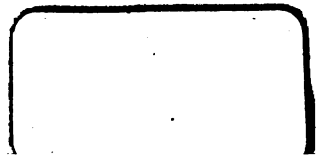

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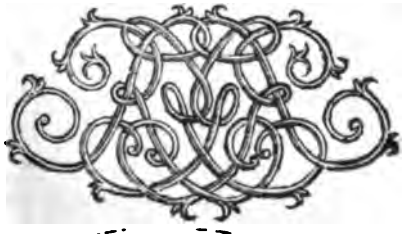
BY SEVERAL HANDS.

VOLUME XXI.



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For JULY, 1759.

The Theory of Moral Sentiments. *By* Adam Smith, *Profeſſor of Moral Philoſophy, in the Univerſity of Glaſgow.* 8vo. 6s. Millar.

OF all the various enquiries that have exerciſed the thoughts of ſpeculative men, there are ſcarce any which afford more genuine or laſting pleaſure, to perſons of a truly liberal and inquiſitive turn, than thoſe which have MAN for their object. Indeed, what can be more worthy to be ſtudied, and diſtinctly known? what can be nearer, what more important to man, than man? If we ſurvey only the human body, which is the mere ſhell and tenement of man, we ſhall find it moſt curiouſly wrought. All its parts, even thoſe of the minuteſt and fineſt texture, though crowded together in one ſmall ſyſtem, and variouſly diſpoſed and intermingled with each other, are, as to their offices and operations, preſerved diſtinct, and without the leaſt confuſion. Every member, every organ, every ſenſe, has its peculiar functions, which it diſcharges in harmony with all the reſt, and conſpires to one great end of general nutrition, health, vigour, the preſervation of life, and the due exerciſe of the ſublime mental powers. But if we take a view of the eſſential and more noble principles of the human conſtitution; if we conſider man's internal frame, and look into the make of his mind, his powers of reaſon, his moral faculties, his implanted ſocial inſtincts, and benevolent propenſions, which are the things that moſt honourably diſtinguiſh and mark out humanity,

manity, a brighter ſcene of wiſdom will open upon us, and we ſhall behold the ſtrongeſt characters, the moſt reſplendent marks of the conſummate wiſdom of the original parent mind, the eternal ſource of perfection, life, and bleſſedneſs.

Thoſe Writers, therefore, who lay our internal conſtitution open to our view, and point out the mutual connections, dependencies, and relations of the ſeveral powers, inſtincts, and propenſities of the human mind, are certainly entitled to a favourable reception from the public. In an age like the preſent, indeed, wherein literary productions are, in general, no farther regarded than as they are calculated to amuſe and entertain, ſuch Writers muſt expect to have but few Readers; and if they endeavour to introduce any new ſyſtem, the prejudices even of thoſe few, in favour of their own notions, will prevent their beſtowing any conſiderable degree of attention upon what is advanced in oppoſition to them. The Author of the work now before us, however, bids fairer for a favourable hearing than moſt other moral Writers; his language is always perſpicuous and forcible, and often elegant; his illuſtrations are beautiful and pertinent; and his manner lively and entertaining. Even the ſuperficial and careleſs Reader, though incapable of forming a juſt judgment of our Author's ſyſtem, and entering into his peculiar notions, will be pleaſed with his agreeable manner of illuſtrating his argument, by the frequent appeals he makes to fact and experience; and thoſe who are judges of the ſubject, whatever opinion they may entertain of his peculiar ſentiments, muſt, if they have any pretenſions to candor, readily allow, that he has ſupported them with a great deal of ingenuity.

The principle of Sympathy, on which he founds his ſyſtem, is an unqueſtionable principle in human nature; but whether his reaſonings upon it are juſt and ſatisfactory or not, we ſhall not take upon us to pronounce: it is ſufficient to ſay, that they are extremely ingenious and plauſible. He is, beſides, a nice and delicate obſerver of human nature; ſeems well acquainted with the ſyſtems both of antient and modern moraliſts; and poſſeſſes the happy talent of treating the moſt intricate ſubjects not only with perſpicuity but with elegance.—We now proceed to give ſome account of what he has advanced.

He ſets out with obſerving, that how ſelfiſh ſoever man may be ſuppoſed, there are evidently ſome principles in his nature, which intereſt him in the fortune of others, and render their happineſs neceſſary to him, though he derives nothing from it except the pleaſure of ſeeing it. 'Of this kind,' ſays he, 'is pity, or compaſſion, the emotion which we feel for the 'miſery of others, when we either ſee it, or are made to con-

'ceive it in a very lively manner. That we often derive ſor-
'row from the ſorrow of others, is too obvious to require any
'inſtances to prove it; for this ſentiment, like all the other
'original paſſions of human nature, is by no means confined
'to the virtuous and humane, though they perhaps may feel it
'with the moſt exquiſite ſenſibility. The greateſt ruffian, the
'moſt hardened violator of the laws of ſociety, is not altoge-
'ther without it.

'As we have no immediate experience of what other men
'feel, we can form no idea of the manner in which they are
'affected, but by conceiving what we ourſelves ſhould feel in
'the like ſituation. Though our brother is upon the rack, as
'long as we are at our eaſe, our ſenſes will never inform us
'of what he ſuffers. They never did and never can carry
'us beyond our own perſons, and it is by the imagination
'only, that we can form any conception of what are his ſen-
'ſations. Neither can that faculty help us to this any other
'way, than by repreſenting to us what would be our own, if
'we were in his caſe. It is the impreſſions of our own ſenſes
'only, not thoſe of his, which our imaginations copy. By
'the imagination we place ourſelves in his ſituation, we con-
'ceive ourſelves enduring all the ſame torments, we enter as
'it were into his body, and become in ſome meaſure him, and
'thence form ſome idea of his ſenſations, and even feel ſome-
'thing which, though weaker in degree, is not altogether un-
'like them. His agonies, when they are thus brought home
'to ourſelves, when we have thus adopted and made them our
'own, begin at laſt to affect us, and we then tremble and
'ſhudder at the thought of what he feels. For as to be in
'pain or diſtreſs of any kind excites the moſt exceſſive ſorrow,
'ſo to conceive or to imagine that we are in it, excites ſome
'degree of the ſame emotion, in proportion to the vivacity or
'dulneſs of the conception.

'That this is the ſource of our fellow-feeling for the mi-
'ſery of others, that it is by changing places in fancy with
'the ſufferer, that we come either to conceive or to be affected
'by what he feels, may be demonſtrated by many obvious
'obſervations, if it ſhould not be thought ſufficiently evident
'of itſelf. When we ſee a ſtroke aimed, and juſt ready to fall
'upon the leg or arm of another perſon, we naturally ſhrink
'and draw back our own leg, or our own arm; and when it
'does fall, we feel it in ſome meaſure, and are hurt by it as
'well as the ſufferer. The mob, when they are gazing at a
'dancer on the ſlack rope, naturally writhe and twiſt and
'balance their own bodies, as they ſee him do, and as they
'feel that they themſelves muſt do in his ſituation. Perſons

'of delicate fibres and a weak conſtitution of body, complain 'that in looking on the ſores and ulcers that are expoſed by 'beggars in the ſtreets, they are apt to feel an itching, or un-'eaſy ſenſation, in the correſpondent part of their own bodies. 'The horror which they conceive at the miſery of thoſe 'wretches, affects that particular part in themſelves more 'than any other; becauſe that horror ariſes from conceiving 'what they themſelves would ſuffer, if they really were the 'wretches whom they are looking upon, and if that particu-'lar part in themſelves was actually affected in the ſame mi-'ſerable manner. The very force of this conception is ſuffi-'cient, in their feeble frames, to produce that itching or un-'eaſy ſenſation complained of. Men of the moſt robuſt make 'obſerve, that in looking upon ſore eyes, they often feel a 'very ſenſible ſoreneſs in their own, which proceeds from the 'ſame reaſon; that organ being, in the ſtrongeſt man, more 'delicate than any other part of the body is in the weakeſt.

'Neither is it thoſe circumſtances only, which create pain 'or ſorrow, that call forth our fellow-feeling. Whatever is 'the paſſion which ariſes from any object in the perſon prin-'cipally concerned, an analagous emotion ſprings up, at the 'thought of his ſituation, in the breaſt of every attentive ſpec-'tator. Our joy for the deliverance of thoſe heroes of tragedy 'or romance, who intereſt us, is as ſincere as our grief for 'their diſtreſs; and our fellow-feeling with their miſery is 'not more real than that with their happineſs. We enter 'into their gratitude towards thoſe faithful friends who did 'not deſert them in their difficulties; and we heartily go 'along with their reſentment againſt thoſe perfidious trai-'tors who injured, abandoned, or deceived them. In every 'paſſion of which the mind of man is ſuſceptible, the emo-'tions of the by-ſtander always correſpond to what, by bring-'ing the caſe home to himſelf, he imagines ſhould be the 'ſentiments of the ſufferer.

'Pity and compaſſion are words appropriated to ſignify our 'fellow-feeling with the ſorrow of others. Sympathy, though 'its meaning was, perhaps, originally the ſame, may now, 'however, without much impropriety, be made uſe of to de-'note our fellow-feeling with any paſſion whatever.'

Whatever may be the cauſe of ſympathy, or however it may be excited, our Author goes on to obſerve, that nothing pleaſes us more, than to find in other men, a fellow-feeling with all the emotions of our own breaſts; and that we are never ſo much ſhocked, as by the appearance of the contrary. A man is mortified when, after having endeavoured to divert

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the company, he looks round and ſees that no body laughs at his jeſts but himſelf. On the contrary, the mirth of the company is highly agreeable to him, and he regards this correſpondence of their ſentiments with his own, as the greateſt applauſe.

As the perſon who is principally intereſted in any event is pleaſed with our ſympathy, and hurt by the want of it, ſo we, too, ſeem to be pleaſed when we are able to ſympathize with him, and to be hurt when we are unable to do ſo. We run not only to congratulate the ſucceſsful, but to condole with the afflicted; and the pleaſure which we find in converſing with a man whom we can entirely ſympathize with in all his paſſions, ſeems to do more than compenſate the painfulneſs of that ſorrow, with which the view of his ſituation affected us. On the contrary, it is always diſagreeable to feel that we cannot ſympathize with him, and inſtead of being pleaſed with this exemption from ſympathetic pain, it hurts us to find that we cannot ſhare his uneaſineſs.

When the original paſſions of the perſon principally concerned are in perfect concord with the ſympathetic emotions of the ſpectator, they neceſſarily appear to this laſt, juſt and proper, our Author ſays, and ſuitable to their objects; and, on the contrary, when, upon bringing the caſe home to himſelf, he finds that they do not coincide with what he feels, they neceſſarily appear to him unjuſt and improper, and unſuitable to the cauſes which excite them.

'To approve of the paſſions of another,' therefore, continues he, 'as ſuitable to their objects, is the ſame thing, as to 'obſerve that we entirely ſympathize with them; and not to 'approve of them as ſuch, is the ſame thing as to obſerve that 'we do not entirely ſympathize with them. The man who 'reſents the injuries that have been done to me, and obſerves 'that I reſent them preciſely as he does, neceſſarily approves 'of my reſentment. The man whoſe ſympathy keeps time 'to my grief, cannot but admit the reaſonableneſs of my ſorrow. He who admires the ſame poem, or the ſame picture, 'and admires them exactly as I do, muſt ſurely allow the juſtneſs of my admiration. He who laughs at the ſame joke, 'and laughs along with me, cannot well deny the propriety 'of my laughter. On the contrary, the perſon who, upon 'theſe different occaſions, either feels no ſuch emotion as that 'which I feel, or feels none that bears any proportion to 'mine, cannot avoid diſapproving my ſentiments, on account 'of their diſſonance with his own. If my animoſity goes 'beyond what the indignation of my friend can correſpond 'to; if my grief exceeds what his moſt tender compaſſion can

'go along with; if my admiration is either too high or too 'low to tally with his own; if I laugh loud and heartily at 'what he only ſmiles, or, on the contrary, only ſmile, when 'he laughs loud and heartily; in all theſe caſes, as ſoon as he 'comes from conſidering the object, to obſerve how I am 'affected by it, according as there is more or leſs diſpropor-'tion between his ſentiments and mine, I muſt incur a greater 'or leſs degree of his diſapprobation: and upon all occaſions 'his own ſentiments are the ſtandards and meaſures by which 'he judges of mine.

'To approve of another man's opinions is to adopt thoſe 'opinions, and to adopt them is to approve of them. If the 'ſame arguments which convince you, convince me likewiſe, 'I neceſſarily approve of your conviction; and if they do not, 'I neceſſarily diſapprove of it: neither can I poſſibly con-'ceive that I ſhould do the one without the other. To ap-'prove or diſapprove, therefore, of the opinions of others, is 'acknowleged by every body to mean no more than to obſerve 'their agreement or diſagreement with our own. But this is 'equally the caſe with regard to our approbation or diſappro-'bation of the ſentiments or paſſions of others.

'There are, indeed, ſome caſes in which we ſeem to ap-'prove without any ſympathy or correſpondence of ſentiments, 'and in which, conſequently, the ſentiment of approbation 'would ſeem to be different from the perception of this coin-'cidence. A little attention, however, will convince us, 'that even in theſe caſes our approbation is ultimately founded 'upon a ſympathy or correſpondence of this kind. I ſhall 'give an inſtance in things of a very frivolous nature, becauſe 'in them the judgments of mankind are leſs apt to be pervert-'ed by wrong ſyſtems. We may often approve of a jeſt, and 'think the laughter of the company quite juſt and proper, 'though we ourſelves do not laugh, becauſe, perhaps, we are 'in a grave humour, or happen to have our attention engaged 'with other objects. We have learned, however, from ex-'perience, what ſort of pleaſantry is, upon moſt occaſions, 'capable of making us laugh, and we obſerve that this is one 'of that kind. We approve, therefore, of the laughter of 'the company, and feel that it is natural and ſuitable to its 'object; becauſe, though in our preſent mood we cannot 'eaſily enter into it, we are ſenſible, that upon moſt occaſions 'we ſhould very heartily join in it.

'The ſame thing often happens with regard to all the other 'paſſions. A ſtranger paſſes by us in the ſtreet with all the 'marks of the deepeſt affliction; and we are immediately told, 'that

'that he has juſt received the news of the death of his father. 'It is impoſſible that, in this caſe, we ſhould not approve of his 'grief. Yet it may often happen, without any defect of huma-'nity on our part, that, ſo far from entering into the violence 'of his ſorrow, we ſhould ſcarce conceive the firſt movements of 'concern upon his account. Both he and his father, per-'haps, are entirely unknown to us, or we happen to be em-'ployed about other things, and do not take time to picture 'out in our imagination the different circumſtances of diſtreſs 'which muſt occur to him. We have learned, however, from 'experience, that ſuch a misfortune naturally excites ſuch a 'degree of ſorrow, and we know that if we took time to con-'ſider his ſituation fully, and in all its parts, we ſhould, with-'out doubt, moſt ſincerely ſympathize with him. It is upon 'the conſciouſneſs of this conditional ſympathy, that our ap-'probation of his ſorrow is founded, even in thoſe caſes in 'which that ſympathy does not actually take place; and the 'general rules derived from our preceding experience of what, 'upon moſt occaſions, our ſentiments would correſpond with, 'correct the impropriety of our preſent emotions.'

If we conſider all the different paſſions of human nature, our Author ſays, we ſhall find that they are regarded as decent or indecent, juſt in proportion as mankind are more or leſs diſpoſed to ſympathize with them. It is indecent to expreſs any ſtrong degree of thoſe paſſions which ariſe from a certain ſituation or diſpoſition of the body; becauſe the company, not being in the ſame diſpoſition, cannot be expected to ſympathize with them. Violent hunger, for example, though upon many occaſions not only natural, but unavoidable, is always indecent, and to eat voraciouſly is univerſally regarded as a piece of ill-manners.—It is the ſame caſe with the paſſion by which nature unites the two ſexes. Though naturally the moſt furious of all the paſſions, all ſtrong expreſſions of it are upon every occaſion indecent, even between perſons in whom its moſt compleat indulgence is acknowleged by all laws, both human and divine, to be perfectly innocent.

All the paſſions which take their origin from the body, excite either no ſympathy at all, or ſuch a degree of it, as is altogether diſproportioned to the violence of what is felt by the ſufferer: and even of the paſſions derived from the imagination, thoſe which take their origin from a peculiar turn or habit it has acquired, though they may be acknowleged to be perfectly natural, are, however, but little ſympathized with. The imaginations of mankind not having acquired that particular turn, cannot enter into them; and ſuch paſſions, though they may

be allowed to be almoſt unavoidable in ſome part of life, are always in ſome meaſure ridiculous. This is the caſe with that ſtrong attachment which naturally grows up between two perſons of different ſexes, who have long fixed their thoughts upon one another. Our imagination not having run in the ſame channel with that of the lover, we cannot enter into the eagerneſs of his emotions. If our friend has been injured, we readily ſympathize with his reſentment, and grow angry with the very perſon with whom he is angry. If he has received a benefit, we readily enter into his gratitude, and have a very high ſenſe of the merit of his benefactor. But if he is in love, though we may think his paſſion juſt as reaſonable as any of the kind, yet we never think ourſelves bound to conceive a paſſion of the ſame kind, and for the ſame perſon for whom he has conceived it. The paſſion appears to every body, but the man who feels it, entirely diſproportioned to the value of the object; and love, though it is pardoned in a certain age, becauſe we know it is natural, is always laughed at, becauſe we cannot enter into it. All ſerious and ſtrong expreſſions of it appear ridiculous to a third perſon; and if the lover is not good company to his miſtreſs, he is good company to no body elſe. He himſelf is ſenſible of this, and as long as he continues in his ſober ſenſes, endeavours to treat his own paſſion with raillery and ridicule. It is the only ſtile in which we care to hear of it, becauſe it is the only ſtile in which we ourſelves are diſpoſed to talk of it. We grow weary of the grave, pedantic, long-ſentenced love of Cowley and Propertius, who never have done with exaggerating the violence of their attachments; but the gaiety of Ovid, and the gallantry of Horace, are always agreeable.

Having ſhewn, in the firſt part of his Theory, wherein our ſenſe of the propriety or impropriety of actions conſiſts, our Author proceeds, in the ſecond, to conſider wherein conſiſts that of their good or ill deſert. The ſentiment which moſt immediately and directly prompts us to reward, he ſays, is gratitude; that which moſt immediately and directly prompts us to puniſh, is reſentment. He, therefore, muſt appear to deſerve reward, who appears to be the proper and approved object of gratitude; and he to deſerve puniſhment, who appears to be that of reſentment.

'To be the proper and approved object either of gratitude 'or reſentment,' continues he, 'can mean nothing but to be 'the object of that gratitude and of that reſentment, which 'naturally ſeems proper, and is approved of.

'But theſe, as well as all the other paſſions of human nature, ſeem proper, and are approved of, when the heart of 'every

'every impartial ſpectator entirely ſympathizes with them; 'when every indifferent by-ſtander entirely enters into, and 'goes along with them.

'He, therefore, appears to deſerve reward, who, to ſome 'perſon or perſons, is the natural object of a gratitude which 'every human heart is diſpoſed to beat time to, and thereby 'applaud: and he, on the other hand, appears to deſerve 'puniſhment, who in the ſame manner is to ſome perſon or 'perſons the natural object of a reſentment, which the breaſt 'of every reaſonable man is ready to adopt and ſympathize 'with. To us, ſurely, that action muſt appear to deſerve re-'ward, which every body who knows of it, would wiſh to 'reward, and therefore delights to ſee rewarded: and that 'action muſt as ſurely appear to deſerve puniſhment, which 'every body who hears of it is angry with, and upon that 'account rejoices to ſee puniſhed.

'1. As we ſympathize with the joy of our companions 'when in proſperity, ſo we join with them in the compla-'cency and ſatisfaction with which they naturally regard what-'ever is the cauſe of their good fortune. We enter into the 'love and affection which they conceive for it, and begin to 'love it too. We ſhould be ſorry for their ſakes if it was 'deſtroyed, or even if it was placed at too great a diſtance 'from them, and out of the reach of their care and protec-'tion, though they ſhould loſe nothing by its abſence, ex-'cept the pleaſure of ſeeing it. If it is man who has thus 'been the fortunate inſtrument of the happineſs of his bre-'thren, this is ſtill more peculiarly the caſe. When we ſee 'one man aſſiſted, protected, relieved by another, our ſym-'pathy with the joy of the perſon who receives the benefit 'ſerves only to animate our fellow-feeling with his gratitude 'towards him who beſtows it. When we look upon the per-'ſon who is the cauſe of his pleaſure, with the eyes with which 'we imagine he muſt look upon him, his benefactor ſeems to 'ſtand before us in the moſt engaging and amiable light. We 'readily therefore ſympathize with the grateful affection which 'he conceives for a perſon to whom he has been ſo much ob-'liged, and conſequently applaud the returns which he is diſ-'poſed to make for the good offices conferred upon him. As 'we entirely enter into the affection from which theſe returns 'proceed, they neceſſarily ſeem every way proper and ſuit-'able to their object.

'2. In the ſame manner, as we ſympathize with the ſor-'row of our fellow-creature, whenever we ſee his diſtreſs, ſo 'we likewiſe enter into his abhorrence and averſion for what-

'ever

'ever has given occaſion to it. Our heart, as it adopts and 'beats time to his grief, ſo is it likewiſe animated with that 'ſpirit by which he endeavours to drive away or deſtroy the 'cauſe of it. The indolent and paſſive fellow-feeling, by 'which we accompany him in his ſufferings, readily gives 'way to that more vigorous and active ſentiment by which we 'go along with him in the effort he makes, either to repel 'them, or to gratify his averſion to what has given occaſion 'to them. This is ſtill more peculiarly the caſe, when it is 'man who has cauſed them. When we ſee one man op-'preſſed or injured by another, the ſympathy which we feel 'with the diſtreſs of the ſufferer, ſeems to ſerve only to ani-'mate our fellow-feeling with his reſentment againſt the of-'fender. We are rejoiced to ſee him attack his adverſary 'in his turn, and are eager and ready to aſſiſt him, whenever 'he exerts himſelf for defence, or even for vengeance within 'a certain degree. If the injured ſhould periſh in the quarrel, 'we not only ſympathize with the real reſentment of his 'friends and relations, but with the imaginary reſentment 'which in fancy we lend to the dead, who is no longer ca-'pable of feeling that or any other human ſentiment. But 'as we put ourſelves in his ſituation, as we enter, as it were, 'into his body, and in our imaginations, in ſome meaſure, 'animate anew the deformed and mangled carcaſe of the 'ſlain, when we bring home in this manner his caſe to our 'own boſoms, we feel upon this, as upon many other occa-'ſions, an emotion which the perſon principally concerned is 'incapable of feeling, and which yet we feel by an illuſive 'ſympathy with him. The ſympathetic tears which we ſhed 'for that immenſe and irretrievable loſs, which in our fancy 'he appears to have ſuſtained, ſeems to be but a ſmall part of 'the duty which we owe him. The injury which he has 'ſuffered demands, we think, a principal part of our atten-'tion. We feel that reſentment which we imagine he ought 'to feel, and which he would feel, if in his cold and lifeleſs 'body there remained any conſciouſneſs of what paſſes upon 'earth. His blood, we think, calls aloud for vengeance. 'The very aſhes of the dead ſeem to be diſturbed at the 'thought that his injuries are to paſs unrevenged. The hor-'rors which are ſuppoſed to haunt the bed of the murderer, 'the ghoſts which ſuperſtition imagines, riſe from their 'graves to demand vengeance upon thoſe who brought them 'to an untimely end, all take their origin from this natural 'ſympathy with the imaginary reſentment of the ſlain. And 'with regard, at leaſt, to this moſt dreadful of all crimes, 'nature, antecedent to all reflections upon the utility of pu-

'niſhment,

'nishment, has in this manner ſtamped upon the human heart, 'in the ſtrongeſt and moſt indelible characters, an immediate 'and inſtinctive approbation of the ſacred and neceſſary law 'of retaliation.'

In treating farther upon this ſubject, our Author obſerves, that we do not thoroughly and heartily ſympathize with the gratitude of one man towards another, merely becauſe this other has been the cauſe of his good fortune, unleſs he has been the cauſe of it from motives which we entirely go along with. Our heart muſt adopt the principles of the agent, and go along with all the affections which influenced his conduct, before it can entirely ſympathize with, and beat time to, the gratitude of the perſon who has been benefited by his actions. If in the conduct of the benefactor there appears to have been no propriety, how beneficial ſoever its effects, it does not ſeem to demand, or neceſſarily to require, any proportionable recompence.

But when to the beneficent tendency of the action is joined the propriety of the affection from which it proceeds; when we entirely ſympathize and go along with the motives of the agent, the love which we conceive for him upon his own account, enhances and enlivens our fellow-feeling with the gratitude of thoſe who owe their proſperity to his good conduct. His actions ſeem then to demand a proportionable recompence. We then entirely enter into that gratitude which prompts to beſtow it. The benefactor ſeems then to be the proper object of reward, when we thus entirely ſympathize with, and approve of, that ſentiment which prompts to reward him. When we approve of, and go along with, the affection from which the action proceeds, we muſt neceſſarily approve of the action, and regard the perſon towards whom it is directed, as its proper and ſuitable object.

Having conſidered the origin and foundation of our judgments concerning the ſentiments and conduct of others, in the two firſt parts of his Theory, our very ingenious Author proceeds, in the third, to conſider the origin of thoſe concerning our own; after which, he goes on, in the fourth, to ſhew the *effect* of *utility* upon the ſentiment of approbation.—No qualities of the mind, the ingenious and acute Mr. Hume obſerves, are approved of as virtuous, but ſuch as are uſeful or agreeable either to the perſon himſelf or to others; and no qualities are diſapproved of as vicious, but ſuch as have a contrary tendency. Now, though nature ſeems to have ſo happily adjuſted our ſentiments of approbation and diſapprobation, to the conveniency both of the individual and of the ſociety, that after the

the ſtricteſt examination it will be found, our Author thinks, that this is univerſally the caſe, yet ſtill he affirms that it is not the view of this utility or hurtfulneſs, which is either the firſt or principal ſource of our approbation and diſapprobation. Theſe ſentiments are no doubt enhanced and enlivened by the perception of the beauty or deformity which reſults from this utility or hurtfulneſs; but ſtill, he ſays, they are originally and eſſentially different from this perception.

'For firſt of all,' continues he, 'it ſeems impoſſible that 'the approbation of virtue ſhould be a ſentiment of the ſame 'kind with that by which we approve of a convenient and 'well contrived building; or that we ſhould have no other 'reaſon for praiſing a man, than that for which we commend 'a cheſt of drawers.

'And ſecondly, it will be found, upon examination, that 'the uſefulneſs of any diſpoſition of mind is ſeldom the firſt 'ground of our approbation; and that the ſentiment of ap-'probation always involves in it a ſenſe of propriety quite 'diſtinct from the perception of utility. We may obſerve this 'with regard to all the qualities which are approved of as vir-'tuous, both thoſe which, according to this ſyſtem, are ori-'ginally valued as uſeful to ourſelves, as well as thoſe which 'are eſteemed on account of their uſefulneſs to others.

'The qualities moſt uſeful to ourſelves are firſt of all ſupe-'rior reaſon and underſtanding, by which we are capable of 'diſcerning the remote conſequences of all our actions, and of 'foreſeeing the advantage or detriment which is likely to reſult 'from them: and ſecondly, ſelf-command, by which we are 'enabled to abſtain from preſent pleaſure, or to endure preſent 'pain, in order to obtain a greater pleaſure, or to avoid a 'a greater pain, in ſome future time. In the union of thoſe 'two qualities conſiſts the virtue of prudence, of all the vir-'tues that which is moſt uſeful to the individual.

'With regard to the firſt of thoſe qualities, it has been ob-'ſerved, upon a former occaſion, that ſuperior reaſon and un-'derſtanding are originally approved of as juſt and right and 'acurate, and not merely as uſeful or advantageous. It is 'in the abſtruſer ſciences, particularly in the higher parts of 'mathematics, that the greateſt and moſt admired exertions 'of human reaſon have been diſplayed. But the utility of 'thoſe ſciences, either to the individual or to the public, is 'not very obvious, and to prove it requires a diſcuſſion which 'is not always very eaſily comprehended. It was not, there-'fore, their utility which firſt recommended them to the public

. . . . . 'admiration.

'admiration. This quality was but little inſiſted upon, till 'it became neceſſary to make ſome reply to the reproaches of 'thoſe who, having themſelves no taſte for ſuch ſublime diſ-'coveries, endeavoured to depreciate them as uſeleſs.

'That ſelf-command, in the ſame manner, by which we 'reſtrain our preſent appetites in order to gratify them more 'fully upon another occaſion, is approved of as much under 'the aſpect of propriety, as under that of utility. When we 'act in this manner, the ſentiments which influence our con-'duct ſeem exactly to coincide with thoſe of the ſpectator. 'The ſpectator does not feel the ſolicitations of our preſent 'appetites. To him the pleaſure which we are to enjoy a 'week hence, or a year hence, is juſt as intereſting as that 'which we are to enjoy this moment. When for the ſake of 'the preſent, therefore, we ſacrifice the future, our conduct 'appears to him abſurd and extravagant in the higheſt degree, 'and he cannot enter into the principles which influence it. 'On the contrary, when we abſtain from preſent pleaſure, 'in order to ſecure greater pleaſure to come, when we act as 'if the remote object intereſted us as much as that which im-'mediately preſſes upon the ſenſes, as our affections exactly 'correſpond with his own, he cannot fail to approve of our 'behaviour: and as he knows from experience how few are 'capable of this ſelf-command, he looks upon our conduct 'with a conſiderable degree of wonder and admiration. Hence 'ariſes that eminent eſteem with which all men naturally re-'gard a ſteady perſeverance in the practice of frugality, in-'duſtry, and application, though directed to no other purpoſe 'than the acquiſition of fortune. The reſolute firmneſs of 'the perſon who acts in this manner, and in order to obtain 'a great though remote advantage, not only gives up all pre-'ſent pleaſures, but endures the greateſt labour both of mind 'and body, neceſſarily commands our approbation. That 'view of his intereſt and happineſs which appears to regulate 'his conduct, exactly tallies with the idea which we naturally 'form of it. There is the moſt perfect correſpondence be-'tween his ſentiments and our own, and at the ſame time, 'from our experience of the common weakneſs of human na-'ture, it is a correſpondence which we could not reaſonably 'have expected. We not only approve, therefore, but in 'ſome meaſure admire his conduct, and think it worthy of a 'conſiderable degree of applauſe. It is the conſciouſneſs of 'this merited approbation and eſteem, which is alone capable 'of ſupporting the agent in this tenor of conduct. The plea-'ſure which we are to enjoy ten years hence intereſts us ſo 'little in compariſon with that which we may enjoy to day,

'the

'the paſſion which the firſt excites is naturally ſo weak, in 'compariſon with that violent emotion which the ſecond is 'apt to give occaſion to, that the one could never be any ba-'lance to the other, unleſs it was ſupported by the ſenſe of 'propriety, by the conſciouſneſs that we merited the eſteem 'and approbation of every body, by acting in the one way, 'and that we became the proper objects of their contempt 'and deriſion by behaving in the other.'

Our Author now goes on, in the fifth part of his Theory, to conſider the influence of cuſtom and faſhion upon the ſentiments of moral approbation and diſapprobation.—As our ſentiments concerning beauty of every kind, are ſo much influenced by cuſtom and faſhion, it cannot be expected, he ſays, that thoſe, concerning the beauty of conduct, ſhould be entirely exempted from the dominion of thoſe principles. Their influence here, however, he obſerves, ſeems to be much leſs than it is every where elſe. There is no form of external objects, perhaps, how abſurd and fantaſtical ſoever, to which cuſtom will not reconcile us, or which faſhion will not render even agreeable. But the characters and conduct of a Nero or a Claudius, are what no cuſtom will ever reconcile us to, what no faſhion will ever render agreeable; but the one will always be the object of dread and hatred, the other of ſcorn and deriſion. The principles of the imagination, upon which our ſenſe of beauty depends, are of a very nice and delicate nature, and may eaſily be altered by habit and education: but the ſentiments of moral approbation and diſapprobation, are founded on the ſtrongeſt and moſt vigorous paſſions of human nature; and though they may be ſomewhat warpt, cannot be entirely perverted.

'But though the influence of cuſtom and faſhion upon moral ſentiments, ſays he, is not altogether ſo great, it is, 'however, perfectly ſimilar to what it is every where elſe. 'When cuſtom and faſhion coincide with the natural princi-'ples of right and wrong, they heighten the delicacy of our 'ſentiments, and increaſe our abhorrence for every thing 'that approaches to evil. Thoſe who have been educated in 'what is really good company, not in what is commonly 'called ſuch, who have been accuſtomed to ſee nothing in the 'perſons whom they eſteemed and lived with, but juſtice, 'modeſty, humanity, and good order; are more ſhocked 'with whatever ſeems to be inconſiſtent with the rules which 'thoſe virtues preſcribe. Thoſe on the contrary, who have 'had the misfortune to be brought up amidſt violence, licen-'tiouſneſs, falſhood and injuſtice; loſe, though not all ſenſe

of

of the impropriety of ſuch conduct, yet all ſenſe of its dreadful enormity, and of the vengeance and puniſhment that is due to it. They have been familiarized with it from their infancy, cuſtom has rendered it habitual to them, and they are very apt to regard it as what is called the way of the world, ſomething which either may or muſt be practiſed to hinder us from being the dupes of our own integrity.

'Faſhion too, will ſometimes give reputation to a certain degree of diſorder, and on the contrary, diſcountenance qualities which deſerve eſteem. In the reign of Charles II, a degree of licentiouſneſs was deemed the characteriſtic of a liberal education. It was connected, according to the notions of thoſe times, with generoſity, ſincerity, magnanimity, loyalty, and proved that the perſon who acted in this manner, was a gentleman, and not a puritan; ſeverity of manners, and regularity of conduct, on the other hand, were altogether unfaſhionable, and were connected, in the imagination of that age, with cant, cunning, hypocriſy, and low manners. To ſuperficial minds, the vices of the great ſeem at all times agreeable. They connect them, not only with the ſplendor of fortune, but with many ſuperior virtues, which they aſcribe to their ſuperiors; with the ſpirit of freedom and independency, with frankneſs, generoſity, humanity, and politeneſs. The virtues of the inferior ranks of people, on the contrary, their parſimonious frugality, their painful induſtry, and rigid adherence to rules, ſeem to them mean and diſagreeable. They connect them, both with the meanneſs of the ſtation to which thoſe qualities commonly belong, and with many great vices, which, they ſuppoſe, uſually accompany them; ſuch as an abject, cowardly, ill-natured, lying, pilfering diſpoſition.

'The objects with which men in the different profeſſions and ſtates of life are converſant, being very different, and habituating them to very different paſſions, naturally form in them very different characters and manners. We expect in each rank and profeſſion, a degree of thoſe manners, which, experience has taught us, belong to it. But as in each ſpecies of things, we are particularly pleaſed with the middle conformation, which in every part and feature agrees moſt exactly with the general ſtandard that nature ſeems to have eſtabliſhed for things of that kind; ſo in each rank, or, if I may ſay ſo, in each ſpecies of men, we are particularly pleaſed, if they have neither too much, nor too little of the character which uſually accompanies their particular condition and ſituation. A man, we ſay, ſhould

look

'look like his trade and profeſſion; yet the pedantry of every 'profeſſion is diſagreeable. The different periods of life have, 'for the ſame reaſon, different manners aſſigned to them. 'We expect in old age, that gravity and ſedateneſs which 'its infirmities, its long experience, and its worn out ſenſi-'bility ſeem to render both natural and reſpectable; and we 'lay our account to find in youth that ſenſibility, that gaiety 'and ſprightly vivacity which experience teaches us to expect 'from the lively impreſſions that all intereſting objects are 'apt to make upon the tender and unpracticed ſenſes of that 'early period of life. Each of thoſe two ages, however, 'may eaſily have too much of the peculiarities which belong 'to it. The flirting levity of youth, and the immovable in-'ſenſibility of old age, are equally diſagreeable. The young, 'according to the common ſaying, are moſt agreeable when 'in their behaviour there is ſomething of the manners of the 'old, and the old, when they retain ſomething of the gaiety 'of the young. Either of them, however, may eaſily have 'too much of the manners of the other. The extreme 'coldneſs, and dull formality, which are pardoned in old age, 'make youth ridiculous. The levity, the careleſsneſs, and 'the vanity, which are indulged in youth, render old age 'contemptible.

'The peculiar character and manners which we are led by 'cuſtom to appropriate to each rank and profeſſion, have 'ſometimes perhaps a propriety independent of cuſtom; and 'are what we ſhould approve of for their own ſakes, if we 'took into conſideration all the different circumſtances which 'naturally affect thoſe in each different ſtate of life. The 'propriety of a perſon's behaviour, depends not upon its 'ſuitableneſs to any one circumſtance of his ſituation, but to 'all the circumſtances, which, when we bring his caſe home 'to ourſelves we feel, ſhould naturally call upon his atten-'tion. If he appears to be ſo much occupied by any one of 'them, as entirely to neglect the reſt, we diſapprove of his 'conduct, as ſomething which we cannot entirely go along 'with, becauſe not perfectly adjuſted to all the circumſtances 'of his ſituation; yet, perhaps, the emotion he expreſſes for 'the object which principally intereſts him, does not exceed 'what we ſhould entirely ſympathize with, and approve of, 'in one whoſe attention was not required by any other thing. 'A parent in private life might, upon the loſs of an only ſon, 'expreſs without blame, a degree of grief and tenderneſs, 'which would be unpardonable in a general at the head of 'an army, when glory, and the public ſafety, demanded ſo 'great a part of his attention. As different objects ought,

'upon

'upon common occaſions, to occupy the attention of men of
'different profeſſions, ſo different paſſions ought naturally to
'become habitual to them; and when we bring home to our-
'ſelves their ſituation in this particular reſpect, we muſt be
'ſenſible, that every occurrence ſhould naturally affect them
'more or leſs, according as the emotion which it excites, co-
'incides or diſagrees with the fixt habit and temper of their
'minds. We cannot expect the ſame ſenſibility to the gay
'pleaſures and amuſements of life in a clergyman which we
'lay our account with in an officer. The man, whoſe pe-
'culiar occupation it is to keep the world in mind of that
'awful futurity which awaits them, who is to anounce
'what may be the fatal conſequences of every deviation from
'the rules of duty, and who is himſelf to ſet the example of
'the moſt exact conformity, is the meſſenger of tidings,
'which cannot, in propriety, be delivered either with levity
'or indifference. His mind is continually occupied with
'what is too grand and ſolemn, to leave any room for the
'impreſſions of thoſe frivolous objects, which fill up the at-
'tention of the diſſipated and the gay. We readily feel there-
'fore, that, independent of cuſtom, there is a propriety in
'the manners which cuſtom has allotted to this profeſſion;
'and that nothing can be more ſuitable to the character of a
'clergyman, than that grave, that auſtere and abſtracted ſe-
'verity, which we are habituated to expect in his behaviour.
'Theſe reflections are ſo very obvious, that there is ſcarce
'any man ſo inconſiderate, as not, at ſome time, to have
'made them, and to have accounted to himſelf in this man-
'ner for his approbation of the uſual character of this order.

Our author concludes his performance with ſome reflections on ſyſtems of moral philoſophy. In treating of the principles of morals, he ſays, there are two queſtions to be conſidered. Firſt, wherein does virtue conſiſt? or what is the tone of temper, and tenor of conduct, which conſtitutes the excellent and praiſe-worthy character,—the character which is the natural object of eſteem, honour, and approbation? Secondly, by what power or faculty in the mind is it, that this character, whatever it be, is recommended to us? We examine the firſt queſtion, when we conſider whether virtue conſiſts in benevolence, as Dr. Hutcheſon imagines; or in acting ſuitably to the different relations we ſtand in, as Dr. Clark ſuppoſes; or in the wiſe and prudent purſuit of our own real and ſolid happineſs, as has been the opinion of others? We examine the ſecond queſtion, when we conſider, whether the virtuous character, whatever it conſiſts in, be recommended to us by ſelf-love, which makes us perceive

that this character, both in ourſelves and others, tends moſt to promote our own private intereſt; or by reaſon, which points out to us the difference between one character and another, in the ſame manner as it does that between truth and falſhood; or by a peculiar power of perception, called a moral ſenſe, which this virtuous character gratifies and pleaſes, as the contrary diſguſts and diſpleaſes it; or laſt of all, by ſome other principle in human nature, ſuch as a modification of ſympathy or the like. Our author begins with conſidering the ſyſtems which have been formed concerning the firſt of theſe queſtions, and proceeds afterwards to examine thoſe concerning the ſecond.

Thus have we given a general view of what is contained in this *Theory of moral Sentiments*, rather than a regular abſtract of what the truly ingenious author of it has advanced. We could have extended the article to a much greater length, with pleaſure to ourſelves, and entertainment to our readers; but as few perſons of real taſte will be ſatisfied with the beſt abſtract that could be given of ſuch a performance as this, what we have ſaid is fully ſufficient for our purpoſe. The laſt part of the Theory will be peculiarly agreeable to the learned reader, who will there find a clear and diſtinct view of the ſeveral ſyſtems of moral philoſophy, which have gained any conſiderable degree of reputation either in antient or modern times; with many pertinent and ingenious reflections upon them. The whole work, indeed, ſhews a delicacy of ſentiment, and acuteneſs of underſtanding, that are ſeldom to be met with; and what ought particularly to be mentioned, there is the ſtricteſt regard preſerved, throughout, to the principles of religion, ſo that the ſerious reader will find nothing that can give him any juſt ground of offence.—In a word, without any partiality to the author, he is one of the moſt elegant and agreeable writers, upon morals, that we are acquainted with.

Miſcellaneous Pieces of M. de Secondat, Baron de Monteſquieu. Tranſlated from the new edition of his works in Quarto, printed at Paris. 8vo. 5s. Wilſon *and* Durham.

TO add any eulogium to the many which have already been beſtowed on Baron Monteſquieu's works, in general, would be needleſs; and to intimate the leaſt detraction from their acknowledged merit, might be thought to ſavour of malevolence; we ſhall therefore do little more than mention

mention the titles of the ſeveral pieces contained in this volume.

The firſt is Mr. D'Alembert's eulogium on this celebrated writer; including, after the manner of the foreign academicians, the hiſtory of his life and writings. This piece is inſerted in the *Encyclopædia.*

The ſecond is, the Analyſis of the Spirit of the Laws, by M. D'Alembert. This is a judicious piece, and will be uſeful to moſt of thoſe who would peruſe the Spirit of the Laws, with entertainment or advantage.

The third, An Oration delivered by the Baron de Monteſquieu, on his admiſſion into the French Academy.

The fourth is an Eſſay on Taſte: an imperfect and unfiniſhed piece; but, in every page, it bears the ſtrongeſt marks of the maſterly hand that wrote it.

Next follow eleven new Perſian Letters; from one of which we have made an extract for the entertainment of our readers, and as a ſpecimen of the tranſlation.

LETTER CXLV.

USBEK to ***.

'A man of wit is commonly nice in his choice of compa-
'ny. He likes few people: he grows tired and dull, when
'he is with any of that vaſt number of people whom he is
'pleaſed to call bad company; it is impoſſible but he muſt
'make them at leaſt in ſome degree perceive his diſguſt: all
'theſe then become his enemies.

'Sure of pleaſing if he would, he often neglects to do it.

'He is naturally inclined to criticiſe, becauſe he perceives
'more things than others do, and is more ſtruck with them.

'He almoſt always ruins his fortune, becauſe his genius
'ſupplies him with a vaſt number of methods of doing it.

'He fails in his enterprizes, becauſe he riſks a great deal.
'His foreſight, which is always very great, makes him per-
'ceive objects which are at too vaſt a diſtance; and, beſides,
'in the infancy of a project, he is leſs ſtruck with the diffi-
'culties which attend the thing itſelf, than with thoſe expe-
'dients which he finds out, and which he draws from him-
'ſelf.

'He neglects ſmall details, upon which however, the ſuc-
'ceſs of almoſt all great affairs depends.

'The man of middling abilities, on the contrary, makes 'an advantage of every thing: he perceives clearly, that no-'thing ought to be loſt by negligence.

'The public approbation commonly attends the middling 'genius. People like to add to the one, and are delighted to 'take away from the other. While envy burſts upon the 'one, and people excuſe nothing in him; every thing is 'overlooked in the other, vanity declares for him.

'But if a man of wit has ſo many diſadvantages, what 'ſhall we ſay of the hard condition of men of learning?

'I never think of it, without recalling to my mind a letter 'of one of them to a friend of his. Here it is:

"SIR,

"I am a man buſied every night in looking through teleſ-"copes of thirty feet, at thoſe great bodies which roll over "our heads; and when I want to refreſh myſelf, I take my "ſmall microſcopes, and obſerve a little worm or a mite.

"I am not rich, and have only one chamber. I dare not "even light a fire in it, becauſe I keep my thermometer "there, and the unuſual heat would make it riſe. Laſt "winter *I thought to have died of cold*; and tho' my thermo-"meter, which was at the higheſt degree, gave me warning "that my hands were about to freeze, I did not alter my "method; and I have the comfort of being exactly informed "of the moſt inſenſible alterations of the weather all the laſt "year.

"I keep very little company; and of all the people that I "ſee, I don't know one. But there is one man at Stock-"holm, another at Leipſick, another at London, whom I "have never ſeen, and whom I ſhall certainly never ſee, "with whom I keep ſo exact a correſpondence, that I don't "allow a poſt to paſs without writing to them.

"But tho' I know no body in the neighbourhood, I bear "ſo bad a character in it, that *I'll be at laſt obliged* to change "my place of reſidence. About five years ago, I was rudely "attacked by one of my neighbours for having diſſected a "dog which, ſhe pretended, belonged to her. A butcher's "wife, who was preſent, joined her party; and while the "one loaded me with reproaches, the other threw ſtones at "me and Dr. * * who was with me, and who received a "terrible ſtroke upon the Os frontal and occipital, by which "the ſeat of his reaſon got a great ſhock.

"Since

" Since that time, whenever a dog wanders from the " ſtreet, 'tis immediately decided that it has paſſed through " my hands. A good woman, who had loſt a ſmall one, " which ſhe ſaid ſhe loved better than her children, came " t'other day and fainted in my chamber; and, becauſe ſhe " did not find her dog, carried me before a magiſtrate. I " believe I never ſhall be freed from the malice of thoſe im- " portunate women, who, with their ſhrill voices, perpe- " tually ſtun my ears with the funeral orations of all the au- " tomatons which have died theſe ten years. I am, &c."

The Temple of Gnidus is the next; and is a moſt exquiſite little piece. Love is the ſubject, but it is treated in a manner peculiar to the genius of the author, and hath no tendency, as the tranſlator juſtly obſerves, to debauch the mind or corrupt the heart.

The next piece is entitled Lyſimachus; being a ſketch of that hero's remarkable ſtory, told in his own perſon.

The above are followed by the author's celebrated defence of the ſpirit of laws; which is the laſt in this collection. As thoſe who are poſſeſſed of tranſlations of the larger works of this great writer will, doubtleſs, be glad of having a compleat ſet of all his pieces in Engliſh, they have now this deſirable opportunity; we cannot but regret, however, that the tranſlator has neither done the public nor his author juſtice; and that it has been the ſignal misfortune of, perhaps, the beſt writer in France, to fall into the hands of, poſſibly, the worſt tranſlator in England *.

* Or, peradventure, Ireland; as we are led to conjecture, from the expreſſions printed in Italics, in the extract from the Perſian letter.

The Life of Edward Earl of Clarendon, Lord High Chancellor of England, and Chancellor of the Univerſity of Oxford. Being a continuation of his Hiſtory of the Grand Rebellion, from the reſtoration to his baniſhment in 1667. *Written by Himſelf. Printed from the original manuſcripts, given to the Univerſity of Oxford by the heirs of the late Earl of Clarendon. Oxford printed.* Folio, *one Volume*, 1l. 17s. 6d. in ſheets. Small ſize, ditto, 1l. 5s. In 8vo. 3 *vols.* 1l. 1s. Small ſize, ditto, 14s. Sold by T. Payne in London.

THE reputation of the great Earl of Clarendon is ſo well known and eſtabliſhed, that his very name is ſufficient

to recommend a performance, of which he was the undoubted author.

If any thing, however, could add to the reader's prepoſſeſſion in favour of the work before us, it muſt be the ſolemn manner in which it is uſhered into the world. The original manuſcripts appear to have been ſent as a preſent to the univerſity of Oxford, and the volumes before us are publiſhed under the immediate inſpection of that learned body, from whence we have room to expect the greateſt accuracy *.

The reaſon why this production has lain ſo long concealed, appears from the title, which ſhews that his lordſhip intended it *only for the information of his children*; but the late Lord Hyde, judging that ſo faithful and authentic an account of this intereſting period of our hiſtory would be an uſeful and acceptable preſent to the public, and bearing a grateful remembrance of the place of his education, left by his will this, and the other remains of his grandfather, in the hands of truſtees, to be printed at the preſs of the univerſity of Oxford, and directed that the profits ariſing from the ſale ſhould be employed towards eſtabliſhing a riding-ſchool there; but Lord Hyde dying before his father, the then Earl of Clarendon, the property of thoſe papers never became veſted in him, and conſequently this bequeſt was void. However, the noble heireſſes of the Earl of Clarendon, out of their regard to the public, and to this ſeat of learning, were pleaſed to fulfil the kind intentions of lord Hyde, and to that end ſent this hiſtory to the univerſity, to be printed at their preſs, on condition that the profits ariſing from the publication be applied for the purpoſe above mentioned.

This work conſiſts of two parts. The firſt, in proper order, contains the Hiſtory of the Earl of Clarendon's Life, from his Birth to the Year 1660; the ſecond, which is the moſt important and intereſting part of the work, includes the Hiſtory of the Earl's Life, from the Year 1660 to 1667, from the reſtoration, to the time of his baniſhment; with the moſt memorable tranſactions of thoſe times †.

The

* It may not be improper here, however, to take notice of a ſlight inaccuracy in the title-page. When the editors tell us, that this work is *a Continuation of the Hiſtory of the* GRAND REBELLION, *from the* RESTORATION *to the Chancellor's* BANISHMENT, we muſt conclude, according to grammatical conſtruction, that the rebellion continued after the reſtoration.

† "The original manuſcript (ſay the *directions* to the univerſity) of "THE CONTINUATION OF LORD CHANCELLOR CLARENDON'S LIFE

The materials here offered to the public, contain a variety of intereſting and entertaining anecdotes, never diſcloſed before; ſeveral of which ſerve to illuſtrate many paſſages in the hiſtory of thoſe times. It muſt be obſerved, however, that a great part of theſe volumes might have been, and *ought* to have been, ſuppreſſed; as affording nothing more than a repetition of what is to be found in moſt hiſtories of England now extant; conſequently ſerving no other purpoſe than to ſwell the ſize of the work, and advance its price. The hiſtorical paſſages, where they contain no new facts or illuſtrations to countenance a diffuſe detail, ſhould have been only ſlightly mentioned, juſt for the ſake of preſerving connection.

It is not one of the leaſt advantages of the hiſtory before us, that it brings us more intimately acquainted with the character of the celebrated Clarendon. From his former productions, and the annals of the times in which he lived, moſt men have formed their opinions of this noble perſonage, and have generally agreed to diſtinguiſh him by the name of the GREAT Clarendon. To oppoſe this prepoſſeſſion in his favour, and, with impartial hand, to balance his worth with the reputation which attends his name, may ſeem an invidious attempt; but the nature of the office in which we are at preſent engaged, obliges us to acknowledge, that, conſidering all the circumſtances of his private and public character, we think the pile of panegyric, which poſterity has raiſed to his memory, greatly exceeds the demand of his merits.

As an author, no doubt, he ranks in the firſt claſs of the writers of thoſe days. His ſentiments, though ſometimes narrow, are often noble, and generally juſt. His diction is

" LIFE FROM 1660 TO 1667 INCLUSIVE is very incorrect, many " words being omitted, that muſt neceſſarily be ſupplied: but it is de- " ſired that no other alterations may be made, except in the ortho- " graphy, or where literal, or grammatical errors require it, or where " little inaccuracies may have eſcaped the attention of the Author. " The work muſt be printed entire, as it now ſtands, no part of it " left out, not an abſtract, nor a reference omitted."

' Theſe directions,' add the Editors, ' have been punctually ob- ' ſerved. The ſecond part is printed from his Lordſhip's manuſcripts ' entire, without any omiſſion, or variation, except as above. And ' with regard to the firſt part, the extract ſent to us has been carefully ' compared with the original manuſcript itſelf, and found to agree: ' ſo that the whole here offered to the public is the genuine work of ' the Lord Chancellor Clarendon. And both theſe valuable original ' manuſcripts are given to the univerſity by our noble benefactreſſes, ' to be depoſited in the public library.'

manly and copious, though his ſtile, upon the whole, is tedious, and embarraſſed with parentheſes, according to the faſhion of the time he wrote in. But as a man, he appears to have been more of a prudent and cautious turn, than of a truly great and generous diſpoſition. We find in his conduct abundance of complacent accommodation, and worldly diſcretion, but not much real diſintereſtedneſs, or genuine patriotiſm. In ſhort, to uſe the words of his own confeſſion, he lived rather *cautè* than *caſtè*.

Poſſibly the chancellor owes ſome degree of the extraordinary fame he has acquired, to the baſeneſs of thoſe wretches, who, by their infamy, having advanced themſelves to the head of affairs, employed the power they had ſo ſcandalouſly obtained, to perſecute him undeſervedly, and with all the moſt illegal and inhuman circumſtances of oppreſſion. Our abhorrence of his enemies, aggravates our commiſeration for his unmerited ſufferings: and when we perceive an object ill treated, in whom we can diſcern no flagrant failings, we make inſenſible advances, from pity, to love and admiration.

But was Clarendon really the great man which his admirers proclaim him? We muſt conſider that he is his own biographer, and that with the moſt ſincere reſolution to be impartial, it was natural for him to put the beſt gloſs on his own character: yet even his own account of his conduct does not juſtify the extravagant encomiums of his panegyriſts. It is true, he vaunts much of his diſintereſtedneſs, in refuſing a conſiderable offer of crown lands; but at the ſame time he gives the following reaſon, among others, for his refuſal—'That no one particular ſubject could bear the envy 'of ſuch an alienation of crown-lands to himſelf, at the be'ginning of the king's reign.' From the ſame principle of prudence likewiſe, he for a long time refuſed many perſonal honours which the king would have conferred upon him. He had no objection to the grants, but the time in which they were offered was inconvenient to him. Where is the merit of refuſing what he did not think it ſafe or convenient to accept? Tho' his refuſal may ſhew his good ſenſe and prudence, it is no proof of his diſintereſtedneſs. It is obſervable that he does not abſolutely refuſe his majeſty's bounty of crown-lands, but declines it till better times ſhould countenance his acceptance: yet we find that he afterwards accepted of 25,200l. from Ireland, when the ſtate was rather in a worſe than better condition; though by accident he received only part of the donation. But this, in compariſon of a grant of crown-lands, was a ſecret gift; and if known, would be much

much ſooner forgotten than land, which always remains as an object of envy and jealouſy.

With regard to his patriotiſm, it certainly was not of that liberal and comprehenſive nature, which deſerves the applauſe of poſterity. He appears to have been more tenacious in points of form, than in matters of ſubſtance. That he was not a zealous friend to public liberty, appears by his oppoſition to the *bill for inſpecting public accounts*; by his advice to the King to forbid all perſons reſorting to coffee-houſes—or to employ ſpies, who might betray their converſation; by his indecent treatment of the houſe of commons on all occaſions; and by the council which he gave to the king and the lords, to reſtrain the privileges of the commons, which he calls encroachments.

Perhaps the truth is, that the chancellor did not know what were the privileges of that body. It may be preſumed, from his own words, that he was a man of confined reading in the law, and very little verſed in antiquity. He tells us himſelf, that he was, by the intereſt of his friends, in the very early part of his life, introduced into great practice; and he frankly acknowledges, that he had neither opportunity nor inclination for ſevere ſtudy in his profeſſion. This may account for his high notions of prerogative. He thought thoſe exertions of power which had been exerciſed in the late reigns, were lawful, becauſe they had paſſed with little interruption till his time; and therefore he deemed all oppoſition to them, unwarrantable encroachment. Perhaps too his perſonal friendſhip for, and attachment to, the royal family, might ſerve to prejudice him ſo extravagantly in favour of prerogative. He had been, while very young, ſought after and diſtinguiſhed by Charles I. in a very particular manner. Love and gratitude biaſſed his judgment in favour of his royal maſter, who, though at beſt an indiſcreet prince, was not altogether an unworthy man. The chancellor's acquieſcence in ſovereign pleaſure, in the beginning of the conteſt between the king and people, having procured him ſuch diſtinction, it is no wonder that he became an advocate for the extravagant meaſures which his maſter afterwards purſued: neither is it matter of ſurprize, that, when the king fell a ſacrifice to his arbitrary principles, he ſhould transfer his inordinate zeal and affection to his ſucceſſor, in whoſe ſervice he at that time remained, in the higheſt honour and confidence.

But had he attentively ſtudied, and impartially examined, the antient hiſtory of this kingdom, he would have found that the privileges which the commons claimed, and which occaſioned the rupture between them and the crown, were

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no more than their conſtitutional rights, to which they were juſtly entitled, and which, to preſerve the model of the conſtitution entire, they muſt neceſſarily enjoy. It is true, that in proſecuting the recovery of theſe rights, they committed many imprudent, with ſome unjuſt and illegal actions, reſpecting their fellow ſubjects; and that in the end they extended their privileges to uſurpation over the other eſtates of the kingdom: but admitting theſe charges in their utmoſt extent, yet their indiſcretion and injuſtice afford no arguments againſt their rights. It was reaſonable and proper to reſtrain their exceſſes, but not to curtail their lawful privileges, which, the public having an intereſt in them, could not be forfeited by their abuſes.

Though the chancellor, however, may be excuſable where he appears to have acted from a wrong biaſs of judgment, yet he is unpardonable in ſome inſtances, where he ſeems to have erred with his eyes open. Of this nature is his conduct with regard to the ſale of Dunkirk. He profeſſes to have been extremely averſe to that meaſure, in a conference with the lord treaſurer on that ſubject; but when it was debated before the ſecret committee, though he does no where declare himſelf ſatisfied with the reaſons given for parting with it, yet we do not find that he ſaid a word in oppoſition to the ſale. Neither, when it was afterwards diſcuſſed before the privy council, does it appear that he uttered a ſyllable againſt it: on the contrary he tells us, that the Earl of St. Alban's was the only man who oppoſed it; and that his oppoſition did not proceed from public conſiderations. A ſhameful unanimity, in favour of ſuch a ſcandalous propoſal * !

The chancellor is likewiſe altogether inexcuſable, in having affixed the great ſeal to the grant appointing Lord Aſhley treaſurer of the prize-money, and exempting him from accounting into the Exchequer: a grant, which, from the chancellor's own confeſſion, was without precedent; in many particulars not only deſtructive to the king's ſervice, but to the rights of other men; and laſtly, ſubverſive of the law of the land, which makes all receivers of the revenue accountable in the Exchequer. After theſe ſtrong and juſt objections of his own creating, with what grace could he ſuffer ſuch a grant to paſs the ſeal; and to what end can he plead the king's poſitive order for that purpoſe? Can ſovereign commands countenance ſupreme injuſtice? Ought he not ra-

* It appears alſo, from the evidence of the Count D'Eſtrades, who negotiated that buſineſs here, that Lord Clarendon was the moſt active man in it, and made a great merit of his ſervices, in that reſpect, to the French king.

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ther to have acted like one of his late ſucceſſors, of glorious memory, who nobly refuſed to obey the royal mandate, in oppoſition to his conſcience, and the law of the land? Had Clarendon been deprived of the ſeal on account of ſuch a refuſal, he would then have loſt it glorioufly, and prevented the diſgrace which enſued.

In the courſe of this article we may have occaſion to enlarge further on ſuch particulars. We only mention them ſlightly for the preſent, to warrant the free cenſure which we have paſſed on ſo celebrated, and, in many circumſtances, ſo reſpectable a character. We do not endeavour to depreciate, nor preſume to determine his real worth: we only mean, by producing inconteſtible facts againſt indiſcriminate panegyric, to enable the reader to decide with juſtice. That the chancellor had great abilities, and practiſed many amiable, uſeful, and exemplary virtues, is not to be denied; but we cannot diſcover in him that conſiſtency of conduct, that noble and conſcientious pertinacity, which conſtitutes the truly great and magnanimous character. But to proceed to the hiſtory.

Edward Hyde, afterwards Earl of Clarendon, was born at Dinton in the county of Wilts, in the houſe of his father, who was Henry Hyde, the third ſon of Laurence Hyde, whoſe pedigree is traced from beyond the conqueſt. Edward, being a younger brother, was ſent to Oxford, in expectation of being choſen Demy of Magdalen-College: but Henry, his elder brother, dying, and his father having then no other ſon, changed his former inclination, and reſolved to ſend Edward to the Inns of Court. He was accordingly entered in the Middle Temple, and ſoon after took the degree of batchelor of arts, and then left the univerſity, as he ſays, *rather with the opinion of a young man of parts and pregnancy of wit, than that he had improved it much by induſtry.*

In a ſhort time he married the daughter of Sir George Ayliffe, who died in leſs than ſix months, leaving him inconſolable for her loſs. After a widowhood of three years, however, he married the daughter of Sir Thomas Ayleſbury, Bart. maſter of the requeſts to the king, by whom he had many children. He now began to apply himſelf ſeriouſly to his profeſſion, in which he met with uncommon ſucceſs, quickly acquiring the moſt extenſive practice: and by means of a ſuit, wherein he was of council with ſome merchants in relation to cuſtom-houſe duties, he gained an introduction to archbiſhop Laud, which was the foundation of his future greatneſs.

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His application to the law, however, did not hinder him from indulging in ſocial recreation, in which he greatly delighted. His companions, in the hours of feſtivity, were Ben. Johnſon, John Selden, Charles Cotton, John Vaughan, Sir Kenelm Digby, Thomas May, and Thomas Carew. But his more intimate friends were Sir Lucius Carey, eldeſt ſon to the Lord Viſcount Falkland, Lord Deputy of Ireland; Sir Francis Wenman of Oxfordſhire; Sidney Godolphin of Godolphin in Cornwall; Edmund Waller of Beaconsfield; Dr. Gilbert Sheldon; Dr. George Morley; Dr. John Earles; Mr. John Hales of Eton; and Mr. William Chillingworth.

He has characterized all theſe eminent perſonages with that peculiar ſtrength and ſpirit, which, in the opinion of many, conſtitutes the chief excellence of his compoſition. As we have not room to preſent the reader with the picture of each as here drawn from the life, we muſt be content to exhibit ſuch as we deem moſt obſervable among this diſtinguiſhed groupe; beginning with Ben. Johnſon.

'Ben Johnſon's name can never be forgotten, having by 'his very good learning, and the ſeverity of his nature and 'manners, very much reformed the ſtage; and indeed the 'Engliſh poetry itſelf. His natural advantages were judg-'ment to order and govern fancy, rather than exceſs of fancy, 'his productions being ſlow and upon deliberation, yet then 'abounding with great wit and fancy, and will live accord-'ingly; and ſurely as he did exceedingly exalt the Engliſh 'language in eloquence, propriety, and maſculine expreſ-'ſions; ſo he was the beſt judge of, and fitteſt to preſcribe 'rules to poetry and poets, of any man who had lived with, 'or before him, or ſince: if Mr. Cowley had not made a 'flight beyond all men, with that modeſty yet, to aſcribe 'much of this, to the example and learning of Ben. Johnſon. 'His converſation was very good, and with the men of moſt 'note; and he had for many years an extraordinary kindneſs 'for Mr. Hyde, till he found he betook himſelf to buſineſs, 'which he believed ought never to be preferred before his 'company. He lived to be very old, and till the palſy made 'a deep impreſſion upon his body, and his mind.

'Mr. Selden was a perſon, whom no character can flatter, 'or tranſmit in any expreſſions equal to his merit and virtue. 'He was of ſo ſtupendous learning in all kinds, and in all 'languages (as may appear in his excellent and tranſcendent 'writings) that a man would have thought he had been en-'tirely converſant amongſt books, and had never ſpent an

'hour

'hour but in reading and writing; yet his humanity, courteſy, and affability was ſuch, that he would have been thought to have been bred in the beſt courts, but that his good nature, charity, and delight in doing good, and in communicating all he knew, exceeded that breeding. His ſtile in all his writings ſeems harſh and ſometimes obſcure; which is not wholly to be imputed to the abſtruſe ſubject of which he commonly treated, out of the paths trod by other men; but to a little undervaluing the beauty of a ſtile, and too much propenſity to the language of antiquity; but in his converſation he was the moſt clear diſcourſer, and had the beſt faculty in making hard things eaſy, and preſenting them to the underſtanding, of any man that hath been known. Mr. Hyde was wont to ſay, that he valued himſelf upon nothing more than upon having had Mr. Selden's acquaintance from the time he was very young; and held it with great delight as long as they were ſuffered to continue together in London; and he was very much troubled always when he heard him blamed, cenſured, and reproached, for ſtaying in London, and in the parliament, after they were in rebellion, and in the worſt times, which his age obliged him to do; and how wicked ſoever the actions were, which were every day done, he was confident he had not given his conſent to them; but would have hindered them if he could, with his own ſafety, to which he was always enough indulgent. If he had ſome infirmities with other men, they were weighed down with wonderful and prodigious abilities and excellencies in the other ſcale.'

'Sir Kenelm Digby was a perſon very eminent and notorious throughout the whole courſe of his life, from his cradle to his grave; of an ancient family and noble extraction; and inherited a fair and plentiful fortune, notwithſtanding the attainder of his father. He was a man of a very extraordinary perſon and preſence, which drew the eyes of all men upon him, which were more fixed by a wonderful graceful behaviour, a flowing courteſy and civility, and ſuch a volubility of language, as ſurprized and delighted; and though in another man it might have appeared to have ſomewhat of affectation, it was marvelous graceful in him, and ſeemed natural to his ſize, and mould of his perſon, to the gravity of his motion, and the tune of his voice and delivery. He had a fair reputation in arms, of which he gave an early teſtimony in his youth, in ſome encounters in Spain, and Italy, and afterwards in an action in the Mediterranean ſea, where he had the command of a ſquadron of ſhips of war, ſet out at his own charge under the king's

'commiſſion;

'commiſſion; with which, upon an injury received, or ap-
'prehended from the Venetians, he encountered their whole
'fleet, killed many of their men, and ſunk one of their ga-
'leaſſes; which in that drowſy and unactive time, was
'looked upon with a general eſtimation, though the crown
'diſavowed it. In a word, he had all the advantages that
'nature, and art, and an excellent education could give
'him; which, with a great confidence and preſentneſs of
'mind, buoyed him up againſt all thoſe prejudices, and diſ-
'advantages, (as the attainder, and execution of his father,
'for a crime of the higheſt nature; his own marriage with a
'lady, though of an extraordinary beauty, of as extraordi-
'nary a fame; his changing, and re-changing his religion;
'and ſome perſonal vices, and licenſes in his life) which
'would have ſuppreſſed and ſunk any other man, but never
'clouded or eclipſed him, from appearing in the beſt places,
'and the beſt company, and with the beſt eſtimation and ſa-
'tisfaction.

'Thomas May was the eldeſt ſon of his father, a knight,
'and born to a fortune, if his father had not ſpent it; ſo
'that he had only an annuity left him, not proportionable to
'a liberal education; yet ſince his fortune could not raiſe his
'mind, he brought his mind down to his fortune, by a great
'modeſty and humility in his nature, which was not affected,
'but very well became an imperfection in his ſpeech, which
'was a great mortification to him, and kept him from enter-
'ing upon any diſcourſe but in the company of his very
'friends. His parts of nature, and art were very good, as
'appears by his tranſlation of Lucan (none of the eaſieſt
'work of that kind) and more by his ſupplement to Lucan,
'which being entirely his own, for the learning, the wit,
'and the language, may be well looked upon as one of the beſt
'epic poems in the Engliſh language. He writ ſome other
'commendable pieces, of the reign of ſome of our kings. He
'was cheriſhed by many perſons of honour, and very accepta-
'ble in all places; yet (to ſhew that pride and envy have
'their influences upon the narroweſt minds, and which have
'the greateſt ſemblance of humility) though he had received
'much countenance, and a very conſiderable donative from
'the king; upon his majeſty's refuſing to give him a ſmall
'penſion, which he had deſigned and promiſed to another very
'ingenious perſon, whoſe qualities he thought inferior to his
'own; he fell from his duty, and all his former friends; and
'proſtituted himſelf to the vile office of celebrating the infa-
'mous acts of thoſe who were in rebellion againſt the king;
'which he did ſo meanly, that he ſeemed to all men to have
'loſt

'loſt his wits, when he left his honeſty; and ſo ſhortly after, 'died miſerable and neglected; and deſerves to be forgotten.

'Edmund Waller was born to a very fair eſtate, by the 'parſimony, or frugality, of a wiſe father and mother; and 'he thought it ſo commendable an advantage, that he reſolved 'to improve it with his utmoſt care, upon which in his na-'ture he was too much intent; and in order to that, he was 'ſo much reſerved and retired, that he was ſcarce ever heard 'of, till by his addreſs and dexterity he had gotten a very 'rich wife in the city, againſt all the recommendation, and 'countenance, and authority of the court, which was tho-'roughly engaged on the behalf of Mr. Crofts; and which 'uſed to be ſucceſsful in that age, againſt any oppoſition. 'He had the good fortune to have an alliance and friendſhip 'with Dr. Morley, who had aſſiſted, and inſtructed him in 'the reading many good books, to which his natural parts 'and promptitude inclined him; eſpecially the poets; and at 'the age when other men uſed to give over writing verſes '(for he was near thirty years of age, when he firſt engaged 'himſelf in that exerciſe, at leaſt, that he was known to do 'ſo) he ſurprized the town with two or three pieces of that 'kind; as if a tenth muſe had been newly born, to cheriſh 'drooping poetry. The doctor at that time brought him 'into that company, which was moſt celebrated for good 'converſation; where he was received, and eſteemed, with 'great applauſe, and reſpect. He was a very pleaſant diſ-'courſer, in earneſt, and in jeſt, and therefore very grateful 'to all kind of company, where he was not the leſs eſteemed 'for being very rich.

'He had been even nurſed in parliaments, where he ſate 'when he was very young; and ſo when they were reſumed 'again (after a long intermiſſion) he appeared in thoſe aſſem-'blies with great advantage; having a graceful way of ſpeak-'ing, and by thinking much upon ſeveral arguments (which 'his temper and complexion, that had much of melancho-'lick, inclined him to) he ſeemed often to ſpeak upon the 'ſudden, when the occaſion had only adminiſtred the oppor-'tunity of ſaying, what he had thoroughly conſidered, which 'gave a great luſtre to all he ſaid; which yet was rather of 'delight, than weight. There needs no more be ſaid to ex-'tol the excellence and power of his wit, and pleaſantneſs of 'his converſation, than that it was of magnitude enough, to 'cover a world of very great faults; that is, ſo to cover them, 'that they were not taken notice of to his reproach; viz. a 'narrowneſs in his nature to the loweſt degree; an abject-'neſs, and want of courage to ſupport him in any virtuous un-

'dertaking;

'dertaking; an inſinuation, and ſervile flattery to the height, 'the vaineſt, and moſt imperious nature could be contented 'with; that it preſerved and won his life from thoſe, who 'were moſt reſolved to take it; and in an occaſion in which 'he ought to have been ambitious to have loſt it; and then 'preſerved him again, from the reproach and contempt that 'was due to him, for ſo preſerving it, and for vindicating it 'at ſuch a price; that it had power to reconcile him to thoſe 'whom he had moſt offended and provoked; and continued 'to his age with that rare felicity, that his company was ac-'ceptable, where his ſpirit was odious; and he was at leaſt 'pitied, where he was moſt deteſted.'

'Mr. Chillingworth was a man of ſo great a ſubtilty of 'underſtanding, and ſo rare a temper in debate; that as 'it was impoſſible to provoke him into any paſſion, ſo 'it was very difficult to keep a man's ſelf from being a little 'diſcompoſed by his ſharpneſs, and quickneſs of argument, 'and inſtances, in which he had a rare facility, and a great 'advantage over all the men I ever knew. He had ſpent all 'his younger time in diſputation; and had arrived to ſo great 'a maſtery, as he was inferior to no man in thoſe ſkirmiſhes; 'but he had, with his notable perfection in this exerciſe, con-'tracted ſuch an irreſolution, and habit of doubting, that by 'degrees he grew confident of nothing, and a ſceptick at leaſt, 'in the greateſt myſteries of faith.

'This made him from firſt wavering in religion, and in-'dulging to ſcruples, to reconcile himſelf too ſoon, and too 'eaſily to the church of Rome; and carrying ſtill his own in-'quiſitiveneſs about him, without any reſignation to their au-'thority (which is the only temper can make that church ſure 'of its proſelytes) having made a journey to St. Omers, pure-'ly to perfect his converſion, by the converſation of thoſe 'who had the greateſt name, he found as little ſatisfaction 'there; and returned with as much haſte from them; with 'a belief that an entire exemption from error, was neither 'inherent in, nor neceſſary to any church: which occaſioned 'that war, which was carried on by the jeſuits with ſo great 'aſperity, and reproaches againſt him, and in which he de-'fended himſelf, by ſuch an admirable eloquence of language, 'and clear, and incomparable power of reaſon, that he not 'only made them appear unequal adverſaries, but carried the 'war into their own quarters; and made the pope's infalli-'bility to be as much ſhaken, and declined by their own 'doctors (and as great an acrimony amongſt themſelves upon 'that ſubject) and to be at leaſt as much doubted, as in the

'ſchools

'reformed or proteſtant; and forced them ſince, to defend and 'maintain thoſe unhappy controverſies in religion, with arms 'and weapons of another nature, than were uſed, or known 'in the church of Rome, when Bellarmine died; and which 'probably will in time undermine the very foundation that 'ſupports it.

'Such a levity, and propenſity to change, is commonly at-'tended with great infirmities in, and no leſs reproach, and 'prejudice to the perſon; but the ſincerity of his heart was ſo 'conſpicuous, and without the leaſt temptation of any cor-'rupt end; and the innocence, and candour in his nature ſo 'evident, and without any perverſeneſs; that all who knew 'him, clearly diſcerned, that all thoſe reſtleſs motions and 'fluctuations, proceeded only from the warmth and jealouſy 'of his own thoughts, in a too nice inquiſition for truth. 'Neither the books of the adverſary, nor any of their perſons, 'though he was acquainted with the beſt of both, had ever 'made great impreſſion upon him; all his doubts grew out of 'himſelf, when he aſſiſted his ſcruples with all the ſtrength of 'his own reaſon, and was then too hard for himſelf; but 'finding as little quiet and repoſe in thoſe victories, he 'quickly recovered, by a new appeal to his own judgment; 'ſo that he was in truth, upon the matter, in all his ſallies, 'and retreats, his own convert; though he was not ſo totally 'diveſted of all thoughts of this world, but that when he was 'ready for it, he admitted ſome great and conſiderable church-'men, to be ſharers with him in his public converſion.

'Whilſt he was in perplexity, or rather ſome paſſionate diſ-'inclination to the religion he had been educated in, he had 'the misfortune to have much acquaintance with one Mr. 'Lugar, a miniſter of that church; a man of a competency 'of learning, in thoſe points moſt controverted with the Ro-'maniſts, but of no acute parts of wit, or judgment; and 'wrought ſo far upon him, by weakening, and enervating 'thoſe arguments, by which he found he was governed (as 'he had all the logick, and all the rhetoric, that was neceſ-'ſary to perſuade very powerfully men of the greateſt talents) 'that the poor man, not able to live long in doubt, too haſtily 'deſerted his own church, and betook himſelf to the Roman; 'nor could all the arguments, and reaſons of Mr. Chilling-'worth make him pauſe in the expedition he was uſing; or 'reduce him from that church after he had given himſelf to 'it; but he had always a great animoſity againſt him, for 'having (as he ſaid) unkindly betrayed him, and carried him 'into another religion, and there left him. So unfit are ſome

'conſtitutions to be troubled with doubts, after they are once 'fixed.

'He did really believe all war to be unlawful; and did not 'think that the parliament (whoſe proceedings he perfectly 'abhorred) did in truth intend to involve the nation in a civil 'war, till after the battle of Edgehill; and then he thought 'any expedient, or ſtratagem that was like to put a ſpeedy 'end to it, to be the moſt commendable: and ſo having too ma-'thematically conceived an engine, that ſhould move ſo 'lightly, as to be a breaſtwork in all encounters, and aſſaults 'in the field; he carried it, to make the experiment, into 'that part of his majeſty's army, which was only in that 'winter ſeaſon in the field, under the command of the Lord 'Hopton, in Hampſhire, upon the borders of Suſſex; where 'he was ſhut up in the caſtle of Arundel; which was forced, 'after a ſhort, ſharp ſiege, to yield for want of victual; and 'poor Mr. Chillingworth with it, falling into the rebels 'hands; and being moſt barbarouſly treated by them, eſpe-'cially by that clergy which followed them; and being broken 'with ſickneſs, contracted by the ill accommodation, and 'want of meat, and fire during the ſiege, which was in a ter-'rible ſeaſon of froſt and ſnow, he died ſhortly after in pri-'ſon. He was a man of excellent parts, and of a chearful 'diſpoſition; void of all kind of vice, and endued with many 'notable virtues; of a very public heart, and an indefatiga-'ble deſire to do good; his only unhappineſs proceeded from 'his ſleeping too little, and thinking too much; which ſome-'times threw him into violent fevers.'

Mr. Hyde's acquaintance among perſons of his own profeſſion, were Mr. Lane, Mr. Geoffrey Palmer, Mr. John Maynard, and Bulſtrode Whitlock.

His great talents, and the reputation he had acquired, ſoon procured him a ſeat in the houſe of commons. Being choſen for two places, for the borough of Wotton-Baſſet in Wilts, and the borough of Shafteſbury in Dorſetſhire, he choſe to ſerve for the former. From the beginning of the parliament, he had laid aſide his gown, and conſequently his practice; giving himſelf up entirely to public buſineſs. Of his conduct in the houſe we ſhall take occaſion to enlarge hereafter.

[To be continued.]

Moral

Moral and Political Dialogues: being the Subſtance of ſeveral Converſations between divers eminent Perſons of the paſt and preſent Age; digeſted by the parties themſelves, and now firſt publiſhed from the original manuſcripts. With critical and explanatory notes by the Editor. 8vo. 5s. Millar, &c.

THE method of writing by way of dialogue, is, perhaps, if well managed, of all others, beſt calculated to illuſtrate truth, obviate objections, and enforce conviction. Tedious didactic diſcourſes, where the Author himſelf is the only ſpeaker, are apt to tire and diſguſt Readers of lively conception, and impatient tempers. As they go on, doubts ariſe in their minds, and they ſtart objections, of which they are eager to obtain a ſolution before they proceed further in the argument. Their eagerneſs anticipates concluſions, and a long chain of reaſoning only diſtracts their attention, and bewilders their ideas.

But the way of dialogue, favours the impetuoſity of theſe volatile ſtudents. The frequent interruptions from alternate ſpeakers, relieve them from the drudgery of too cloſe an attention, without breaking in upon the connection. In theſe frequent pauſes likewiſe, they have the ſatisfaction to find objections urged and anſwered progreſſively: and the appearance of controverſy helps to enliven the ſubject.

Theſe colloquial compoſitions, however, are attended with great difficulty, and ſome danger. It is no eaſy taſk to preſerve the familiar ſtile of dialogue, without dropping into the trite and common turns of converſation. It often happens, that many queſtions and anſwers occur, which only ſerve to fill up ſpace, and which are extremely irkſome to thoſe who regard matter more than words.

It is to be apprehended likewiſe that, by ill management, Authors may ſometimes prove the direct contrary to what they intend to demonſtrate. By placing objections in a very forcible light, and not being happy in removing them by a clear and ſuitable reply, they may make ill impreſſions on the Reader's mind, not eaſily to be effaced. Firſt impreſſions are difficult to be taken off, and it has been the caſe with many colloquial Writers, either to prove nothing, or conclude againſt their own intentions.

It is, perhaps, owing to the obvious difficulty attending it, that ſo few have attempted this manner of writing. The greateſt among the antients who have adopted it, even Plato and Cicero themſelves, had no reaſon to boaſt of their ſuc-

ceſs: at beſt, they leave the matter in diſpute wholly undecided, or imperfectly determined; and ſometimes embarraſs the ſubject with additional doubts and perplexities. Neither have the few moderns who have copied them, been, in this reſpect, more fortunate: and we muſt freely acknowlege, that the Writer of the Dialogues before us, though evidently a man of learning and diſtinguiſhed talents, does not appear to ſuch an advantage as might be expected: and that, in the *preface* particularly, he ſinks greatly beneath himſelf.

The ſubjects he has choſen to diſcuſs in ſix dialogues have been ſo often agitated, that there is little room for new or ſtriking obſervations: yet the dialogues on the conſtitution of the Engliſh government, afford ſome freſh lights, and place the points of controverſy, though not in a new, yet in a more clear and diſtinct point of view, than any in which that ſubject has been hitherto examined. The Writer has in general been happy in the choice of the perſons who are ſuppoſed to diſpute together; though it muſt be confeſſed, that he makes ſome of them maintain propoſitions, and talk in a ſtile totally inconſiſtent with their known and eſtabliſhed characters, for which he occaſionally and ingeniouſly apologizes in the notes.

The firſt dialogue is between Dr. Henry More, and Edmund Waller, Eſq; on ſincerity in the commerce of the world. The Writer very judiciouſly makes Mr. Waller perſonate the character of a pliant Ariſtippus. If his cotemporaries have done him juſtice, he was, indeed, a pattern of inſincerity and perfidy: a moſt ſervile adulator, and abject hypocrite. With regard to the merits of the point in diſpute, nothing is concluded. On the contrary, after Mr. Waller has made an artful panegyric on treachery, the Doctor, preparing to reply in favour of philoſophy and morality, is haſtily interrupted by his adverſary, who will not ſuffer him to proceed; but, with an air of triumph, adjourns the debate till they get within doors: where, by the bye, the Reader is not ſuffered to attend them. So that after having collected all that can be advanced in behalf of time-ſerving, and inſincerity, the diſpute cloſes without any arguments to wipe off the foul impreſſions which ſuch doctrine may have imprinted. A fine leſſon this for a weak apprehenſion!

The ſecond, on retirement, paſſes between Mr. Abraham Cowley, and the Reverend Mr. Thomas Sprat. In this debate, the Poet indulges his fancy in a rapturous and enthuſiaſtic deſcription of retirement and rural felicity: but in this ſtrain of perfect enthuſiaſm, ſays Mr. Sprat, I broke in upon him by aſking, 'Whether this was what he called debating 'the

'the matter calmly with me. Surely, ſaid I, this is poetry, 'or ſomething ſtill more extravagant. You cannot think I 'come prepared to encounter you in this way. I own my- 'ſelf no match for you at theſe weapons, which, indeed, are 'too fine for my handling, and very unſuitable to my purpoſe, 'if they were not. The point is not, which of us can ſay 'the handſomeſt things, but the trueſt, on either ſide of the 'queſtion. It is, as you ſaid, plain argument, and not rhe- 'torical flouriſhes, much leſs poetical raptures, that muſt de- 'cide the matter in debate. Not but a great deal might be 'ſaid on my ſide, and, it may be, with more colour of truth, 'had I the command of an eloquence proper to ſet it off. I 'might aſk in my turn, "Where is the mighty charm that 'draws you to this inglorious ſolitude, from the duties of 'buſineſs and converſation, from the proper end and employ- 'ment of man? How comes it to paſs, that this ſtillneſs of 'a country landſcape, this uninſtructing, though agreeable 'enough ſcene of fields and waters, ſhould have greater beau- 'ties in your eye, than *flouriſhing peopled towns*, the ſcenes of 'induſtry and art, of public wealth and happineſs? Is not 'the *ſublime* countenance of man, ſo one of your acquain- 'tance terms it, a more delightful object than any of theſe 'humble beauties that lie before us? And are not the human 'virtues, with all their train of lovely and beneficial effects 'in ſociety, better worth contemplating, than the products of 'inanimate nature in the field or wood? Where ſhall we 'ſeek for REASON, but in the minds of men tried and poliſh- 'ed in the ſchool of civil converſation? And where hath 'VIRTUE ſo much as a Being out of the offices of ſocial life? 'Look well into yourſelf, I might ſay: hath not, indeed, 'the proper genius of ſolitude affected you? Doth not I 'know not what of chagrin and diſcontent hang about you? 'Is there not a gloom upon your mind, which darkens your 'views of human nature, and damps thoſe chearful thoughts 'and ſprightly purpoſes, which friendſhip and ſociety inſpire?'

The ſentiments in this declamation are extremely pertinent, and powerfully enforced: nevertheleſs, much more might have been added. They, however, who are curious to find the matter further diſcuſſed, may refer to Cicero's Offices, where, upon conſideration of this ſubject, he juſtly concludes, that it is unbecoming a great man, by ſheltering himſelf in the ſhade of retirement, to deſert ſociety, and forſake an active ſtation of life.

In ſome parts, the Writer does not ſeem to allow his arguments the full force which they are capable of receiving. For,

inſtance, Mr. Sprat aſks the Poet, 'Were Horace and Virgil, 'think you, as much in earneſt as you appear to be, when they 'were crying out perpetually on their favourite theme of '*Otium* and *Seceſſus*, "they who lived and died in a court?" To which Mr. Cowley anſwers, 'I *believe* they were, 'and that the ſhort accounts we have of their lives ſhew it, 'though a perfect diſmiſſion from the court was what they 'could not obtain, or had not the reſolution to inſiſt upon.'

Here ſurely Mr. Cowley might have been more poſitive and pertinent in his reply. That Horace, at leaſt, was in earneſt, when he talked of his favourite theme of retirement, is *paſt belief*. His exclamation,

> *O rus! quando ego te aſpiciam? quandoque licebit*
> *Nunc veterum libris, nunc ſomno & inertibus horis*
> *Ducere ſollicitæ jucunda oblivia vitæ?*

is certainly more than a flight of poetical imagination. If this does not come from the heart, there is no truth in language. His apologies likewiſe to Mecænas,

> *Quinque dies tibi pollicitus me rure futurum,*
> *Sextilem totum mendax deſideror——*

plainly ſhew that he viſited the court with reluctance, and that it was a violence to his nature to quit his beloved retirement.

In the end, however, Mr. Cowley adheres to his reſolution. Neither does he attempt to make a convert of his reverend friend. On the contrary, he diſſuades him from following him into the ſhade, but recommends it to him to purſue promotion in the buſtle of a court; of which he gives the following curious and ſpirited deſcription.

'There are but two ſorts of men, purſued he, that ſhould 'think of living in a court, however it be, that we ſee ani- 'mals of all ſorts, clean and unclean, enter into it. The 'ONE is, of thoſe ſtrong and active ſpirits, that are formed 'for buſineſs, whoſe ambition reconciles them to the buſtle 'of life, and whoſe capacity fits them for the diſcharge of its 'functions. Theſe, eſpecially if of noble birth and good for- 'tunes, are deſtined to fill the firſt offices in a ſtate; and if, 'peradventure, they add virtue to their other parts and quali- 'ties, are the bleſſings of the age they live in. Some few 'ſuch there have been in former times; and the preſent, it 'may be, is not wholly without them.

'The OTHER ſort are what one may properly enough call, 'if the phraſe were not ſomewhat uncourtly, the MOB OF 'COURTS; they who have vanity or avarice without ambition, 'or ambition without talents. Theſe by aſſiduity, good luck,

'and

'and the help of their vices, (for they would ſcorn to earn 'advancement, if it were to be had, by any worthy practices) 'may in time ſucceed to the lower poſts in a government; 'and together make up that ſhewy, ſervile, ſelfiſh crowd we 'dignify with the name of COURT. Now, though I think 'too juſtly of myſelf to believe I am qualified to enter into 'the former of theſe liſts, you may conclude, if you pleaſe, 'that I am too proud to brigue for an admiſſion into the latter. 'I pretend not to great abilities of any kind; but let me pre-'ſume a little in ſuppoſing, that I may have ſome too good to 'be thrown away on ſuch company.'

The third and fourth dialogues, on the golden age of Queen Elizabeth, are managed between the Honourable Robert Digby, Dr. Arbuthnot, and Mr. Addiſon: and are ſuppoſed to have been occaſioned by a view of Kennelworth Caſtle, in the year 1716. In theſe dialogues Mr. Addiſon arraigns the manners and taſte of thoſe times, particularly the knight-errantry of thoſe days, and likewiſe the political adminiſtration during the Queen's reign; all which Dr. Arbuthnot ſtrenuouſly defends: Mr. Digby, during the debate, ſtanding neuter. The Writer has not been very ſucceſsful in making Mr. Addiſon ſpeak in character. The ſtile of his diſcourſe is altogether declamatory, and diſtinguiſhed by an acrimony and aſperity to which in his converſation he is known to have been a ſtranger. The character of Elizabeth, however, as he is made to deſcribe it, places the merit of that Queen in new points of view, both with regard to her foreign and domeſtic capacity. Such of our Readers who are not biaſſed by their attachment to party principles, will not be offended at the following extract.

'To ſum it up in few words: thoſe two great events of 'her time, THE ESTABLISHMENT OF THE REFORMATION, 'and THE TRIUMPH OVER THE POWER OF SPAIN, caſt an 'uncommon luſtre on the reign of Elizabeth. Poſterity, 'dazzled with theſe obvious ſucceſſes, went into an exceſſive 'admiration of her perſonal virtues. And what has ſerved to 'brighten them the more, is the place in which we chance to 'find her, between the bigot queen on the one hand, and the 'pedant king on the other. No wonder then that on the firſt 'glance her government appear able, and even glorious. Yet 'in looking into particulars, we find, that much is to be at-'tributed to fortune, as well as ſkill; and that her glory is 'even leſſened by conſiderations, which, on a careleſs view, 'may ſeem to augment it. The difficulties ſhe had to en-'counter were great; yet theſe very difficulties of themſelves 'created the proper means to ſurmount them. They ſhar-

'pened the wits, inflamed the ſpirits, and united the affec-
'tions of a whole people. The 'name of her great enemy
'on the continent, at that time, carried terror with it. Yet
'his power was, in reality, much leſs than it appeared. The
'Spaniſh empire was corrupt and weak, and tottered under its
'own weight. But this was a ſecret even to the Spaniard
'himſelf. In the mean time, the confidence which the opi-
'nion of great ſtrength inſpires, was a favourable circum-
'ſtance. It occaſioned a remiſſneſs and neglect of counſel on
'one ſide, in proportion as it raiſed the utmoſt vigilance and
'circumſpection on the other. But this was not all: the re-
'ligious feuds in the Low Countries,—the civil wars in
'France—the diſtractions of Scotland—all concurred to ad-
'vance the fortunes of Elizabeth. Yet all had, perhaps,
'been too little in that grand criſis of her fate, and, as it fell
'out, of her glory, if the conſpiring elements themſelves had
'not fought for her.

'Such is the natural account of her foreign triumphs. Her
'domeſtic ſucceſſes admit as eaſy a ſolution. Thoſe exter-
'nal dangers themſelves, the genius of the time, the ſtate of
'religious parties, nay, the very factions of her court, all
'of them directly, or by the ſlighteſt application of her policy,
'adminiſtered to her greatneſs. Such was the condition of
'the times, that it forced her to aſſume the ſemblance, at
'leaſt, of ſome popular virtues: and ſo ſingular her fortune,
'that her very vices became as reſpectable, perhaps more uſe-
'ful to her reputation, than her virtues. She was vigilant in
'her counſels; careful in the choice of her ſervants; courte-
'ous and condeſcending to her ſubjects. She appeared to
'have an extreme tenderneſs for the intereſts, and an extreme
'zeal for the honour of the nation.' This was the bright
'ſide of her character; and it ſhone the brighter from the
'conſtant and imminent dangers to which ſhe was expoſed.
'On the other hand, ſhe was choleric and imperious; jea-
'lous, timid, and avaricious; oppreſſive, as far as ſhe durſt;
'in many caſes capricious, in ſome tyrannical. Yet theſe
'vices, ſome of them ſharpened and refined her policy, and
'the reſt operating chiefly towards her courtiers and depen-
'dents, ſtrengthened her authority, and rooted her more firm-
'ly in the hearts of the people. The mingled ſplendor of
'theſe qualities, good and bad (for even her worſt had the
'luck, when ſeen but on one ſide, or in well diſpoſed lights,
'to look like good ones) ſo far dazzled the eyes of all, that
'they did not, or would not, ſee many outrageous acts of
'tyranny and oppreſſion.

'And thus it hath come to paſs that, with ſome ability,
'more cunning, and little real virtue, the name of Eliza-
'beth

'beth is, by the concurrence of many accidental cauſes, become the moſt revered of any in the long roll of our Princes.'

The fifth and ſixth dialogues treat of the conſtitution of the Engliſh government; and in theſe the diſputants are Sir John Maynard, Mr. Somers, and Biſhop Burnet. Theſe dialogues moſt intereſting and curious; though, to the generality of Readers, they will probably be leaſt agreeable and entertaining. They contain matters of choice antiquity, little underſtood; but it is with pleaſure we obſerve, that the appetite for thoſe ſtudies is daily encreaſing. The intent of theſe dialogues is to demonſtrate, that the liberty of the ſubject is eſſential to every different form, under which the Engliſh government hath appeared. To prove this, he explains the nature of the conſtitution on the principles of the feudal policy, and very juſtly concludes, that the feudal tenures were not firſt introduced at the conqueſt, being eſſential to all the Gothic or German conſtitutions, but only modelled by the Conqueror, who very naturally copied the form eſtabliſhed in his own country *.

The Writer then explains the principles of the Norman conſtitution, and proceeds to ſhew that feuds in France and Germany were an extenſion of the people's liberty †. He takes notice, that they who held of the crown *in capite*, were entitled to ſome diſtinctions and privileges, which the allodial, that is, the free tenants, wiſhed to obtain: and therefore many of them ſurrendered their lands to the Emperor, and received them again of him in the way of tenure; and free men not only choſe to hold of the Emperor, but of other Lords. The advantages, he obſerves, gained by hereditary tenures, were prodigious; but counterbalanced by the great number of impoſitions which the nature of the change brought with it; ſuch as, wardſhip, marriage, relief, &c. which are called fruits of tenure.

* Many, and among others, the Iriſh judges, were of opinion, that feuds were among the Saxons; and they think that *Thainland* and *Reveland* were the ſame as *Knight's Service* and *Socage* Tenures: but this is a point on which there are ſuch great authorities on both ſides, that we muſt be cautious how we decide on either. Certain it is, however, that feuds were of a different nature in the Norman time, from thoſe which are ſuppoſed to have ſubſiſted among the Saxons.

† The Writer ſeems to have been aware of an objection which might be urged againſt his doctrine; for he only contends, that liberty was the *eſſence* of the feudal conſtitution: and admits, that to the perfection of government, it muſt be, as it has been ſince, further ſpread and dilated.

This

This leads to the diſcovery of the defects in the feudal policy: of which one, moſt eſſential, was, the too great power it gave the Sovereign in the arbitrary impoſitions implied in this tenure. Another was accidental; and aroſe from the diſproportionate allotment of thoſe feuds, which gave the greater Barons an aſcendant over the Prince, equally unfavourable to the cauſe of liberty. The civil wars, however, and the policy of Henry the Seventh, took away theſe two great defects in the feudal ſyſtem. But a third, and the greateſt of all, ſtill remained, which was the narrowneſs of the plan itſelf, conſidered as a ſyſtem of civil polity; it being quite unexceptionable in its military intention.

While this military conſtitution remained in its original ſtate, little regard was had but to men of arms, every other occupation being accounted baſe and ignoble. But a policy which excluded ſuch numbers from the rank and privilege of citizens, was a defect which was removed gradually by enlarging the ſyſtem. At firſt, the King's Barons were his and the kingdom's great council; but when they were involved in immenſe debts, and had obtained leave to alienate their poſſeſſions, the conſequence was, that the leſſer military tenants multiplied exceedingly; and many of them being poor, and unequal to a perſonal attendance in the common council of the kingdom, they obtained permiſſion to appear in the way of repreſentation. This was the origin of our knights of the ſhires.'

In accounting for the riſe of citizens and burgeſſes, it muſt be remembered, that originally the great towns and cities were royal demeſnes, part of the King's private patrimony, and were obliged at firſt to furniſh various commodities for the ſupport of his houſhold, &c. This was afterwards changed for aſſeſſments in money, which were made at pleaſure; at length they obtained leave to appear in his council by their deputies, to treat with him of the proportion of taxes to be raiſed on them. This alteration is found ſubſiſting at leaſt under Edward the Third; that is, the Houſe of Commons was then fully eſtabliſhed: but many have, for good reaſons, too tedious for us now to enter into, dated this event much farther back *. It is clear, however, from this account, that the riſe of the Commons was no encroachment on the prerogative; on the contrary, the privileges they were then admitted to,

* It is more than probable, that there were burgeſſes in Parliament in the time of the Saxons, as there are many decayed boroughs, which cannot trace their privilege from any time ſince the Conqueſt.

were

were found to be for the intereſt of the Sovereign, and ſettled by mutual compact. Thus the ſupplies were always voted firſt by the Commons, not only becauſe the Lords could not determine the rate, not knowing how far the deputies of the Commons were authorized to go, but becauſe the latter were always found to be moſt liberal to the King.

The Writer having proved liberty to have been, thus far, eſſential to the Engliſh conſtitution, proceeds to ſhew, that the Engliſh ſpirit has always been anſwerable to the ſupport of it: which he inſtances in their *perpetual oppoſition to the civil and common laws*. He then goes on to account for the appearance of deſpotiſm under the Tudors, and the firſt Princes of the Stuart line. From the acceſſion of Henry the Seventh, to the time we ſpeak of, he obſerves, that ſome circumſtances *diſabled*, and many more *indiſpoſed*, the nation from inſiſting on their antient and undoubted rights. The ruinous contentions of the two houſes of York and Lancaſter, with many other incidents, were favourable to the increaſe of regal power under Henry the Seventh, and his ſucceſſor. Their perſonal characters likewiſe contributed to this end: the ſon maintaining and enlarging, by his intrepidity, what the father acquired by his policy. When the latter, by the glaring abuſe of his power, ſeemed to provoke the people to vigorous reſolutions, a ſingular event happened, which not only preſerved his greatneſs, but brought a further increaſe to it.

This was the famous rupture with the court of Rome, which occaſioned the tranſlation of the Pope's ſupremacy to the King. This, of all others, was the circumſtance moſt favourable to the growth of imperial power in this nation. The papal ſupremacy, as it had been exerciſed in this kingdom, was a power of the higheſt nature. It controlled every rank and order in the ſtate, and, in effect, laid the Prince and people together at the mercy of the Roman Pontiff.

Under the acknowlegement of this ſupereminent dominion, no ſteps could poſſibly be taken towards the reformation of religion, or even the aſſertion of the juſt rights and privileges of the crown; but the people were grown to have as great a zeal for the former of theſe conſiderations, as the King for the latter: and in this juncture it was, that Henry, in a ſudden heat, threw off the ſupremacy; which the Parliament, to prevent its return to the Pope, very readily inveſted in the King.

The reverend opinion entertained of this mixt perſon, the ſupreme head of the church, compounded of a King and a Pope,

Pope, was a natural foundation for the ſuperſtructure of deſpotic power in all its branches: and this uſe was actually made of this title. It firſt gave birth to that great and formidable court of the High Commiſſion; which brought ſo mighty an acceſſion of power to the crown, that, as experience afterwards ſhewed, no ſecurity could be had for the people's liberties, till it was totally aboliſhed. The neceſſity of the times was a good plea for the firſt inſtitution of ſo dangerous a tribunal. The reſtleſs endeavours of Papiſts and Puritans againſt the eccleſiaſtical eſtabliſhment, gave a colour for the continuance of it. But as all matters regarding religion or conſcience, were ſubjected to its ſole cognizance and inſpection; it was preſently ſeen how wide an entrance it gave the moſt tyrannical uſurpations.

It was further natural, that the King's power in civil cauſes ſhould keep pace with his authority in ſpiritual: and fortunately for the advancement of his prerogative, another court was already erected of the like dangerous nature, of antient date, and venerable eſtimation, under the name of the court of Star-Chamber; which brought every thing under the direction of the crown, that could not ſo properly be determined in the High Commiſſion. Theſe were the two arms of abſolute dominion, which, at different times, and under different pretences, were ſtretched forth to the oppreſſion of every man, that preſumed to oppoſe himſelf to the royal will and pleaſure. The Star-Chamber had been kept, in former times, within ſome tolerable bounds; but the high and arbitrary proceedings of the other court, which were found convenient for the further purpoſe of reformation, and were therefore conſtantly exerciſed, and as conſtantly connived at by the Parliament, gave an eaſy pretence for advancing the Star-Chamber's juriſdiction ſo far, that in the end, its tyranny was equally intolerable with that of the High Commiſſion. On the ground of this ſupreme authority, when Parliaments ſhewed a diſpoſition to interfere in any thing relating either to church or ſtate, they were preſently reprimanded by the Sovereign, and ſternly required not to meddle with what concerned their prerogative royal, and their high points of government.

The Parliament, however, were not ſo tame, as to diveſt themſelves entirely of their legiſlative capacity, though it was much checked and reſtrained by theſe courts. But the crown found a way to eaſe itſelf of this curb, by means of the Diſpenſing Power; which, in effect, vacated all laws at once, farther than it pleaſed the King to countenance and allow them. For ſo enormous a ſtretch of power, there was a ready

ready pretence from the papal privileges and pre-eminences to which the crown had ſucceeded: for this moſt invidious of all the claims of prerogative, had been indiſputable in the church; and it had been attempted by ſome of our Kings in former times, from the contagious authority of the Pope's example, even without the pretence which the ſupremacy in ſpirituals now gave for it. But the Writer juſtly takes notice, that this ſupremacy's being lodged in the King, is no proof that the government was abſolutely monarchical. The work of reformation was carried on and eſtabliſhed by the whole legiſlature: and the ſupremacy in particular, though of right it belonged to the three eſtates, was by free conſent ſurrendered and given up into the hands of the King. This power, though talked of as the antient right of the crown, was ſolemnly inveſted in it by act of Parliament. It muſt be obſerved likewiſe, that the act contained qualifying clauſes, reſtraining and limitting the regal ſupremacy, ſuch as theſe—"*as by any ſpiritual or eccleſiaſtical power or authority, may* LAWFULLY *be exerciſed*;" and, "*provided that nothing be done* "*contrary to the* LAWS *of this realm.*"

Upon the whole, the Writer concludes, that though other cauſes concurred, the reformation was the chief prop and pillar of the imperial dignity, while the conſtitution itſelf remained entire, or rather was continually gaining ſtrength even by the neceſſary operation of thoſe principles, on which the reformation was founded. Religious liberty made way for the entertainment of civil, in all its branches. It diſpoſed the minds of men to throw off that ſluggiſhneſs, in which they had ſlumbered for many years. A ſpirit of enquiry prevailed; inveterate errors were ſeen through; and prejudices of all ſorts fell off in proportion to the growth of letters, and the progreſs of reaſon. The encreaſing trade and wealth of the nation likewiſe, concurred with the temper of the times.

Upon an impartial review of theſe dialogues, whatever may be determined of the preceding ones, the two laſt have undoubted merit. The Author appears to have ſifted the ſubject to the bottom, and to have conſulted the moſt antient and approved authorities, ſuch as Glanvil, Bracton, and others of great antiquity and weighty eſtimation. To theſe dialogues is ſubjoined a poſtſcript, wherein the Writer cenſures ſome paſſages in the new Hiſtory of England under the Houſe of Tudor, which contain an apology for the tyranny of the Stuart family. The Reader will find the ſubſtance of theſe cenſures in our account of that Hiſtory *.

* See Review for April and May laſt.

We

We will only add, that it is evident to demonſtration, that the government of this kingdom was never purely monarchical. Beſides the arguments advanced above by our Author, the very form of the coronation oath, and the declaration of the archbiſhop officiating at the ceremony in former times, ſufficiently evince the contrary: freedom has ever been eſſential to the Engliſh conſtitution, under all the forms it has paſſed thro'. But it is impoſſible that particular privileges of later date can be ſupported on the footing of antient precedent. The extenſion of arts and commerce inveſted the people with *new rights*, not to be regulated on the principles of the old eſtabliſhment. As circumſtances changed, the nature of their rights varied: but liberty was ſtill the baſis of their claim. Their recent privileges were diſputed, but could not be overuled. They were requiſite for the ſupport of their freedom, and on that principle alone are maintainable, as the neceſſary means to that glorious end. *Qui dat ad finem, dat ad medium.*

An hiſtorical Review of the Conſtitution and Government of Penſylvania, from its origin; ſo far as regards the ſeveral points of controverſy, which have, from time to time, ariſen between the ſeveral governors of that province, and their ſeveral aſſemblies. Founded on authentic documents. 8vo. 5s. Griffiths.

THE controverſies between the Governors of Penſylvania and their ſeveral Aſſemblies, have long ſince engaged the attention of the public; and many circumſtances have conſpired to create a general prejudice to the diſadvantage of the latter. The pacific principles of the Quakers, (who, till of late, conſtituted a majority in the aſſembly) together with the aſſembly's ſeeming reluctance to grant the neceſſary ſupplies, in order to ſtop the encroachments of the enemy who were ravaging their borders, place their conduct in ſuch a light as bears the appearance, at leaſt, of inſenſibility and obſtinacy, if not of total diſaffection to the ſtate.

When Philip of Macedon ſat in judgment, he uſed to ſtop one ear, which, he ſaid, he reſerved for the defendant. This is an excellent rule, with reſpect to the different parties in all ſubjects of controverſy and litigation. By ſuppreſſing ſome circumſtances, and artfully varniſhing others, by producing falſe evidence, and miſ-ſtating acknowledged facts, falſhood may be made to bear the ſemblance of truth. Therefore, however clearly conviction offers itſelf to our minds in the firſt inſtance, we ſhould, nevertheleſs, ſuſpend our final judgment, till the other party exhibits his ſtate of the caſe, or by his ſilence juſtifies our giving credit to his antagoniſt.

To remove the unfavourable impreſſions which have taken place to the prejudice of the Penſylvanians, is the profeſſed deſign of the work before us: and it muſt be confeſſed, that they have, in our author, a moſt zealous and able advocate. His ſentiments are manly, liberal, and ſpirited; his ſtile cloſe, nervous, and rhetorical. His introduction is well calculated to warm his readers in behalf of liberty, of which he boaſts his clients to have been the brave aſſertors. By a forcible diſplay of the oppreſſions they have ſuſtained, he inclines us to pity their condition: by an enumeration of their virtues, he endeavours to remove the idea, which many may have conceived, of their unimportance. 'Courage,' ſays this animated Writer, 'wiſdom, integrity, and honour, are not to 'be meaſured by the ſphere aſſigned them to act in, but by 'the trials they undergo, and the vouchers they furniſh: and 'if ſo manifeſted, need neither robes, or titles to ſet them 'off.'

If we may credit this author's account of their conduct, (and at preſent we ſee no room to reject it) they do indeed poſſeſs theſe qualities in no common degree: and, abſtracted from the conſideration of their importance in a political light, they claim our regard by reaſon of their own perſonal merits.

There are certain virtues and endowments of mind which often lie dormant, or at moſt appear without any degree of luſtre, till called forth by perſecution and oppreſſion. To the tyrannical adminiſtration, during the reign of the firſt Charles, we are indebted for thoſe brave patriots, bold orators, and maſterly writers, who maintained the freedom, explained the conſtitution, and improved the language of their country. To cauſes ſimilar, though of leſs degree, may be attributed that ſtrenuous reſiſtance, and thoſe able remonſtrances, which place the Penſylvanians, both as patriots and politicians, in a light little inferior to thoſe of the laſt century, of whom we have ſpoken.

It is but juſt, however, to remark, that, in ſome inſtances, they ſeem to have had more ſpirit than prudence. Though the matter of their remonſtrances appears, in general, to be juſt, yet in their manner of expreſſing themſelves, they do not always preſerve that proper decorum towards the perſon of their governors, which the rules of ſubordination require. They ſeem culpable likewiſe, in having ſo long delayed thoſe conceſſions, which the neceſſity of affairs, at length, obliged them to make. A more early compliance might have proved better, both for their own intereſt and the common welfare; and might have been granted then as well as afterwards, by making

making a ſalvo of their *rights*, ſo as not to incur the danger of a precedent againſt them, by allowing the pretenſions of the Proprietors, which they deemed invalid and unjuſt. But theſe inſtances will come in their proper order.

The Writer very judiciouſly begins with explaining the conſtitution of Penſylvania, which, he ſays, is derived, firſt, from the *birthright* of every Britiſh ſubject; ſecondly, from the *royal charter*, granted to William Penn by King Charles the ſecond; and thirdly, from the *charter of privileges*, granted by the ſaid William Penn as proprietary and governor, in virtue of the former, to the freemen of the ſaid province and territories; being the laſt of *four* at ſeveral periods iſſued by the ſame authority.

By this laſt charter, though much remained of the firſt inſtitution, yet much was taken away. The people had no longer the election of the council; conſequently all who, for the future, were to ſerve in that capacity, were to be nominated by the governor, and, of courſe, were to ſerve on what terms he pleaſed—Inſtead of having but three voices in ſeventy two, he was left ſingle in the executive, and at liberty to reſtrain the legiſlative, by refuſing his aſſent to their bills whenever he thought fit. It provided, however, 'that an aſſembly 'ſhould be *yearly* choſen by the freemen, to conſiſt of four 'perſons out of each county, of *moſt note* for *virtue*, *wiſdom*, 'and *ability*, or of a greater number, if the governor and 'aſſembly ſhould ſo agree, upon the firſt of October for ever, 'and ſhould ſit on the 14th following, with power to chuſe 'a ſpeaker and other their officers, to be judges of the qualifications and elections of their own members, ſit upon their 'own adjournments, appoint committees, prepare bills, impeach criminals, and redreſs grievances, with all other 'powers and privileges of an aſſembly, according to the *rights* 'of the *freeborn* ſubjects of England, and the cuſtoms obſerved in any of the king's plantations in America:—That 'two thirds of the freemen ſo choſen ſhould have the full 'power of the whole:—That the ſaid freemen in each reſpective county, at the time and place of meeting for electing 'repreſentatives, might chuſe a double number of perſons to 'preſent to the governor for ſheriffs and coroners, to ſerve 'for *three* years if ſo long they ſhould behave themſelves well, 'out of whom the governor was to nominate one for each 'office, provided his nomination was made the *third* day after 'preſentment, otherwiſe the perſon firſt named to ſerve; and 'in caſe of death or default, the governor to ſupply the vacancy:—That three perſons ſhould be nominated by the 'juſtices

'juſtices of the reſpective counties, out of whom the governor 'was to ſelect *one* to ſerve for clerk of the peace, within *ten* 'days, or otherwiſe the place to be fill'd by the firſt ſo nomi-'nated—That the laws of the government ſhould be in this 'ſtile, viz. *By the Governor, with the conſent and approbation of 'the freemen in general aſſembly met*:—That all criminals ſhould 'have the ſame privileges of witneſſes and council as their 'proſecutors:—That no perſon ſhould be obliged to anſwer 'any complaint, matter or thing whatſoever, relating to *pro-'perty*, before the governor and council, or in any other place 'but in ordinary courſe of juſtice, unleſs in appeals according 'to law:—That the eſtates of ſuicides ſhould not be forfeited: '—That no act, law, or ordinance whatſoever ſhould at any 'time hereafter be made or done to alter, change or diminiſh 'the form or effect of this charter, or of any part or clauſe 'therein, according to the true intent and meaning thereof, 'without the conſent of the governor for the time being, and 'ſix parts in ſeven of the aſſembly met.'

On the other hand likewiſe, the aſſembly, who at firſt could not propound laws, though they might amend or reject them, were put in poſſeſſion of that privilege: and, upon the whole, there was much more reaſon for acknowledgments than complaints.

Matter of complaint, however, was ſoon adminiſtered, on account of the demand of *ſubſidies*. 'The charter Mr. Penn 'obtained of the crown comprehended a far greater extent of 'territory than he thought fit to take up of the Indians at firſt 'purchaſe: and even in the very infancy of his colony, it 'was by act of aſſembly inconſiderately, becauſe uncondi-'tionally, provided, that in caſe any perſon ſhould preſume to 'buy land of the natives within the limits of the province, &c. 'without leave firſt obtained of the *proprietary*, the bargain 'and purchaſe ſo made ſhould be void.

'Rendered thus the only purchaſer, he reckoned he might 'always accommodate himſelf at the Indian market, on the 'ſame terms, with what quantity of land he pleaſed; and 'till the ſtock in hand, or ſuch parts of it as he thought fit to 'diſpoſe of, were in a fair way of being ſold off, he did not 'think it for his intereſt to incumber himſelf with more.'

'This happened ſooner than he foreſaw, though it muſt be 'acknowledged that the founders of few cities appear to have 'had more foreſight than he—The growth of his colony ex-'ceeded his moſt ſanguine expectations; and, when ſucceſſive 'new purchaſes came to be made, an inconvenience by de-

'grees became manifeſt, which, perhaps, had not been 'thought of before, or, if thought of, had not been guarded 'againſt.

'Men, who want a preſent convenience, muſt not be 'over-ſolicitous about future contingencies; and, in general, 'we chuſe to be blind to ſuch obſtacles, as we fear we have 'not ſtrength enough to remove:—He that is too much a 'huckſter often loſes a bargain; as he that is too little ſo, 'often purchaſes a law-ſuit.

'It was no hard matter to induce a belief, that occaſional 'treaties with the Indians, under the pretence of keeping up 'the ſame brotherly correſpondence which had been at firſt 'eſtabliſhed with them, were a neceſſary meaſure of govern-'ment; nor to prevail with the province, while this was un-'derſtood the ſole conſideration, to bear the expence of them.

'But when it appeared, as in courſe of time was unavoid-'able, that a treaty and a purchaſe went on together; that 'the former was a ſhoeing-horn for the latter; that the go-'vernor only made the compliments, and the aſſembly the 'preſents, &c. it could not but appear alſo, that there muſt 'be ſomewhat unfair in a procedure where one paid all the 'coſt, and the other ingroſſed all the profit; and that it was 'high time to put a ſtop to a practice ſo injurious to their un-'derſtandings.

'That aſſembly then, which firſt diſcovered this lapſe, or 'which, at the requiſition of their conſtituents, firſt endea-'voured to retrieve it, did no more than their duty. Again: 'the diſtinction made by Mr. Penn, in the caſe of *quit-rents*, 'between his two capacities of *governor* and *proprietary*, had 'an uſe, which even he, with all his ſhrewdneſs, did not 'perhaps advert to, when it was made, or, at leaſt, expect 'it would be adverted to by any body elſe.'

'It muſt be remembered, that at the time he obtained the 'reſervation of quit-rents, he artfully diſtinguiſhed between 'his two capacities of proprietary and governor, inſinuating, 'that "government muſt be ſupported with ſplendor and dig-"nity, and that, by this expedient, they would be exempt "from other taxes."

'For the ſupport of the governor and government, they 'were therefore ſubmitted to; for the ſupport of the *proprieta-'ry*, when abſent from his government, and when the go-'vernment charge was otherwiſe ſupported, they were paid '—And as he and his agents went on, not only to reſerve

'ſuch

'ſuch rents out of all parcels of lands they diſpoſed of, but 'even to riſe in their demands, as the value of lands aroſe; 'ſo it could not but follow, that, in proceſs of time, theſe 'quit-rents would of themſelves become an immenſe eſtate.

'When, therefore, the proprietary no longer acted as go-'vernor, nor even reſided in the province, or expended a fifth 'of his income there, could it be ſuppoſed, that this eſtate, 'thus obtained and thus perverted from its original purpoſe, 'ſhould not be liable, in common with all other eſtates, 'to contribute to thoſe charges it was firſt in the *intire* allotted 'for, and the whole amount of which it ſo many fold exceeds?

'No property in England is tax free: no difference in the 'amount, or value of property, makes any difference in the 'duty of ſubjects; and nothing is more conſonant to reaſon, 'than that he that poſſeſſes moſt, ſhould contribute moſt to the 'public ſervice. Yet for want of a ſpecifick clauſe to declare 'their property taxable, the preſent *proprietaries* * inſiſt on 'having it exempted from every public obligation, and upon 'charging the difference on the public, who, it cannot be too 'often remembered, gave it in the firſt inſtance, as the price 'of an *exemption* from all other taxes.'

Here we have before us one principal ground of the diſputes between the governors and the aſſembly. But there was another cauſe of controverſy which occaſioned much heat. The aſſembly were deſirous of encreaſing the provincial paper currency, in proportion to the increaſe of the province, by an addition of 20,000l. and they prepared a bill for that purpoſe, which the then governor rejected as unſeaſonable, but at length conſents to paſs it with a *ſuſpending clauſe*, which the aſſembly refuſe to accept.

During this conteſt, the governor laid before the aſſembly lord Holderneſſe's letter, the contents of which were, 'That his Majeſty having received information of the march 'of a conſiderable number of Indians, ſupported by *ſome* re-'gular European troops, with an *intention*, as it was *appre-'hended*, to commit *ſome* hoſtilities on parts of his Majeſty's 'dominions in America, his lordſhip had received the King's 'commands to ſend him (the governor) intelligence thereof; as alſo to direct him, to uſe his utmoſt diligence to learn how far the ſame might be well grounded; and to put him upon his guard, that he might be at all events, in a condition to reſiſt *any* hoſtile attempts, that *might* be made upon

* Mr. Penn, when he died, left his hold of the province to *truſtees*, ſatisfy a mortgage, and other demands.

'*any parts* of his majeſty's dominions within *his* government; 'and to direct him, in the king's name, that in caſe the ſub- 'jects of *any* foreign prince or ſtate ſhould preſume to make 'any encroachments on the limits of his Majeſty's dominions, 'or to erect forts on his Majeſty's lands, or commit any other 'act of hoſtility, he was immediately to *repreſent* the injuſtice 'of ſuch proceedings, and to require them forthwith to deſiſt 'from any ſuch unlawful undertaking: but if, notwithſtand- 'ing ſuch requiſition, they ſhould ſtill perſiſt, he was then to 'draw forth the *armed force* of the province, and to uſe his 'beſt endeavours to repel force by force. But as it was his 'Majeſty's determination, not to be the *aggreſſor*, he had 'the King's commands *moſt ſtrictly* to *enjoin* him, the ſaid go- 'vernor, *not* to make uſe of the *armed force* under his direc- 'tion, excepting within the UNDOUBTED limits of his Ma- 'jeſty's dominions. And that, whereas it might be greatly 'conducive to his Majeſty's ſervice, that all his provinces in 'America ſhould be aiding and aſſiſting each other in caſe of '*any* invaſion, he had it particularly in charge from his Ma- 'jeſty to acquaint him, that it was his royal will and pleaſure, 'that he ſhould keep up an exact *correſpondence* with all his 'governors on the continent; and that *in caſe* he ſhould be 'informed by them of any hoſtile attempts, he was imme- 'diately to *aſſemble* the *general aſſembly*, and lay before them the 'neceſſity of mutual aſſiſtance, and engage them to grant ſuch 'ſupplies, as the exigency of affairs might require.'

It may not become us to comment on a letter of this importance, but we cannot forbear expreſſing our ſurprize, that it ſhould be left to the *ſubject* to determine the UNDOUBTED limits of his Majeſty's dominions. The aſſembly, however, when preſſed for ſupplies in conſequence of this letter, after having touched on the manner in which the governor had rejected their bill, very prudently availed themſelves of the cautions recommended, and the *reſtrictions* contained in that letter, that his Majeſty may not be rendered the aggreſſor; adding very juſtly, that it would be highly preſumptuous in them to judge of thoſe *undoubted* limits: and that inſtead of being called upon to reſiſt any hoſtile attempt made on any part of Penſylvania, they were called upon to grant ſuch a ſupply, as might enable the governor to raiſe forces to be ready to join thoſe of Virginia.

Several alarming meſſages were ſent from the governor to the aſſembly, intimating the progreſs of the French: but the diſpute concerning the ſupplies ſtill ſubſiſted. The aſſembly 'offered large grants to be raiſed by the emiſſion of paper bills,

and

and ſunk by the extenſion of the exciſe for ten years: but the governor would not conſent to the extenſion of the exciſe for ſo long a time, and refuſed his aſſent to the bill. The reaſon of his refuſal may appear from his own words.

'It is well known,' ſays he, 'that by the laws now in 'force, the public money is ſolely in the diſpoſal of the aſ- 'ſembly, without the participation of the governor; never- 'theleſs, while theſe acts, by which money was raiſed, were 'of ſhort duration, the governor had now and then an op- 'portunity of obliging the aſſembly in a very eſſential manner 'by the renewal of thoſe acts, and thereby of making himſelf 'acceptable to them; but to extend them to ſuch an unrea- 'ſonable length of time as you now deſire, might be to ren- 'der him, in a great meaſure, unneceſſary to them during the 'continuance of thoſe acts, but upon terms very diſagreeable 'to himſelf, as well as injurious to his conſtituents.' A declaration this which does no honour to the governor's policy.

By theſe means, however, the grant of the ſupplies was unhappily delayed; and it muſt be here obſerved, that, during the diſpute, the aſſembly ſeem ſometimes to have been too petulant in their anſwers. It is uſual with them to ſneer at the governors, on account of the inaccuracy of their expreſſions: and in one part they expreſsly ſay, that while the then governor purſues his former conduct, they cannot look upon him as a *friend* to their *country*.

At length, however, after Braddock's defeat, the aſſembly voted an aid of 50,000l. to be raiſed by a tax on all real and perſonal eſtates: but this money-bill was returned by the governor at that time, with an amendment, by which the WHOLE *proprietary eſtate* was to be *exempted* from the tax. For his refuſal to paſs this bill, unleſs with the *exemptions* expreſſed in the amendment, the governor gave the four following reaſons.

'1. For that all *governors*, whether hereditary or otherwiſe, 'are, from the nature of their office, *exempt* from the payment 'of taxes; on the contrary, revenues are generally given to 'them to ſupport the honour and dignity of government, and 'to enable them to do the duties of their ſtation.

'2. For that this *exemption* from taxes ariſing from the *nature* 'of government is enforced by a poſitive law in this province, 'which expreſly declares, that the proper eſtates of the pro- 'prietaries ſhall not be liable to rates or taxes.

'3. For that the *proprietaries*, by their governor, having 'conſented to a law for veſting in the people the ſole choice

'of the perſons to aſſeſs and lay taxes in the ſeveral counties, without reſerving to themſelves, or their governor, any negative upon ſuch choice, and this conceſſion being made with an expreſs proviſo, that the proprietary eſtates ſhould not be taxed, it will be very unreaſonable to empower ſuch perſons by a law, without their previous conſent, to tax their eſtates at diſcretion.

'4. For that it is contrary to the conſtant practice and uſage in this and all the proprietary governments upon this continent, ſo far as I have been informed, to lay any tax upon the lands or eſtates of the *proprietaries*, exerciſing the government by themſelves or their lieutenants.'

To theſe reaſons, the aſſembly made the reply which follows.

'That they did not propoſe to tax the *proprietary* as *governor*, but as a *fellow-ſubject*, a *land-holder*, and *poſſeſſor* of an eſtate in Penſylvania; an eſtate, that would be more benefited by a proper application of the tax than any other eſtate in the province: that the proprietary did not govern them: that the province at a large expence ſupported a *lieutenant* to do that duty for him; that if the *proprietary* did govern them in perſon, and had a ſupport allowed him on that account, they ſhould not have thought it *leſs reaſonable* to tax him as a *land-holder* for the ſecurity of his land: that they, the repreſentatives of the people, were alſo allowed *wages* for their ſervice in aſſembly; and yet the governor, they inſinuated, would hardly allow it to be a good reaſon why their eſtates ſhould *therefore* be tax-free: that it was ſcarce to be ſuppoſed the *proprietary* could, from the *nature* of his *office*, derive higher pretenſions than the king himſelf; and yet that the king's tenants were by every land-tax impowered to deduct the ſame out of their rent; and that the king's receivers were obliged, under ſevere penalties, to allow of ſuch deductions: but that this was not the firſt inſtance by many, in which *proprietors* and *governors* of petty colonies have aſſumed greater powers, privileges, immunities and prerogatives than were ever claimed by their *royal maſter*, on the imperial throne of all his extenſive dominions.

'That the *poſitive law* of this province hinted at by the governor as exempting the *proprietaries* eſtates from taxes, was *no other* than the law for raiſing *county* rates and levies, which were in the ſame act appropriated to purpoſes for which the *proprietaries* could not reaſonably be charged (as wages to aſſemblymen, rewards for killing wolves, &c.) not a *general*, conſtitutional law of the province: that by a

'*poſitive*

'*poſitive law* the people's repreſentatives were to diſpoſe of the 'people's money, and yet it did not extend to all caſes in go- 'vernment: that, if it had, amendments of another kind, 'might have been expected from the governor; ſeeing that, 'in conſideration of the purpoſes of the grant, they had al- 'lowed him a ſhare in the diſpoſition, and that he, by his laſt 'amendment, propoſed alſo, to have a ſhare in the diſpoſition 'of the overplus, if any.

'That they begged leave to aſk, Whether, if the *proprie-* 'tary eſtate was to be taxed as propoſed, it would be equitable 'for the owner to have a negative in the choice of aſſeſſors, 'ſince that would give him half the choice, in lieu, perhaps, 'of a hundredth part of the tax: that as it was, he had offi- 'cers, friends, and other dependents in every coun- 'ty to vote for him, in number equal to the pro- 'portionable value of the ſhare of the tax: that if the '*proprietary* ſhrunk at the injuſtice of being taxed 'where he had no choice in the aſſeſſors, they again 'aſked, with what face of juſtice he could deſire and inſiſt on 'having half the power of *diſpoſing* of the money levied, to 'which he would not contribute a farthing? that there was 'great impropriety in ſaying the *proprietary* eſtate was by this 'act to be taxed at *diſcretion*, ſeeing the aſſeſſors were to be 'upon their oaths or ſolemn affirmations, which gave the pro- 'prietary as good ſecurity for equity and juſtice as any ſubject 'in the king's dominions.

'That as to the governor's plea deduced from uſage and 'cuſtom, they alledged, uſage and cuſtom againſt reaſon and 'juſtice ought to have but little weight: that the uſage of ex- 'emptions in caſes where the *proprietary* eſtates could not be '*benefited* by a tax was not in *point:* that if it was, ſo far as 'regarded the eſtates of perſons *exerciſing* government by them- 'ſelves or lieutenant, it could not include the eſtates of *pro-* 'prietaries who not only did not exerciſe government by them- 'ſelves, but would moreover *reſtrain* their lieutenants *from* 'exerciſing the juſt powers they were veſted with by the *royal* 'charter.'

At length, however, this conteſt ceaſed, for the preſent: and the proprietaries having given 5000l. as a free gift to the public, a money-bill was prepared, in which the proprietary eſtate was excepted in conſideration of their late grant.

New differences, however, aroſe between the governors and the aſſembly. The enemy gained ground. Supplies

were demanded. Money-bills were framed by the aſſembly for raiſing ſums, to be ſunk, purſuant to the old expedient, by an exciſe. Theſe the governors refuſed to paſs, as contrary to their *inſtructions*, prohibiting their aſſent, unleſs all money ariſing from the *exciſe*, be diſpoſed of *only* as the governor, or lieutenant governor, &c. ſhall direct: and which they alleged, they were bound in duty and intereſt to obey, having given bonds for the obſervance of them. The aſſembly, on the other hand, inſiſted that all *proprietary inſtructions*, not warranted by the laws of Great Britain, were illegal and void in themſelves: and further, that the inſtructions in queſtion were arbitrary and unjuſt, an infraction of their charter, a total ſubverſion of their conſtitution, and a manifeſt violation of their rights as free-born ſubjects of England.

After theſe and ſome other warm reſolutions, in the end they came to the following determination. 'The houſe, 'therefore, reſerving their rights in their full extent on all 'future occaſions, and PROTESTING againſt the proprietary 'inſtructions and prohibitions, do, nevertheleſs, in duty to 'the king, and compaſſion for the ſuffering inhabitants of 'their diſtreſſed country, and in humble, but full, confidence 'of the juſtice of his Majeſty and a Britiſh Parliament, wave 'their rights on this preſent occaſion only; and do further 'reſolve, that a new bill be brought in for granting a ſum of 'money to the King's uſe, and that the ſame be made con-'formable to the ſaid inſtructions. Adding, at the ſame 'time, that they ſubmitted to the cruelty of the conjuncture: 'not to any ſuperiority of reaſon in their adverſaries, nor 'through any failure of integrity or fortitude in themſelves; 'ſince, if the aſſembly ſhould adhere to their rights, as they 'juſtly might, the whole province would be thrown into 'confuſion, abandoned to the enemy, and loſt to the crown.'

Such, as fully as our limits will allow us to repreſent it, is the ſtate of the contraverſy between the governors and the aſſembly of Penſylvania. Upon the whole, however the latter may have ſometimes been too impetuous in their remonſtrances, they appear to have had juſt cauſe of reſentment: and the rights they contend for ſeem to be juſtly founded, though they may be thought blameable for their pertinacity in not waving them ſooner. Perhaps, however, they would have taken this reſolution before, had they been more early made acquainted with the *ſecret inſtruction* which tied up the governors. The aſſembly's agreeing to the *militia* law, with ſome other conceſſions repugnant to the principles of the inhabitants in general, indicate a diſpoſition not obſtinately averſe to reaſonable accommodation.

accommodation. A reply, however, from the other ſide, may poſſibly give us a ſomewhat different idea of this conteſt.

To this work is ſubjoined an appendix, containing the remonſtrances, &c. more at large; together with a valuation of the proprietary eſtate: and an account of ſundry ſums of money paid by the province of Penſylvania, for his Majeſty's ſervice, ſince the commencement of hoſtilities by the French in North America.

A Letter from a Blackſmith, to the Miniſters and Elders of the Church of Scotland. In which the manner of public worſhip in that Church is conſidered; its inconveniencies and defects pointed out; and methods for removing them humbly propoſed. 8vo. 1s. 6d. Coote.

THIS pretended Blackſmith introduces his letter with a ſolemn declaration, that he had no other view in it, than to promote the glory of God, the intereſts of true religion, and the honour, purity, and peace of the church of Scotland. If this declaration is ſincere, we apprehend the Author has, in a great meaſure, defeated his own purpoſe, by the manner in which he treats a ſubject of ſo important and ſerious a nature. He has pointed out, indeed, many defects in the public worſhip of the church of Scotland, and his obſervations are, in general, very juſt and ſenſible; but the ſarcaſtical, and frequently, indecent manner in which he expreſſes himſelf, is very ill ſuited to the deſign which he profeſſes to have in view; ſo that what he has advanced will, it is to be feared, have but little influence upon the minds of thoſe, to whom he addreſſes himſelf.

The account he gives of the indecencies that attend the adminiſtration of the ſacrament of the Lord's Supper will entertain ſuch as read only for amuſement; to thoſe who read with other views, it will afford matter for very ſerious reflection: how far the account is true, we know not.

'I cannot help thinking,' ſays he, 'that all the rational 'people of our communion muſt be ſhocked with the indecencies, and follies, that attend the adminiſtration of our 'Lord's ſupper, known among the common people by the 'name of an *occaſion*. We accuſe the Roman church of ſuperſtition, and that very juſtly; but in this inſtance ſhe may 'fairly retort, and tells us, that we blame in others, what 'we approve of, or at leaſt allow, in ourſelves; for if our 'people

'people did not imagine that there was ſome ſuperior virtue
'in ſermons preached upon theſe *occaſions*, ſome ſanctity in
'the place, or ſome merit in their attendance, it is unlikely
'that ſuch numbers, who have no intention to communi-
'cate, ſhould crowd from all quarters, leave their pariſh
'churches almoſt empty, and ſlight as good ſermons, which
'they might hear, without the fatigue of travelling, or the
'inconveniences that attend a crowd. Superſtition in all
'countries has the ſame effect, though it may be directed to
'different objects: in popiſh countries, people crowd from
'place to place, to viſit the ſhrines of the ſaints, and pray be-
'fore the moſt famous images; in Scotland, they run from
'kirk to kirk, as it were after the hoſt, and flock to ſee a
'*ſacrament*, as thoſe to ſhare in a proceſſion, and too many
'of our people (with ſhame we muſt confeſs) make the ſame
'uſe of our occaſions, that the papiſts do of their pilgrim-
'ages and proceſſions; that is, to indulge themſelves in
'drunkenneſs, luſt, and idleneſs; moſt of the ſervants, when
'they agree to ſerve their maſters in the weſtern parts of the
'kingdom, make a ſpecial proviſion, that they ſhall have li-
'berty to go to a certain numbers of fairs, or to an equal
'number of *ſacraments*; and as they conſider a *ſacrament*, or
'an *occaſion* (as they call the adminiſtration of the Lord's ſup-
'per in a neighbouring pariſh) in the ſame light in which
'they do a fair, ſo they behave at it much in the ſame man-
'ner. I defy Italy, in ſpite of all its ſuperſtition, to produce
'a ſcene better fitted to raiſe pity and regret in a religious,
'humane, and underſtanding heart, or to afford an ampler
'field for ridicule, to the careleſs and profane, than what they
'call a field preaching upon one of thoſe occaſions: at the
'time of the adminiſtration of the Lord's ſupper (ye know)
'that upon the Thurſday, Saturday, and Monday, we have
'preaching in the fields near the church, which it ſeems we
'muſt not uſe upon that occaſion; I have often thought that
'the frequency of the ſight makes it familiar, and conſe-
'quently leſs ſhocking to you, or that being in the inner
'circle, you ſeldom have acceſs to ſee the indecency and ab-
'ſurdity of the whole ſcene, otherways you would not en-
'courage it. Allow me then to deſcribe it, as it really is:
'at firſt you find a great number of men and women lying
'together upon the graſs; here they are ſleeping and ſnor-
'ing, ſome with their faces toward heaven, others with their
'faces turned downwards, or covered with their bonnets;
'there you find a knot of young fellows and girls making
'aſſignations to go home together in the evening, or to meet
'in ſome ale-houſe; in another place you ſee a pious circle

'ſitting

'ſitting round an ale barrel, many of which ſtand ready upon 'carts, for the refreſhment of the ſaints. The heat of the 'ſummer ſeaſon, the fatigue of travelling, and the greatneſs 'of the crowd naturally diſpoſe them to drink; which inclines 'ſome of them to ſleep, works up the enthuſiaſm of others, 'and contributes not a little to promote thoſe miraculous con-'verſions that ſometimes happen at theſe *occaſions*; in a word, 'in this *ſacred* aſſembly there is an odd mixture of religion, 'ſleep, drinking, courtſhip, and a confuſion of ſexes, ages, 'and characters. When you get a little nearer the ſpeaker, 'ſo as to be within the reach of the ſound, tho' not of the 'ſenſe of the words, for that can only reach a ſmall circle, 'even when the preacher is favoured with a calm; and when 'there happens to be any wind ſtirring, hardly can one ſen-'tence be heard diſtinctly at any conſiderable diſtance; in this 'ſecond circle you will find ſome weeping, and others laugh-'ing, ſome preſſing to get nearer the tent or tub in which the 'parſon is ſweating, bawling, jumping, and beating the deſk; 'others fainting with the ſtifling heat, or wreſtling to extri-'cate themſelves from the crowd; one ſeems very devout and 'ſerious, and the next moment is ſcolding and curſing his 'neighbour, for ſqueezing or treading on him; in an in-'ſtant after, his countenance is compoſed to the religious 'gloom, and he is groaning, ſighing, and weeping for his 'ſins; in a word, there is ſuch an abſurd mixture of the 'ſerious and comick, that were we conveened for any other 'purpoſe, than that of worſhipping the God and Governor 'of nature, the ſcene would exceed *all power of face.*

'But when one conſiders, what ſolemn awe ſhould accom-'pany the pronunciation of his name, and what decent gra-'vity attend his worſhip, and ſees ſuch an unhappy contraſt, 'if his heart be not entirely unacquainted with the feelings of 'humanity, the ſigh will force its way, and the pitying tear 'ſtart into his eye; eſpecially if he knows, that many of the 'clergy encourage this abſurdity; that this is the time, when 'they vie with one another for popularity, and try who can 'conveen the greateſt mob; that ſome of the elders are ſo 'fond of theſe religious farces, that they have threatned to 'abandon their churches, if the abſurd practice of preaching 'without doors ſhould be diſcontinued; and that even thoſe 'of the clergy, who have ſenſe to perceive its inconveniencies, 'and ingenuity to own that it is wrong, yet want courage to 'oppoſe the popular frenzy, and reſolution to reform what in 'their own hearts they cannot but condemn. Whether we 'conſider this practice in a moral, political, or religious light, 'we ſhall find it attended with very bad conſequences; how

'much

'much muſt it encourage drunkenneſs when ſuch crowds are 'conveened, from all quarters? what muſt the conſequence 'be, when a whole country ſide is thrown looſe, and young 'fellows and girls are going home together by night, in the 'gayeſt ſeaſon of the year; when every thing naturally inſpires 'warm deſires, and ſilence, ſecrecy, and darkneſs encourage 'them? when I was a young fellow at my apprentiſhip, I was 'a great frequenter of theſe *occaſions*, and know them ſo well, 'that whatever others may think, I would not chuſe a wife 'that had often frequented them, nor truſt a daughter too 'much, among thoſe rambling ſaints; old maids may per-'haps be allowed to revenge themſelves of the world, by 'growing religious at the eaſy rate of running from ſacrament 'to ſacrament; and they who are in pain to be provided with 'huſbands, may poſſibly find their account in frequenting 'thoſe *ſacred* aſſemblies; but I would adviſe others to go but 'ſeldom, and never to a greater diſtance than that they can 'return before ſun-ſet; leſt by frequenting them too much, 'they contract an idle diſpoſition of mind, and by ſtaying too 'late, they get into a *bad habit of body*.'

The Author goes on to obſerve, that the conſequences of this practice are very bad, conſidered in a political light; that the common people loſe many labouring days by *ſacramental occaſions*, and that the country is deprived of the fruit of their induſtry. Every ſacrament, at a moderate computation, he ſays, by its three idle days, coſts the country about 112l. 10s. without including the days that thoſe who live at a great diſtance muſt loſe in coming and going, nor the loſſes the former muſt ſuſtain, when *occaſions* happen in the harveſt or ſeed-times, &c.

The foregoing extract will ſufficiently ſhew this Author's manner of writing. The remaining part of his letter is employed in pointing out the inconveniences that attend *extemporary prayer*; a ſubject which he conſiders at full length, and moſt part of what he ſays upon it, appears to be extremely juſt. The whole performance, indeed, is ſprightly and animated, and contains many things that deſerve the attentive conſideration of thoſe to whom it is addreſſed.

Diſcourſes on ſeveral public Occaſions, during the War in America. Preached chiefly with a view to the explaining the importance of the Proteſtant cauſe, in the Britiſh colonies; and the advancement of religion, patriotiſm, and military virtue. Among which are a diſ-

a diſcourſe on adverſity, and alſo a diſcourſe on planting the ſciences, and the propagation of Chriſtianity, in the untutored parts of the earth. With an Appendix, containing ſome other pieces. By William Smith, *D. D. Provoſt of the College and Academy of Philadelphia.* 8vo. 3s. 6d. Millar, &c.

THE principal deſign of theſe diſcourſes is, to ſhew the value of the bleſſings ariſing from the enjoyment of the Proteſtant religion and civil liberty, and to inſpire a becoming zeal for their defence. They are written with an excellent ſpirit, and in a ſprightly animated manner; the language is clear and forcible, the ſentiments generally juſt, and often ſtriking.

The firſt diſcourſe has no immediate connection with the ſubjects of the reſt, and was preached on the death of a beloved pupil; the ſecond was delivered when General Braddock was carrying on his expedition to the Ohio, and contains an earneſt exhortation to religion, brotherly love, and public ſpirit, from theſe words, *Love the brotherhood, fear God, honour the King.*

'Our hearts,' ſays the Author, 'would venerate thoſe who 'were to be the faithful companions of our good and bad 'fortune through ſome ſtrange country; and ſhall not our 'very ſouls burn within us towards the whole human race, 'who, as well as we, are to paſs through all the untried 'ſcenes of endleſs being?

'Good heaven! what a proſpect does this thought preſent 'to us? Eternity all before us! how great, how important 'does man appear! how little and how trifling the ordinary 'cauſes of contention! party differences, and the vulgar diſtinctions between ſmall and great, noble and ignoble, are 'here entirely loſt; or, if they are ſeen, they are ſeen but as 'feathers dancing on the mighty ocean, utterly incapable to 'toſs it into tumult.

'In this grand view, we forget to enquire whether a 'man is of this or that denomination! we forget to enquire whether he is rich or poor, learned or unlearned! 'Theſe are but trivial conſiderations; and, to entitle him to 'our love, it is enough that he wears the human form! it is 'enough that he is our fellow-traveller through this valley of 'tears! And ſurely it is more than enough, that when the 'whole world ſhall tumble from its place, "and the heavens "be rolled together as a ſcroll," he is to ſtand the laſt ſhock

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'with us; to launch out into the ſhoreleſs ocean beyond; to 'ſhare the fortunes of the endleſs voyage, and, for what we 'know, to be our inſeparable companion through thoſe re-'gions, over which clouds and darkneſs hang, and from whoſe 'confines no traveller has returned with tidings!

'Another motive to brotherly love, is its tendency to ſoften 'and improve the temper. When a reigning humanity has 'ſhed its divine influences on our hearts, and impregnated 'them with every good diſpoſition, we ſhall be all harmony 'within, and kindly affected towards every thing around us. 'Charity, in all its golden branches, ſhall illuminate our ſouls, 'and baniſh every dark and illiberal ſentiment. We ſhall be 'open to the fair impreſſions of beauty, order, and goodneſs; 'and ſhall ſtrive to tranſcribe them into our own breaſts. We 'ſhall rejoice in the divine adminiſtration; and imitate it by 'diffuſing the moſt extenſive happineſs in our power. Such 'a heavenly temper will give us the inexpreſſible meltings 'of joy, at ſeeing others joyful. It will lead us down into 'the houſe of mourning, to ſurprize the lonely heart with un-'expected kindneſs; to bid the chearleſs widow ſing for glad-'neſs, and to call forth modeſt merit from its obſcure retreats.

'To act thus is the delight of God, and muſt be the higheſt 'honour and moſt exalted enjoyment of man. It yields a ſa-'tisfaction which neither time, nor chance, nor any thing 'beſides, can rob us of; a ſatisfaction which will accompany 'us through life, and at our death will not forſake us. For 'then we ſhall have the well grounded hopes of receiving 'that mercy which we have ſhewn to others.'

In the third diſcourſe, which was delivered at Briſtol, in Pennſylvania, on occaſion of the public faſt, May 21, 1756, when the province was groaning under all that load of miſery which was the conſequence of Braddock's defeat, a parallel is drawn between the ſtate of our colonies and that of the Jews, in many remarkable inſtances. The fourth ſhews the Chriſtian ſoldier's duty; the lawfulneſs and dignity of his office; and the importance of the Proteſtant cauſe in the Britiſh colonies: it was preached in Chriſt-church, Philadelphia, April 5, 1757, at the deſire of Brigadier-General Stanwix, to the forces under his command, before their march to the frontiers.

The Author's addreſs to the officers is as follows: 'And 'now, Gentlemen Officers, you will permit me to addreſs 'the remainder of this diſcourſe more immediately to you. 'I know you love your King and Country. I know you re-'gard thoſe men under your command, and would wiſh to 'ſee

'ſee them ſhining in the practice of thoſe virtues which I have 'been recommending. But yet, after all, this muſt, in a 'great meaſure, depend upon yourſelves.

'If, then, you would deſire to have any tie upon their 'conſciences; if you would wiſh to ſee them act upon prin-'ciple, and give you any other hold of them than that of 'mere command—let me, Oh let me beſeech you, to culti-'vate and propagate among them, with your whole influence 'and authority, a ſublime ſenſe of religion, eternity, and re-'deeming love; let the bright proſpects of the goſpel of Je-'ſus be placed full before their eyes; and let its holy precepts 'be inculcated frequently into their hearts!

'But, above all things, let the adorable name of the ever-'laſting Jehovah be kept ſacred among you! glorified angels 'fall proſtrate before it! the very devils themſelves tremble 'at it! and ſhall poor worms of earth; dependent on a pulſe 'for every breath of being; ſurrounded with dangers innu-'merable; marching forth in the very ſhadow of death; to-'day here, and to-morrow in eternity—ſhall they dare to 'blaſpheme that holy name, before which all nature bends in 'adoration and awe? Shall they forget their abſolute depen-'dence upon it for all they have, and all they hope to have?

'Alas! when the name of our Great Creator is become 'thus familiar, and proſtituted to every common ſubject, what 'name ſhall we invoke in the day of danger? To what re-'fuge ſhall we fly amidſt the various preſſures of life? to 'whoſe mercy ſhall we lift up our eyes in the hour of death? 'and into whoſe boſom conſign our ſouls, when we launch 'forth into the dark precincts of eternity?

'Once more, then, I beſeech you, let the name of the 'Lord be holy among you; elſe have you no ſure foundation 'for virtue or goodneſs; none for dependence upon Provi-'dence; none for the ſanctity of an oath; none for faith, 'nor truth, nor "obedience for conſcience-ſake."

'Next to religion and a ſovereign regard to the honour 'and glory of your great Creator, it will be of the utmoſt 'importance to cultivate, in yourſelves, and thoſe under you, 'a noble, manly, and rational enthuſiaſm in the glorious 'cauſe wherein you are engaged; founded on a thorough 'conviction of its being the cauſe of juſtice, the Proteſtant 'cauſe, the cauſe of virtue and freedom on earth.

'Animated by this ſublime principle, what wonders have 'not Britons performed? How have they riſen, the terror of

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'the earth; the protectors of the oppreſſed; the avengers of 'juſtice, and the ſcourge of tyrants? How have the ſons 'of rapine and violence ſhrunk before them, confounded and 'overthrown? Witneſs, ye Danube and Sambre, and thou 'Boyn, crimſoned in blood! bear witneſs and ſay—what was 'it that fired our Williams and our Marlboroughs to deeds of 'immortal renown? What was it that ſteeled their hearts 'with courage, and edged their ſwords with victory? Was 'it not, under God, an animating conviction of the juſtice of 'their cauſe, and an unconquerable paſſion for liberty, 'and the purity of the Proteſtant faith?

'And do you think now, Gentlemen, that the cauſe 'wherein you are engaged, is leſs honourable, leſs impor-'tant, or that leſs depends on the ſwords you draw? No, 'Gentlemen! I will pronounce it before heaven and earth, 'that from the days of our Alfreds, our Edwards, and our 'Henries, downwards, the Britiſh ſword was never unſheath-'ed in a more glorious or more divine cauſe than at preſent!

'Look round you! behold a country vaſt in extent, mer-'ciful in its climate, exuberant in its ſoil, the ſeat of plenty, 'the garden of the Lord! behold it given to us and to our 'poſterity, to propagate virtue, to cultivate uſeful arts, and 'to ſpread abroad the pure evangelical religion of Jeſus! be-'hold colonies founded in it! Proteſtant colonies! free colo-'nies! Britiſh colonies! Behold them exulting in their li-'berty; flouriſhing in commerce; the arts and ſciences plant-'ed in them; the goſpel preached; and in ſhort the ſeeds of 'happineſs and glory firmly rooted, and growing up among 'them!

'But, turning from this proſpect for a moment, look to 'the other hand! direct your eyes to the weſtward! there 'behold Popiſh perfidy, French tyranny, and Savage barba-'rity, leagued in triple combination, advancing to deprive us 'of thoſe exalted bleſſings, or to circumſcribe us in the poſ-'ſeſſion of them, and make the land too ſmall for us and the 'increaſing multitude of our poſterity!

'Oh Britons! Oh Chriſtians! what a proſpect is this! it 'is odious to the view, and horrible to relate. See, in the 'van, a ſet of fierce ſavages hounded forth againſt us, from 'their dark lurking places; brandiſhing their murderous 'knives, ſparing neither age nor ſex; neither the hoary ſire, 'nor the hopeful ſon; neither the tender virgin, nor the help-'leſs babe. Ten thouſand furies follow behind, and cloſe up 'the ſcene! grim ſuperſtition, lording it over conſcience! 'bloody perſecution ſhaking her iron ſcourge! and gloomy

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'error ſeducing the unwary ſoul! while, in the midſt and all 'around, is heard the voice of lamentation and mourning 'and woe; religion bleeding under her ſtripes! virtue ba-'niſhed into a corner! commerce bound in chains, and li-'berty in fetters of iron!

'But look again, gentlemen! between us and thoſe evils, 'there is yet a ſpace or gap left! and, in that gap, among 'others, you ſtand; a glorious phalanx! a royal regiment! 'a royal American regiment! a regiment formed by the beſt 'of kings for the nobleſt of purpoſes! and formed to conti-'nue, perhaps, for theſe purpoſes, the avengers of liberty 'and protectors of juſtice in this new world, throughout all 'generations!

'And now is not my aſſertion proved? Conſidered in this 'light, does it not appear to yourſelves that never, from the 'firſt of time, was a body of Britons engaged in a more glo-'rious cauſe than you are at preſent; nor a cauſe on whoſe 'iſſue more depends? You are not led forth by wild ambi-'tion, nor by ill-grounded claims of right, nor by falſe no-'tions of glory. But, conſign'd to you is the happineſs of 'the preſent age and of late poſterity. You wear upon your 'ſwords every thing that is dear and valuable to us, as men 'and as chriſtians. And upon your ſucceſs it depends, per-'haps, whether the pure religion of the goſpel, ſtreaming 'uncorrupted from its ſacred ſource, rational, moral and di-'vine, together with liberty and all its concomitant bleſſings, 'ſhall finally be extended over theſe American regions; or 'whether they ſhall return into the bondage of idolatry, and 'darkneſs of error for ever!

'In ſuch an exalted and divine cauſe, let your hearts be-'tray no doubts nor unmanly fears. Though the proſpect 'may look dark againſt us, and though the Lord may juſtly 'think fit to puniſh us for our ſins, yet we may firmly truſt 'that he will not wholly give up the proteſtant-cauſe; but 'that it is his gracious purpoſe, in due time, to add to the 'reformed church of Chriſt,' "the Heathen for an inheri-'tance, and the uttermoſt parts of the earth for a poſſeſſion."

The ſubject of the fifth diſcourſe is, the planting the ſci-ences, and the propagation of the goſpel in America; it was delivered before the truſtees, maſters, ſtudents, and ſcholars of the college and academy of Philadelphia, May 17, 1757, being the firſt anniverſary commencement in that place, to-gether with a charge to the candidates who then obtained their degrees.

In the ſixth, the author ſhews the duty of praiſing God for ſignal mercies and deliverances; it was preached in Trinity-Church, New-York, September 17, 1758, on occaſion of the remarkable ſucceſs of his majeſty's arms in America, during that campaign.

The appendix contains the three following pieces;—An earneſt Addreſs to the Colonies, particularly thoſe of the ſouthern diſtrict, on the opening of the campaign, 1758;—An Account of the College and Academy of Philadelphia;—and A philoſophical Meditation, with a religious Addreſs to the Supreme Being.

A Collection of the yearly Bills of Mortality, from 1657 *to* 1758 *inclusive. Together with ſeveral other bills of an earlier date. To which are ſubjoined,* I. *Natural and Political Obſervations on the Bills of Mortality. By Capt.* John Graunt, *F. R. S. reprinted from the ſixth edition in* 1676. II. *Another Eſſay in political Arithmetic, concerning the growth of the city of London; with the meaſures, periods, cauſes, and conſequences thereof. By Sir* William Petty, *Knt. F. R. S. reprinted from the edition printed at London in* 1683. III. *Obſervations on the paſt Growth and preſent State of the City of London; reprinted from the edition printed at London in* 1751; *with a continuation of the tables to the end of the year* 1757. *By* Corbyn Morris, *Eſq; F. R. S.* IV. *A comparative View of the Diſeaſes and Ages, and a Table of the Probabilities of Life, for the laſt Thirty Years. By* J. P. *Eſq; F. R. S.* 4to. 9*s. Boards.* Millar.

THE four numbered tracts, which compoſe the latter part of this book, having appeared in former editions; it is foreign to our purpoſe to take any notice of them upon this re-publication. What comes under our preſent cognizance is the collection of bills of mortality; certainly a really, though not a very apparently, uſeful regiſter. As we have neither time, inclination, nor any preſent motive for conſidering or comparing the tables themſelves; we apprehend it will ſuffice, on a ſubject which, to the majority of readers, will appear ſo very dry and unintereſting, if we only preſent them with an abſtract of the general obſervations which occurred to the compilers of the tables, and are mentioned in the preface.

These tables commence with the year 1593: but as, at that time, bills of mortality were only made occaſionally, at

times of the plague; it was not until the year 1603 that regular weekly bills commenced, which have been continued to the preſent time.

But though bills of mortality commenced at that time, yet they were but partial ones; ſince the number of pariſhes now included within them, was taken in at various times; and it was not till the year 1746, that the addition of St. Matthew, Bethnal-green, compleated the preſent number.

Theſe bills have not arrived to us in an uninterrupted ſucceſſion, many being loſt; which the publiſher invites any poſſeſſor of to communicate, to add to the work. Nor are thoſe now preſerved, kept ſo exact as might be wiſhed.

The bills, even in their compleateſt form, will afford but an imperfect gueſs at the ſtate of the metropolis at the time; ſince they comprehend only baptiſms of thoſe of the eſtabliſhed religion, the numerous bodies of diſſenters being entirely excluded. Their regiſter of deaths is not more perfect, ſince it includes only thoſe buried according to the rites of the church of England. The one omiſſion will not balance the other; as more are buried according to the church of England, than are baptized into it; and a conſiderable number of all ſorts are now carried from London to be interred in the country. Add to this, that thoſe buried in St. Paul's Cathedral, Weſtminſter-abbey, the Temple Church, St. Peter's ad Vincula in the Tower, the Rolls, and Lincoln-Inn Chapel, the Charter-houſe, and other places, are taken into no account. It were to be wiſhed, that they were continued upon a more exact plan.

In their preſent ſtate, however, we learn, that though the city of London has been free from the plague, for near a century paſt; yet, before the laſt plague, there were but few yearly bills without it: which countenances a doubt of its being imported from other countries. Since, were it introduced with our merchandize, our imports being conſiderably more ſince that time, by the increaſe of our trade; we muſt have more infection brought among us now, than we uſed to have. But one evident cauſe of this happy alteration, appears to be the more open and commodious plan upon which the city of London was built, after the dreadful, though fortunate, fire which immediately ſucceeded the laſt plague: the inhabitants not being crouded ſo cloſely together as formerly. Thus, perhaps, it is owing to its being more thinly peopled than the reſt of the world, that America has never yet been viſited with the plague, while the crouded and filthy cities of Cairo and Conſtantinople are ſeldom free from it. Another, and

probably the moſt effectual, preſervative is the great plenty of water conducted to every houſe, and waſhing the ſtreets into the common ſewers; thereby conſtantly hindering the tendency to putrefaction. There are many more judicious remarks to be found in this preface, which will be uſeful to thoſe who more peculiarly ſtudy the ſubjects treated of in this volume.

Medical Facts and Experiments. By Francis Home, *M. D. Fellow of the Royal College of Phyſicians in Edinburgh.* 8vo. 4s. *bound.* Millar, *&c.*

DR. Home having premiſed, in a ſhort advertiſement, that a book of facts and experiments is the moſt uſeful in the medical art, ſpeaks of this publication in the following terms:—'The caſes contain ſomething ſingular in the ſymptoms or in the cure. I have ſelected thoſe chiefly which ended unſucceſsfully, as they afford the fulleſt picture of the diſeaſe, as they often teach more than thoſe which have a contrary iſſue, as they ſhew the fallacy of truſting to a few obſervations in the cure of diſeaſes, as they teach us not to be too ſanguine in our hopes and promiſes, and as they will at leaſt procure credit, which has not always happened to caſes that were moſt ſucceſsful.'

It muſt be acknowledged, this method of a phyſician's publiſhing his own fallibility and ill ſucceſs has a very antique and unfaſhionable, but a moſt honeſt and candid appearance; and ſeems to proceed rather from liberal philanthropy than contracted ſelf-love. It naturally introduces the reflections which Dr. Home frequently makes at the concluſion of ſome of the unſucceſsful caſes; by querying, among other things, if ſuch a medicine or evacuation, which had been uſed, had been omitted; or if ſuch as had been omitted had been uſed, whether a different event might not have been the reſult? In ſomething of this kind we apprehend every thoughtful and conſcientious phyſician muſt exerciſe himſelf on many an unſucceſsful cataſtrophè, (eſpecially if it was unexpected) in the courſe of his practice, by conſidering, whether he could wiſh any thing added, omitted, or altered in his conduct throughout the caſe, for his future regulation in ſimilar ones. Our Author having alſo very generally exhibited his proceſs and preſcriptions in every inſtance, and ingenuouſly ſhewn us what had an apparently evil or good effect, and what did not finally avail againſt the diſeaſe, has left ſuch obſervations on his prac-

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ice within the power of all his medical readers, many of whom, he muſt expect, will judge diverſly of it in ſome of the caſes. But perhaps there is no being ſtrictly honeſt without ſome degree of fortitude, ſome meaſure of a philoſophical indifference about cenſure, where a man has been conſcious of intending perfectly well; and has exerciſed his abilities to their utmoſt. Such a rare perſon, indeed, will be capable of enjoying no mean gratification from a reflexion, that if he ſhould have committed any material errors in his profeſſion, (which he could never intend to do) that diſcovery of them, which his candour has empowered others to make, may terminate in the good of his ſpecies.

The work conſiſts of three parts; the firſt of which is ſtiled *Epidemics*, which Epidemics are to be conſidered as occurring to the Britiſh army in Flanders, from 1742 to 1748. Hence this part of his performance ſhould ſeem particularly calculated for the peruſal of phyſicians and ſurgeons in a camp. He gives three inſtances of the ſlow fever, as he calls that of—42, of which two were fatal; and he conſiders the dampneſs of their barracks as cauſing it, by relaxing their fibres, and ſtopping perſpiration.

He aſcribes the epidemic fever in the army at Dettingen in 1743, to the greater heat of the ſummer in Germany and Flanders than in England. It appeared in December as a remittent, but became continual in January, (for he ſuppoſes both the ſame diſeaſe) the criſis happened the 6th, 7th, or 8th day by a plentiful bleeding at the noſe, or a profuſe ſweating. This ſection directs ſome cautionary rules with regard to heat and cold in a camp, which ſeem prudent and œconomical, ſome of them being deduced from plain obſervation and thermometers: it has no particular caſe of the diſeaſe, but contains the general treatment of it. It was conſiderably fatal in proportion to the numbers it ſeized.

The remittent at Boiſleduc, in 1748, was extremely epidemic, not more than thirty men out of a whole regiment being exempted from it; but the proportion dying was only one in twenty. Dr. Home conſiders the humidity of the air, and of the ſituation, as its original cauſe.

One ſection of this firſt part is employed on the Small-pox, which was epidemic among the Britiſh troops quartered in Holland in 1747. Our Author repeatedly tried the purging method in the ſecondary fever without ſucceſs. He gives an extraordinary inſtance, p. 94. of a girl, who, having been deeply pitted with the ſmall-pox, caught them again, in a

confluent degree, by attending one in the diſeaſe. She had very little ſpitting, and no ſwelling of her hands; but is ſaid to have had them four times larger than thoſe of two preceding patients who died. She recovered, and is affirmed to have been in no danger. This, ſuppoſing it to have been the genuine ſmall-pox, is very ſurpriſing in moſt reſpects; and differed greatly in the event from the very general conſequence of ſuch a degree of the confluent ſmall-pox, without a ſuitable ſalivation and tumour; which inclines us to heſitate a little, as to the ſpecific identity of the eruption; though the gentleman ſeeing it muſt judge beſt of it. Suppoſing it truly variolous, it was a moſt extraordinary irregularity of the ſmall-pox, and ſeems to hint, that morbid as well as plaſtic nature may have her *luſus*, her deviations, however rarely. The remaining ſections of this part contain an unſucceſsful caſe in a miliary fever; an anatomical and practical conſideration of the glanders in horſes, and ſome remarks on gun-ſhot wounds.

The ſecond part is entitled, *Hiſtories of Caſes*, of which it contains ſeveral, interſperſed with a few medical remarks, in ſeventeen ſections. They had different events, but the greater number were fatal. A man in a low fever, after bleeding, bliſters, and bolus's of caſtor, with a camphorated emulſion, took James's powder, which threw him into an univerſal ſweat for ſome hours, but did not prevent his dying the ſame evening, being the tenth day of the diſeaſe. The ſixteenth ſection gives the author's own caſe, which he calls an inflammation of the cortical part of the brain; and as he ſtill lives and writes, ſuppoſing it really ſuch, this muſt imply the fallibility of Boerhaave's judgment, in ſuppoſing death the certain and ſudden conſequence of ſuch a diſeaſe, ſaying *, *Si morbus inflammatorius maturiùs petat cerebrum, quis ejus ſuppurationem expectabit, nam mors ſtatim ſequitur.* We may ſubmit the different ſentiments of theſe two phyſicians to the deciſions of our medical readers; but it were unjuſt, on ſuch an occaſion, to omit the anatomical evidence which Dr. Home gives, on opening the ſcull of a horſe-guard man, who died of a ſlow fever in 1742, where 'little obſervable, except a leaden co-'lour on the concave part of the liver, appeared in the *abdomen* 'or *thorax*: but ſinuſes were found in each lobe of the brain, 'full of a green *pus*, thick in ſome places, and thin in others, 'which had eat its way into the ventricles, and filled them to 'the quantity of about four ounces. Some matter was likewiſe obſerved in the *cerebellum*, where the leaſt diſorder,' he adds, 'has hitherto been look'd on as mortal,' concluding, 'it

* Prax. Vol. V. p. 309.

'overturns

'overturns the doctrine of the ſchools.' See p. 11, 12, 13. We ſhall only ſubmit the following conjecture here, that as it is ſaid, 'he had been in this ſlow fever for a month, and 'complaining ſome time of a ſmall pain in his head, till he 'was ſent to the hoſpital, where he continued two days in a 'low way, was ſeized with light convulſions and died.'—That he might die very quickly after the brain became thus affected, which was not the original diſeaſe, but the fatal ſupervening ſ ptom; and poſſibly in ſo ſoft a part, ſuppuration may ſuc- ammation much ſooner than in a fleſhy one; (though ſuch a ſubſtance as the brain ſhould not be admitted to col- liqua olve into a *pus*-like conſiſtence without a preced- ing infl mation) as the low way in which the patient con- tinued till his convulſions appeared, and his freedom from any *furor* or *delirium*, neither of which are mentioned, may incline ſome phyſicians to doubt of an actual inflammation of the brain, or of its membranes, in this caſe.

In Dr. Home's own caſe, he complained of a pain in the head from the beginning. This was attended the next day by a fever, which abated by degrees without any viſible criſis, and left him exceeding weak. He had taken caſtor and ſalt of wormwood, but acknowleges the heating nervous medicines were hurtful. He ſuppoſes, however, in the very next ſection, p. 214, 'that the white ſediment in his own caſe, and 'in one of the low fevers mentioned in this ſection, aroſe 'from ſome ſlight ſuppuration of the brain, and that nature 'was carrying off the matter by urine.' Wonderful recoveries, indeed, may have been effected through very untraceable circuits; and whoever contemplates the excluſion of a ſuppurated brain, by the out-let of the kidnies, will probably think it as obſcure a road as any.

But we haſten from this ſecond part, which ſeems a collection from our Author's diary, or *adverſaria*, wherein many caſes occur of very moderate utility and information, to the third and laſt part, entitled *Experiments*, which contains four ſections, the firſt of which is employed on the proportionate velocity of the blood, and heat of the human body, in morbid caſes. Theſe obſervations are followed by ſome corollaries, to which we refer, p. 226, 227. From his experiments on the *nitrum-murale*, he concludes it to be a foſſil alkali, mixed with a little volatile alcaline ſalt, or a principle, that, with fire, gives that ſalt. The volatility of this alcaline ſalt, however, he ſoon after aſcribes to his collecting this murat nitre from a bog-houſe, that is, undoubtedly, from the walls of one, to make it *mural*: and he judges the alkaline ſalt to

be compounded from the nitrous acid in the air, intimately mixed with the calcarious earth of the lime-walls. The third ſection contains ſome ſtatical experiments on the quantity of inſenſible perſpiration, under different circumſtances, in Scotland. To theſe we refer our Readers without any inference, as Dr. Home himſelf does in the following judicious reflection.—'I am very ſenſible how dangerous a thing it is to 'draw general concluſions from one, or a few particular ex-'periments; eſpecially where ſuch a vaſt variety of circum-'ſtances ought to be regarded, before we come to a deter-'mination. I am convinced that others, who have engaged 'in this ſubject, erred on this account, and attributed to one 'cauſe what belonged to another. I think it, therefore, bet-'ter to deliver the naked experiments, and leave every one 'to judge for himſelf.'

The fourth and laſt ſection, which concludes the book, treats of the meaſles at Edinburgh, in 1758, and of their inoculation, which Dr. Home firſt attempted. As this promiſes ſomething new and curious to the republic of medicine, we have been the more ſummary in regard to the former parts of this performance. After premiſing, that not above one in twelve of the infected died: he gives us a caſe of the meaſles, which brought on a pulmonary or hectical conſumption, that did not diſappear till the September following the month of February, on the ſixteenth of which the patient was ſeiz'd. About the 11th or 12th of March 'the fever continuing much 'the ſame, her relations gave her James's powder, a third of a 'doſe twice; the firſt raiſed a partial ſweat on her, which 'ſoon went off; about three hours after, ſhe got the ſecond 'doſe, which puked her once, and purged her twelve times. 'That night ſhe was more reſtleſs than uſual, her cough 'drier, her pulſe weaker, and her throat was inflamed. The 'ſecond day after, ſhe got another doſe, which puked and 'purged her. Theſe three nights ſhe ſlept almoſt none. It 'was plain, from the hectic nature of this fever, that ſweat-'ing could do her no ſervice: it did her harm.' P. 260, 261. We are no ways deſirous to contract the benefits this famous noſtrum can really procure, but we have cited from this treatiſe two inſtances, in one of which it is evident it did no good; and not improbable it was hurtful in the other.—Theſe are ſuch inſtances, as a patentee or proprietor is never at the expence of affording us, though the public is equally intereſted to know all the conſequences, and to ſtrike a balance on computing and conſidering the good and bad ones—But to return to the inoculation of the meaſles.

Our

Our Author ſays, p. 255, contrary to what we have known or heard hitherto, that it was not an uncommon thing for theſe meaſles to attack the ſame ſubject twice; of which he had two caſes, and he was told ſome had them thrice. Notwithſtanding which, ſome tragical events put him on ſeveral experiments of inoculating them. As there was no morbillous pus, and he could not procure a ſufficient quantity of the ſcaly matter, as he terms it, to inoculate, he did it from the blood itſelf, which he calls the magazine of epidemic diſeaſes. He choſe the blood to infect from thoſe who had the moſt fever, and the day after the turn of the meaſles, and generally preferred that taken from the cutaneous veins amongſt them. He inoculated both arms, and ſuffered the inciſions to bleed a quarter of an hour before he applied his morbillous bloody cotton, permitting them to remain three days in the orifices. It ſeems none of theſe circumſtances are neceſſary to variolous inoculation, the moſt proper inciſions for which would rarely bleed ſo long, if permitted. Dr. Home made thirteen experiments of this practice, the laſt of which, however, was only an imitation of the worſt, the Chineſe manner, of imparting the ſmall-pox. Of theſe experiments, the firſt, third, fourth, fifth, ſixth, ninth, tenth, eleventh, and twelfth took, being nine in thirteen, or rather fifteen, as the Chineſe method was tried on three ſubjects. The ſecond inoculated with morbillous blood, ten days drawn, did not take: though ſome of the others thus infected were ſo, from blood of fourteen days old. It took the natural meaſles two months after. The ſeventh, inoculated with blood five weeks old, did not take. The eighth, infus'd with blood of ſix days old, from a patient in a high degree of the meaſles, had ſome ſymptoms the ſixth day, and a bleeding at the noſe the eighth and ninth, but no eruption. Our author was afterwards told, the girl had the meaſles two years before, and that her mother had ſubmitted her to the experiment for lucre. The tenth, who toook in July (as they were inoculated from March to Auguſt incluſive) had the meaſles again in Auguſt: this ſecond infection Dr. Home is for aſcribing alſo to his inoculation, becauſe the child was ſeized with a ſwelling of the parotid glands after the firſt meaſles, whence he ſuppoſes all the morbillous matter not carried off by the eruptions. Beſides, as he avers his having ſeen ſeveral caſes in the natural way, where he ſuppoſes one infection to have produc'd two eruptions; he queries, why the like may not happen to thoſe inoculated? —Doubtleſs it may, from very ſimular conſtitutions: but had this been the caſe of thoſe inoculated for the ſmall pox, it is likely that beneficial practice muſt have grown into a very early

early diſuſe. The thirteenth experiment was made on two children, by letting ſome cotton remain ſometime in the noſe of a meaſly patient the fourth day of eruption, and then putting it into the noſe of the ſubject to be infected, to remain an hour there. This had no effect, any more than the meaſly blood applied in the ſame manner. We are not a little ſurpriz'd, that, on this curious occaſion, it never occurr'd to Dr. Home to make a tryal of inoculating with the acrid lymph or humour, diſtilling ſo copiouſly from the eyes of moſt patients in this diſeaſe; eſpecially as he has obſerv'd p. 285, 286, 'The principal action of the morbillous matter 'appears to be on this ſaline humour ſecreted from the *glan-* '*dula lachrymalis.*' What humour then is ſo likely to be the peculiar *Nidus* and vehicle of morbillous contagion, and ſo analogous to the matter of the variolous puſtules? Beſides, there was no want of this humour, which muſt ſave the party, to be infected from, the little pain or dread of ſcarification; ſince we are told in the third experiment, p. 274, 'A great quantity of water comes out of her eyes, ſo that 'ſhe wets many cloths in the day.' Does not this plainly hint, that the lymph or ſerum ſeems originally infected in this diſeaſe, rather than the red blood, which may be only mediately and lightly affected; and this may lead us to diſcern why no ſuppuration attends morbillous eruption. Very light water evaporated leaves little ſediment: the pure abſtracted element, we may imagine, would leave none. But if any viſcid or ſaline ſubſtance were ſuſpended in it, we muſt expect ſenſible proofs of ſuch, on ſubſtracting conſiderably from their menſtrum.

Upon the whole of morbillous inoculation, it looks as if we might divide it, like the politicians in the rehearſal, into three queſtions. Conſidering then, how often the application of meaſly blood was ineffectual, which was three times in twelve by inciſion, and once by one intruſion of it into the noſe: and conſidering alſo, that cotton conveyed from the noſe of a meaſly patient into that of a ſubject, fail'd as often as intruded, which was but twice, the firſt queſtion will be—With what humour or medium ſhall a morbillous expectant, as he may be call'd, be inoculated? Conſidering next, that theſe meaſles may be had twice, and even thrice, as Dr. Home allows, the ſecond queſtion is—How often the ſubject is to be inoculated and reinoculated, in order to be fully ſecure from the meaſles? And as the tryals were made but upon fifteen ſubjects, of whom but nine took; and the natural diſeaſe deſtroys but one in twelve, the laſt queſtion is—Whether he ſhould be inoculated at all? Doubtleſs the inocu-

inoculated ſhould amount to a number, out of which the natural diſeaſe ordinarily deſtroys ſome or ſeveral, to give any rational countenance and determination to a purſuit of it. However, as the Dr. tells us in his fifth corollary, that the cough almoſt totally diſappears in the artificial meaſles; this may deſerve ſome attention, as more have been ſuppos'd to die by the ill impreſſions left on the breaſt and lungs after the meaſles, than during their acute and febrile proceſs.

Thus have we endeavour'd to preſent our readers with an idea of this miſcellaneous performance, conſiſting of 288 pages. We have ſpecify'd with pleaſure the ingenuous motives the Dr. profeſſes for publiſhing it; and wiſh we could with equal juſtice approve the manner and execution of it; which, if we are to compare this book with ſome former acceptable tracts of Dr. Home's, he ſeems to have been leſs ſolicitous about in the preſent inſtance. In fact he appears to be rather blameably inattentive to expreſſion and idom here: for as to any little crudity or indigeſtion in meer notes or *Adverſaria*, of which many of his caſes ſeem to conſiſt, we could overlook theſe on account of the probity with which he relates the unhappy events; and details the medicines and the regimen, which prov'd at leaſt unavailing, and which he is candid enough to ſuggeſt, might be ſometimes erroneous. But as this author's former productions were in very intelligible, and not inelegant Engliſh, we apprehend the dialect of the preſent book is rather, as the Hibernian exerciſe terms it, *advancing backwards*; and having had a former occaſion or two of approving him, we think he ſhould have recollected the good claſſical axiom—*Nec minor eſt virtus quam quaerere parta tueri.* We are well aware, that as language itſelf is local, the very correctneſs and elegance of it are, in ſome ſort, relative alſo; and certain words and idioms are as right in Edinburgh, as very different ones are in London. But when a book, whoſe ſubject is ſuppos'd to be intereſting, is publiſh'd in the laſt place as well as the firſt, it ſeems expedient, that its language and idiom ſhould be that of a great majority of thoſe to whom it is addreſs'd: and however perſons may commonly diſcourſe, all valuable and ſcientific books publiſh'd in Great Britain ought to be in *proper* Engliſh. For want of this, we were ignorant what a *grewing*, and a *grewing fit* was, which occur not ſeldom, till a Scotch gentleman aſſured us, it was a ſhivering or horror. We are often told, the patient thought himſelf better or worſe *of* ſuch or ſuch a medicine. Some are ſaid to begin *to* ſuch a medicine, omitting the word *take*. A gentleman is ſaid, p. 166, to begin *to* milk; though we are prevented from ſuppoſing ſuch an exer-

exercise prescribed to him, by finding conserve of roses and coltsfoot-tea joined to it: notwithstanding which we are told —'his fever and fits *went on* consuming him till he died.' We are advised, p. 173, that in an inflammation of the testicle a cough ought to be *shunned*, which would be a most useful direction, could it always enable us to shun it. We read of a patient from a fracture, p. 180, 'that there was not any alteration *upon* him, no new symptoms, convulsions, or palsy *upon* any part, no inflammation or swelling *upon* his eyes. This reminds us of another northern application of this particle, viz. Mr. A. is to be married *upon* Mrs. B. which some may think more defensible than Mrs. B's being married *upon* Mr. A; though this expression is also used. The word *got* is in high credit with our Author. Thus one *got* a purge, one *got* a vomit, one *got* a blooding, one *got* a blister, &c. and many who were to be patients, though nameless, undoubtedly *got* a venereal disaster. The Doctor, in his own case never *got* passage but with an *injection*, which word he constantly uses for a *glyster*, though this last word should be retained, to distinguish it from such injections as are applied to different parts. In the same case, p. 188, the Doctor tells us, his head was *carried*, for which we should say, he was *light-headed*. We are told, p. 216, of a patient in the small-pox, who was allowed wine, 'that *he agreed with it*.'—by which we hear he did not quarrel with his good liquor, and understand it did not disagree with him. Many other such idioms, which sound very uncouthly here, occur much too often throughout this performance, and give too much colour to those whose severity may exceed their judgment, to treat the whole as mean or trivial. For our own part, we can truly aver, we should have been better pleased with the absence of these blemishes, than we can be with selecting this sample of them, tho' we think ourselves oblig'd to mention it. At the same time we are not unmindful of that decent appearance the doctor had hitherto made in the Republick of letters; and we are conscious of having consider'd his present work with all that candour to which a candid writer has an equitable claim. His general style will appear sufficiently from our citations in it.

Chronographiæ Asiaticæ et Ægyptiacæ specimen. *In quo*—1 *Origo Chronologiæ* LXX *Interpretum investigatur*:—2 *Conspectus totius Operis exhibitur*. 8vo. 2s. 6d. *sewd.* Cooper.

HAVING had a former occasion† to take notice of the importance of chronology to history, and the necessary

† See Review Vol. xi. p. 380.

rela-

relation they have to each other; let it ſuffice at preſent to obſerve, that the perplexities attending chronological reſearches are evident from the uncertainty we are ſtill in with reſpect to the preciſe dates of the moſt remarkable tranſactions that have occurred in the earlier ages of the world, notwithſtanding the endeavours of ſo many reſpectable writers that have heretofore traverſed this path of literature.

That our author has devoted much time and attention to chronological enquiries, may reaſonably be preſumed, from the account he gives of his former‡ productions: the favourable reception they met with from the learned, he ſays, has induced him to proſecute his labours on the ſame ſubject. His plan is copious and extenſive; it commences from the creation*, and undertakes to aſcertain all the moſt memorable epochas for the ſpace of 5500 years ſucceeding. As this is a period wrapt up in the greateſt obſcurity, if our author's execution is but equal to his engagement, his work muſt undoubtedly be a very acceptable preſent to every friend of learning.—Himſelf ſhall declare the nature and extent of his arduous undertaking.

'In hoc opere veram et indubiam chronologiæ LXX interpretum originem inveſtigavimus; antiquitates *Chaldæorum*,

‡ Theſe publications were all in Engliſh, but not having had an opportunity of ſeeing either of them, we have ſubjoined the author's own account of them in his own words.— The firſt appeared twenty-two years ago; and in the preſent pamphlet is entitled '*Diſſertatiuncula de hiſtoria* Ariſteæ *circa verſionem ſcripturæ ſacræ ex* 'Hebræo *in ſermonem* Græcum *per* LXX interpretes. In eâ, *de ſinceritate* et *authoritate*, quam hiſtoria illa præ ſe fert, fuſé diſſeruimus; objectiones adverſariorum diluimus; eorumque viciſſim errores retexuimus.'—The ſecond was publiſhed two years afterwards under a title thus tranſlated. '*Critica examinatio evangeliorum* S 'Matthæi *et* S Lucæ *de anno natali Domini et Salvatoris noſtri* Jeſu 'Chriſti: in qua demonſtramus quod Jeſus Chriſtus natus ſit 25to 'Decembris, anno *urbis Romæ conditæ* 750; anno *æræ Nabonaſſari* '745; annoque 1 Olymp. 194'—In 1741, *Diſſertatio de Chronologia* LXX *Interpretum*: In qua probamus, quod, ſecundum rationes 'veterum *Hebræorum* effluxerint ab *orbe condito* ad *Chriſtum natum* an'ni 5500.'—In 1747, '*Supplementum ad Diſſertationem de chronologia* 'LXX *interpretum*: ad examen revocavimus *antiquitates veterum* 'Græcorum et *Sinarum*: Epochas eorum celebriores ad annos mundi 'ſecundum LXX interpretes reduximus; multoſque cum veterum tum 'recentiorum de *eis* errores correximus.'

* The title of the general work is *Chronographia Aſiatica et Ægyptiaca* ab Orbe condito *ad* Chriſtum natum *per annos* 5500, ad fidem ſcriptorum vetuſtiſſimorum reſtituta et illuſtrata. Digerente CAROLO PHILOPÆO.

'*Assyriorum*, *Medorum*, *Babyloniorum*, et *Persarum*, ad ex-
'amen revocavimus; *Latercules regum istarum gentium* se-
'cundum ordinem temporis, quo singuli imperarunt, dispo-
'suimus; et ex omnibus *unam continuam regum* in hac vel il-
'la gente *seriem à dispersione gentium* ad *solutam à* CYRO *capti-*
'*vitatem* Babylonicam contexuimus, et *cum antiquitatibus vete-*
'*rum* Hebræorum contulimus.

'Porro, doctrinam veterum Ægyptiorum de Mestraim
'sive Misraim primo gentis conditore, et successoribus ejus in
'Ægypto inferiori per 25 generationes; de *Mene* primo co-
'loniarum ad loca interiora *Ægypti* duce, regni *Thebani*
'conditore et 38 successoribus ejus; de triginta dynastiis *Ma-*
'*nethonis*; de regibus pastoribus qui subegerunt *Tanim* et
'*Memphim*; de *peregratione filiorum* Israel *in* Ægypto primò
'sub regibus pastoribus, et dein sub indigenis per 215 annos;
'doctrinam, inquam, veterum *Ægyptiorum* de hisce atque
'similibus, ex fragmentis historicis quæ adhucdum supersunt,
'rejectis omnibus recentiorum conjecturis et hypothesibus, e-
'ruimus, explicuimus, et ad sua quæque loca et tempora re-
'duximus; eorumque denique omnium plane *mirandum* cum
'*antiquitatibus* Hebraicis, Chaldaicis, Assyriacis, Medicis,
'Babylonicis *et* Persicis *consensum* et *harmoniam* demonstra-
'vimus. In his autem ad harmoniam redigendis nullas *hypo-*
'*theses* fingimus; nullas *interpolationes* admittimus; *testimoniis*
'*veterum* unicè adhæremus. §.

It may well be presumed that such a design could not be executed within a very narrow compass; our author acknowledges his work to have grown to such a size, that it cannot be carried thro' the press at a moderate expence, which he declares to be his motive for submitting this specimen to the judgment of the learned, and according to their approbation or censure the fate of the whole is to be determined.

That we may contribute, as far as lies within the influence of the Review, to the laudable purpose of our truly learned and very industrious author, we shall lay before our readers the purport of what he has now offered to the public.

The difference that appears between the Hebrew text, and the septuagint version in computing the ages of the antediluvian patriarchs, and their successors to the birth of Abraham, a difference of 1380 years, and the further disagree-

§ The above extract is printed exactly according to the original, and is intended to serve also as a specimen of our author's style.

ment

ment of Joſephus with either, has occaſioned much confuſion in the chronology of thoſe early times, and has been employed as a kind of artillery to deſtroy the veracity of the S S and conſequently to invalidate the evidence in favour of chriſtianity. To reconcile theſe accounts is the profeſſed intention of our author, which he attempts in the following manner.

He contends, contrary to the opinion of many well received writers on the ſame ſubject, that this diſagreement is not occaſioned by accident, negligence, or deſign; and produces ſeveral ſtrong and unimpeachable evidences in ſupport of the ſubſequent aſſertions.—1ſt, That, according to Joſephus, the Jews were poſſeſſed of hiſtorical memoirs relative to themſelves excluſive of the Hebrew ſcripture, or the Greek verſion, called the ſeptuagint.—2d, That in the books employed by Joſephus in compiling his antiquities, the ages of the patriarchs were not deſcribed in the ſame manner as in the Hebrew text or in the Greek verſion.—3d, That Joſephus in his antiquities has not deſcribed the ages of the patriarchs agreeably to the Hebrew or Greek text, but has adhered ſolely to the books given him by Titus Cæſar after the deſtruction of the ſecond temple.—4th, That the books made uſe of by Joſephus began from the creation, and contained the hiſtory of 5000 years.—5th, That the hiſtorical memoirs employed by Joſephus, were in the cuſtody of the prieſts when the ſeventy tranſlated the Hebrew into Greek.—6th, That the greater credit is due to Joſephus from his ſteady adherence to the original materials with which he was furniſhed.—7th, That the Jews, till the deſtruction of the ſecond temple, had two methods of computing time; one *myſtical* or *prophetical*, the other *natural* and *hiſtorical*.—8th, That the myſtical or prophetical computation was made uſe of only by Moſes and the prophets, nor was it permitted to communicate it to the vulgar, or employ it in any ſecular purpoſes.—9th, That the natural and hiſtorical reckoning began from the creation, and according to Joſephus, comprehended the ſpace of 5,000 years, to the time of Artaxerxes Longimanus.—10th, That, whereas the ages of the patriarchs are calculated in Joſephus according to the natural computation, and taken from the antient writings that came accidentally to his hands; it may be concluded that the ages of the patriarchs in the ſeptuagint verſion (which for the moſt part agree with Joſephus) were determined from the hiſtorical memoirs of the prieſts extant in the library of the temple built by Nehemiah.—11th, That the diſagreement between Joſephus and the ſeptuagint, principally may have proceeded from the former's having made uſe of leſs correct materials than the latter, and that it is not improbable that the more correct copies might have periſhed or been loſt before the deſtruc-

deſtruction of the ſecond temple.—12th, That the difference between the Hebrew text and Greek verſion does not ariſe from the corruption of either one or the other, but only from Moſes's having uſed the myſtical and prophetical numbers, and the Greek tranſlators the natural and hiſtorical numbers; as more agreeable to the cuſtom of other nations.*

Such is our author's ſolution of this chronological difficulty, whether it will be deemed ſatisfactory we ſhall not take upon ourſelves to determine. If an apparent honeſt intention, an uncommon portion of learning, and the ſtrongeſt proofs of aſſiduous application to the ſubject are not ſufficient recommendations, any thing we might think proper to add in favour of this undertaking muſt be uſeleſs.——Some apology however is due to the author and the public for the delay of this article; and to confeſs the truth, the beſt we can make is a bad one: it was committed to the care of a gentleman whoſe avocations from the buſineſs of reviewing are many, and whoſe indolence is but too frequently prevalent.—— A word more to our author before we take leave: it is recommended to him to reviſe his figures: the ſubdiviſion of the ſecond period, page 96 is calculated to comprehend the ſpace of 1147, but which upon examination makes 100 years more.

	years.
From the flood to the defection of Nimrod is calculated at — — —	493
From the defection of Nimrod to the diſperſion	40
From the diſperſion to the call of Abraham	714
	1247

We do not undertake to rectify the error, but that there is one is very evident, and as this is the baſis, ſhould it be unſound, the ſuperſtructure muſt fall.

This ſpecimen is followed by a view of the whole work, comprizing a copious and accurate table of contents; but as an abridgement of this would be an abſurdity, and as the whole is by far too long for our inſertion, we muſt refer the curious to the original.

* We have not given a literal tranſlation of our author, as it would have extended the article to a greater length than our limits could afford.

N. B. The Foreign Books are deferred untill next month.

MONTHLY

MONTHLY CATALOGUE.

For JULY, 1759.

MISCELLANEOUS.

Art. 1. *The Riſe and Fall of Pot-Aſh in America, addreſſed to the Right Honourable the Earl of Halifax.* 4to. 1s. Cabe.

IN our Review, Vol. XIII. p. 155, we mentioned Mr. Stephens's Proceſs for making Pot-aſh, publiſhed in conſequence of a parliamentary reward for his divulging the ſecret, and as an encouragement for him to proceed in his endeavours to eſtabliſh this valuable manufacture in our American Colonies. We were at that time in great hopes of ſeeing this important undertaking eſtabliſhed on a permanent footing; but now, as friends to the trade and commerce of our country, we have the mortification to find, by Mr. Stephens's preſent narrative, that this public-ſpirited ſcheme has been ſuffered to fall to the ground, for want of that farther ſupport which the undertaker had reaſon to expect; and that both the projector and his project have been ruined, through the oppoſition he has met with, from people whoſe intereſt, or particular views, happened not to agree with the proſperity of an undertaking which had received the higheſt countenance, and been juſtly conſidered as ſo valuable a branch of our commerce, that it might, if ſucceſsfully purſued, have been attended with a national ſaving of *One Hundred Thouſand Pounds per annum.*—One would almoſt conclude, from the general fate of even our moſt ſucceſsful projectors, that Providence has not allotted them a compenſation in this world. Thus Middleton, to whom the city of London is ſo much obliged for the New River, and Lombe, who eſtabliſhed our Silk-mills, were, by the *generous* Public, left to ſeek their reward in heaven, *where neither moth nor ruſt doth corrupt, and where thieves break not through and ſteal.*

Art. 2. *The Caſtle-Builders; or, the Hiſtory of William Stephens, of the Iſle of Wight, Eſq; lately deceaſed. A political Novel, never before publiſhed in any language.* 8vo. 2s. 6d. Cabe.

Inſtead of a political novel, as its Author, perhaps, for political reaſons, has entitled it, this ſeems to be the true hiſtory of that family, of which Mr. Thomas Stephens (mentioned in the foregoing article, relating to pot-aſh) is one of the branches. He has, probably, publiſhed the Caſtle-Builders, to ſhew, that himſelf is not the only one of the family who has ſuffered by engaging in ſchemes of a public nature*: though, at the ſame time, we muſt obſerve, that Mr. Stephens, whom we gueſs to be the Author of this hiſtory, evidently does not mean to caſt the leaſt reflection on the memory of his worthy father, mentioned in the title; for that gentleman's character is here placed in the moſt amiable light: and the ſtory of his misfortunes is ſuch as cannot fail to excite the Reader's compaſſion.

* And alſo to evince the truth of this maxim, which he every where labours to eſtabliſh, *That* PARTY *is a contrivance, only to ſerve* PRIVATE INTEREST.

Art. 3. *The Britiſh Negociator; or, Foreign Exchanges made perfectly eaſy. Containing tables for all the various courſes of Exchange from, and the ſeveral Coins equated of, Holland, Hamburgh, Germany, France, Spain, Portugal, Venice, Leghorn, Genoa, Denmark, Poland, Sweden, Ruſſia, Ireland. Together with tables, and rules of Exchanges, from Aſia, Africa, and America, or the Weſt-Indies, and the Exchanges of the principal foreign nations with one another. Alſo Arbitrations of Exchanges, in a new and conciſe method applicable to buſineſs. Likewiſe the weights and meaſures of foreign nations. To which are annexed, ſeveral mercantile tables, equally uſeful to foreign traders and factors, and to inland merchants and dealers: And an eſſay on the nature and buſineſs of Exchanging in general is prefixed, by way of introduction. By* S. Thomas, *Merchant.* 3s. Richardſon.

This book, which appears pretty full, requires no farther account of it than what the title gives. Experience alone muſt eſtabliſh its character with the merchant; who will attain the ſureſt knowlege of its value, by making trial of its utility.

Art. 4. *An Hour's Amuſement for the Belles and Beaux, preſent or abſent from St. James's Park, on Sunday the 24th of June,* 1759. 8vo. 1s. Mariner.

The late extraordinary manner in which a celebrated lady of quality was attended, in her walk in St James's Park, has furniſhed a wretched ſcribbler with an opportunity of trying to raiſe contributions on the public: but he would do well to betake himſelf to ſome honeſter way of living, as he is totally unqualified to *earn* his bread by pamphletteering.

Art. 5. *Jethima and Louiſa. In which is contained, ſeveral remarkable incidents relating to two ladies of diſtinguiſhed families and fortunes. In a ſeries of Letters. By a Lady.* 12mo. 3s. Owen.

A faint imitation of Mr. Richardſon's writings. We ſhall ſay no more, as it is a lady's production.

Art. 6. *The Miſcellaneous Works, in verſe and proſe, of Mrs.* Mary Latter, *of Reading, Berks.* 8vo. 3s. ſewed. Wilkie.

The ſex and the circumſtances of the Author, muſt naturally exempt her works from the ſeverity of criticiſm. As a woman who wanted it, we hope ſhe has had a good ſubſcription; but as a candidate for fame, (if ſhe has any view of that ſort) it is really unfortunate for Mrs. Latter, that Miſs Jones and Miſs Carter appeared before her.

Art. 7. *The Trial at large of John Stevenſon, late of Bickerton, in the county of Cheſter, cheeſe-factor. Who was tried at Cheſter-*

ter-aſſizes, April 27, 1759; *before Mr. Juſtice Swinnerton, and Mr. Juſtice White, upon an indictment for the murder of Mr. Francis Elcock, late of Nantwich, in the ſaid county, attorney at law. With the arguments of the counſel on behalf of the crown, and for the priſoner; the obſervations of the judges thereon; and the facts ſpecially found by the jury. Taken by Mr. Ralph Carter, of Nantwich, in Cheſhire.* 8vo. 1 s. Middlewich: printed by James Schofield, and ſold by Wilkie, in London.

Art. 8. *A popular Lecture on the Aſtronomy and Philoſophy of Comets. In which the opinions of the antients, and the diſcoveries of Sir Iſaac Newton, relative to thoſe bodies, are introduced and explained. By* Samuel Dunn, *Maſter of an Academy at Chelſea. Read to ſome of the Author's pupils, unacquainted with the more intricate parts of ſpeculative mathematics.* 8vo. 6 d. Owen.

A pamphlet much too brief, to make good the aſſertion in the title; which informs us, that the ſubjects of it are *introduced* and *explained*. This lecture introduces a number of detached heads or propoſitions, to each of which an explanation is neceſſary; eſpecially for pupils unacquainted with the more intricate parts of ſpeculative mathematics.

Art. 9. *Candid, or all for the beſt. Tranſlated from the French of M. de Voltaire.* 12mo. 1 s. 6 d. Nourſe.

To thoſe who are not very deeply read in the volume of the human heart, and yet have ſometimes indulged ſpeculation on the follies and foibles of mankind, it may appear ſtrange, that men of wit and genius ſhould ſo ſeverely feel neglect, or diſapprobation, from ſuch as they affect to hold in the utmoſt deriſion and contempt. A Writer of ſuperior merit will make very little ſcruple to avow, that the greater part of mankind are unequal to the taſk of comprehending his works, or reliſhing their beauties: he deſpiſes them for it, in the higheſt degree, and yet is, frequently, in the ſame degree, angry with them, that they refuſe to do juſtice to that merit, of which he confeſſes they are incompetent judges.

What ſubjects for jeſt and abuſe have illiterate patrons been, in all ages! men of genius and literature would, nevertheleſs, have all the nobility to be patrons: and yet, ſhould any of them happen to encourage an art, in which they are themſelves notoriouſly ignorant, how would their liberality expoſe them to ridicule? It is a mark of prudence, therefore, in thoſe to whom fortune hath given the means of patronage, to encourage no art or ſcience but ſuch as they themſelves, in ſome meaſure, underſtand. Yet men of genius daily ſtigmatize this prudence, as ariſing from avarice, meanneſs, or extravagance. Nay, what is ſtill more abſurd, the greater merit a Writer is poſſeſſed of, the more ſublime or profound are his ideas, the greater

claim he ridiculouſly lays to the admiration of thoſe, who are, in proportion as his merit increaſes, the leſs able to judge of the matter. Here is a nobleman of the firſt rank,—you would have him take the arts and ſciences under his protection, cheriſh diſtinguiſhed genius, and reſcue modeſt merit from obſcurity. Are you mad, to think his Lordſhip ſuch a fool? Why would you have him expoſe himſelf? Which way is he to ſet about all this? He himſelf underſtands nothing but racing, cocking, and whiſt. Would not all the world laugh at him, ſhould he ſet up for a Mæcenas? A patron of arts and ſciences, without knowlege, capacity, or taſte?

Men of genius ſhould be conſiſtent in laying the tax of approbation and applauſe on the public; and yet ſo little are pretenders to philoſophy in theory, real philoſophers in practice, that we hardly ſee any ſo much ſubject to their paſſions, ſo galled by diſgrace, or chagrined by neglect, as thoſe whoſe abilities, we might have expected, ſhould have placed them above the influence of accidents, ſo inſeparable to extraordinary merit.

Perhaps no man ever ſuffered more, in this reſpect, than Mr. de Voltaire. Made giddy with popular admiration and applauſe in the former part of his life, it is no wonder his future expectations ran high. Diſappointed and diſgraced in age, he has been long abuſing individuals, and ſeems determined to finiſh his career, by expreſſing his deteſtation of mankind in general. The miſanthropy of Swift and Voltaire ſeem to have ariſen from nearly the ſame motives, and to be productive of ſimilar effects. The deteſtable ſtory of the *Yahoos* and the abominable one of *Candide*, bear ſo near a reſemblance, in two attendant circumſtances, viz. the temper of mind in the reſpective authors, and the apparent deſign of the pieces themſelves, that, where either is well known it would be almoſt ſuperfluous to give a general character of the other: and yet to deſcend into the particulars of the work before us, would be paying no great compliment to our readers. An abſurd, improbable tale, written with an apparent view to depreciate not only human nature, but the goodneſs and wiſdom of the Supreme Author of our being, we dare be confident, can afford them little ſatisfaction.

That we may not, however, totally diſappoint curioſity, it may not be improper juſt to obſerve, that this little work is a kind of a moral (or, as ſome might perhaps rather chuſe to call it, an *immoral*) romance, wherein the author ridicules many abſurd notions, and id[illegible] cuſtoms, of different nations, with much ſpirit and (ſtrange as it may ſeem in a Frenchman) with ſome ſtrokes of true humour: the chief point laboured at through the whole, being to invalidate the opinion of ſome philoſophers, reſpecting the moral and providential Oeconomy of the univerſe, viz. that *all is for the beſt.*

Juſtice, however, calls upon us to declare, that our Author does not (as he is ſuppoſed to do by certain undiſtinguiſhing critics) conteſt the celebrated principle, adopted by our favourite Britiſh bard, *Whatever is, is right.* If Mr. Voltaire's opinion be, indeed, in this reſpect, contrary to that of Mr. Pope, he is, doubtleſs, moſt egregiouſly miſtaken; but let us condemn no man for what he has not ſaid,

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particularly a Writer of ſo acknowleged a genius as Mr. Voltaire, who has, indeed, enough to anſwer for, in reſpect to what he really has ſaid.

POLITICAL.

Art. 10. *Candid Reflexions on the Expedition to Martinico; with an account of the taking of Guardalupe, &c. By J. J. a Lieutenant in the Navy.* 8vo. 1s. Johnſton.

Made up from the news-papers, particularly the Gazette extraordinary. The compiler ſeems to be a Genius of an uncommon caſt. For inſtance, he introduces the comet into his pamphlet, with this remarkable obſervation, That this grand phænomenon has appeared three different times, each on ſome *joyful occaſion*; that in 1607, Keplar obſerved it at Prague, when it performed the office of a bonfire, at the birth of a prince;—That in 1682, when Caſſini obſerved it in France, it was equally loyal, on the birth of the duke of Burgundy; and that in 1759, this jovial traveller made his appearance in England, 'amidſt the greateſt preparations for keeping the birth-day of 'George, prince of Wales, in a manner ſuitable to the grandeur of 'a free people.'—From which we are led to conjecture, that, after all the various theories of comets, which have been ſtarted, theſe courtly phænomena are no other than certain celeſtial fire-works, complaiſantly play'd off *above*, on theſe "joyful occaſions" *below*.

POETICAL.

Art. 11. *Four Odes, intended for choruſes to a tragedy altered from Shakeſpear, on the death of Julius Cæſar. By the Rev. Mr.* Hudſon. 4to. 1s. Davis.

Though we have frequently declared our opinion of the impropriety of the chorus in dramatic repreſentations, yet we have no objection to good poetry, in whatever form it appears; and as ſuch, Mr. Hudſon's odes are entitled to our recommendation. They are not wanting in fancy, ſpirit, nor harmony of numbers.

Art. 12. *Caliſta; or the Injur'd Beauty: a poem, founded on fact. Written by a Clergyman*, 4to. 1s. Griffin *in Fetter-lane.*

Rehearſes the diſtreſs of a damſel ruined and forſaken by her lover. The author has ſome poetry about him, as a critic of the laſt century expreſſes himſelf; and may be read with patience, though not with much pleaſure: his performance being debaſed by a number of lines inferior to the reſt, and by ſome very unpardonable rhimes, which ſeem to ſpeak the youth and inexperience of the bard.

MEDICAL.

Art. 13. *The Virtues of Honey in preventing many of the worſt diſorders; and in the certain cure of ſeveral others: particularly the gravel, aſthmas, coughs, hoarſeneſs; and a tough morning*

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ing phlegm. With a particular direction of the manner of taking it for the cure of conſumptions, &c. 8vo. 1s. 6d. Cooper.

Another link: vid. the medical articles in our catalogue for *May* laſt.

RELIGIOUS *and* CONTROVERSIAL.

Art. 14. *The Review of a free Inquiry into the Nature and Origin of Evil.* 12mo. 1s. 6d. Flexney.

The author of this *Review* is an advocate for doctrines that have been long eſtabliſhed, and are generally believed. The introduction of moral evil into the world, he ſays, is not imputable to God, nor the neceſſary conſequence of human nature, but entirely owing to man's voluntary abuſe of that high yet dangerous truſt repoſed in him, his freedom of will and action. From the beginning of time, we are told, God foreſaw the ill uſe that man would make of this gift of free-will, and therefore prepared a remedy; the redemption of mankind by the promiſed Seed which ſhould bruiſe the ſerpent's head.

'Here, continues our author, the rational enquirer may ſtop in his ſearch after the origin of evil. In endeavouring to inveſtigate it more nicely, he will only be apt to loſe himſelf in the endleſs mazes of error and perplexity. And after all his laborious reſearches into the nature and origin of moral evil; inſtead of finding a more ſatisfactory account of it, than the ſcriptures will help us to, he may be in danger of catching the very worſt, and mother of all evils, ſcepticiſm.'

As for what our reviewer has ſaid in anſwer to the author of the Free Enquiry, it is unneceſſary to give any particular account of it, as he only pleads for commonly received opinions, and has advanced nothing new in ſupport of them.

Art. 15. *Obſervations on Mr. Fleming's Survey, &c. In which are conſidered the following ſubjects; the nature of faith, the uſe of reaſon, myſteries, the unity of God, the pre-exiſtence of Chriſt, the mediation of Chriſt, the nature of Chriſt's redemption, the nature of man, the powers in man to improve and debaſe his nature, the foundation of immortality.* By Peter Peckard, *A. M.* 8vo. 2s. Davis.

Our readers, in general, are ſufficiently acquainted with the diſpute between Mr. Peckard and Mr. Fleming, which, like all other diſputes of this kind, the longer it is carried on, becomes the more diſagreeable to the reader. Charges of miſrepreſentation, want of candor, &c. and frequent repetitions of the ſame thing, are what, principally, fill up the numerous volumes of theological contention: the diſputants, indeed, generally ſpend their ſtrength in the firſt onſet, and though they frequently renew their attacks, yet they ſeldom do much execution.——In regard to the controverſy about an intermediate ſtate, it is undoubtedly to be determined by ſcripture, and he who conſiders with candor and impartiality what the ſacred writers

have

have ſaid concerning it, will have little occaſion to conſult either Mr. Peckard or Mr. Fleming.

Art. 16. *The whole Speech which was delivered to the Reverend Clergy of the great City of London, on Tueſday the 8th of May, 1759; being the day appointed for their anniverſary meeting at Sion-college. By* John Free, *D. D. Sir John Leman's Lecturer at St. Mary Hill in London.* 8vo. 6 d. Scott.

Doctor Free has not done with the Methodiſts yet. He now wants the *Convocation* to meet, and take them in hand. We fancy, however, his cooler brethren will remain aloof, and leave him to battle it out with theſe formidable ſchiſmatics, as he deems them; and to deal with them, as well as he can, by himſelf. His quarrel with this people is, it ſeems, now become perſonal, and more particular than heretofore. For (as we are informed by his *Remonſtrance* to the Biſhop of Wincheſter, prefixed to this *ſpeech*) he was, on Sunday the 9th of April laſt, * while he was exhorting his audience to *love one another*, moſt violently beſet by the Methodiſts; by whom, as the Doctor here affirms, he was, 'from the time of naming the text, to 'the end of the ſermon, in continual and moſt imminent danger of 'being murdered.'——This was certainly a moſt unchriſtian way of going to work with the good Doctor; and, doubtleſs, the reader would be glad to know what was their particular provocation at that time. The matter was this. On the day above-mentioned, the noted Mr. Romaine was to have preached a charity ſermon at the aforeſaid church, but was prevented by the church-warden, who refuſed to admit this erratic luminary into the pulpit; which Dr. Free at the ſame time readily entered, as being his proper ſphere. Provoked at this diſappointment, the lambs of the Moor-fields flock immediately forgot their meek and peaceful natures, and, in ſhort, behaved like very wolves to the poor Doctor, againſt whom they ſet up a moſt abominable vociferation, in which they continued all the time of his preaching; and even went ſo far as to ſpit at him, after he had quitted the pulpit.

——tantæne animis cœleſtibus iræ!

* At the pariſh church of St. Mary Magdalen, Bermondſey, where we are told the Doctor is Lecturer.

Art. 17. *Non-reſidence inexcuſable; or the Monitor admoniſhed: in a letter to Dr. Free, on the occaſion of his elaborate harangue, delivered to the London clergy,* &c. *By the Reverend* Abſalom Hurley, *A. B. late of Baliol College, Oxford, and now Curate of Kentiſh Town, Middleſex.* 4to. 4 d. Fuller.

The Monitor is here admoniſhed, becauſe Dr. Free's ſpeech, mentioned in the foregoing article, was firſt publiſhed in that periodical paper. This curate of Kentiſh-town mentions the Reverend Mr. R——ne as his 'truly pious, tho' ſomewhat too *peaceful* and *patient* 'friend;' and Mr. Jo—s as his 'much valued, and ſtill more intimate 'friend:' from whence our readers may perceive that Dr. Free, whom the letter-writer does not accuſe of being too peaceful and patient, ſtands no chance for the honour of being admitted into the ſmalleſt ſhare of Mr. Hurley's friendſhip. On the contrary, this gentle-

gentleman has, by this pamphlet, declared open war with the Doctor, and has commenced hoſtilities by attacking him on the ſide of his *non-reſidence* at his vicarage of Eaſt-Coker in Somerſetſhire. The Biſhop of London's late charge (See Review, vol. xx. p. 480.) has furniſhed our author with ſuch arguments as he may imagine the Doctor will not attempt to anſwer: and herein Mr. Hurley may poſſibly be ſaid to have acted maliciouſly, and taken his adverſary at an unfair advantage: but as it is not contrary to the laws of war to turn the enemy's *cannon* againſt themſelves, we ſuppoſe this auxiliary to the Reverend Meſſ. R——ne and Jo—s will hold himſelf intirely excuſable.

SERMONS *continued:* See our laſt *Appendix*, publiſhed this month.

1. *Fidei Fundamentum Ratio:* Concio ad Clerum habita in Templo Beatæ Mariæ apud Academicos Cantabrigienſes, Julii 4, 1759, pro gradu doctoratus in ſacra theologia. A Radulpho Heathcote, S. T. P. 4to. 6d. T. Payne.

2. Preached in the Portugueſe Jews Synagogue, on Friday the ſixteenth day of February, 1759, being the day appointed by authority for a general faſt: By R. Moſes Cohen de Azevedo. Tranſlated from the original Spaniſh by the author. 4to. 1 s. Whitridge.

Manifeſts the great and grateful loyalty of the Jews to our preſent mild and ſalutary government, under which they enjoy ſo much ſecurity and happineſs: the long continuance of which, we, as chriſtians, ſincerely and charitably wiſh them, from generation to generation.

3. *Preaching the Goſpel a more effectual method of ſalvation, than human wiſdom and philoſophy.* At the ordination of the Reverend Mr. Thomas Wright, at Lewin's-Mead, Briſtol, May 31, 1759. By Samuel Chandler, D. D. together with the *queſtions* propoſed by the Reverend Mr. William Richards; and the *anſwers* returned. To which is added, the Charge, delivered by the Reverend. Mr. Thomas Amory. 8vo. 1 s. Waugh, *&c.*

4. At the ordination of the Reverend Mr Richard Winter, June 14, 1759; at New Court, near Lincoln's-Inn Fields. By John Olding. Together with an introductory diſcourſe, by Thomas Hall; Mr. Winter's confeſſion of faith; a diſcourſe upon impoſition of hands, by Thomas Bradbury; and the exhortation, by John Conder. 8vo. 1 s. Buckland, *&c.*

5. *The weakneſs and wickedneſs of being righteous over-much, the folly of affected wiſdom, and the ruin conſequent upon both, aſſerted*—— before the univerſity of Oxford, at St. Mary's, May 13, 1759. By John Allen, M. A. Vice-principal of Magdalen Hall. 8vo. 6d. Rivington, Withers, *&c.*

6. *The particular Excellence and true State of the Bath Infirmary.* Preached at the Abbey Church, April 22, 1759. By R. Olive, A. M. Vicar of Burnham. To which is added, a ſhort account of the ſtate of the hoſpital, May 1, 1759. 4to. 6d. Henderſon.

*** *The Remainder of the Sermons in our next.*

THE MONTHLY REVIEW,

For AUGUST, 1759.

De l'Eſprit; or, Eſſays on the Mind, and its ſeveral Faculties. By Helvetius. *Concluded; ſee Review for June.*

IN our Author's third eſſay, he confines himſelf cloſer to philoſophical argument, than in either of the preceding. He founds his reaſoning alſo on principles leſs vague and indeterminate; endeavouring to ſhew how far the primary faculties of the mind, or actuating powers of human nature, operate, in modelling our various paſſions, and in the production of moſt of the remarkable phænomena in the moral world.

The buſineſs of this curious eſſay is, in general, to inveſtigate 'whether genius ought to be conſidered as a natural gift, 'or an effect of education?'

In order to ſolve this problem, enquiry is made, whether nature has endowed men with an equal ability of mind, or whether ſhe has favoured ſome more than others: alſo, how far men, whoſe organs of ſenſe are perfect, have in themſelves the power of acquiring ſublimity of ideas.

In the proſecution of this enquiry, our Author firſt lays it down as certain, 'that if nature has given to different men 'unequal diſpoſitions of mind, it is by enduing ſome, prefer-'ably to others, with a little more delicacy of the ſenſes, ex-'tent of memory, and capacity of attention.' He then goes on to conſider, what influence the difference nature may have made in this reſpect among us, has on the mind of man; con-

cluding, on the whole, that nature has endowed all men, (except idiots and ſuch as have but imperfect organs) with an equal capacity to acquire the moſt *lofty ideas* *, as well as the greateſt ſtrength and profundity of judgment. What then, it may be aſked, is really the cauſe of that inequality obſervable in the intellects and genius of individuals? It lies not, ſays our Author, in any phyſical incapacity in human nature; but in our different incitements to application: not in any difference in the natural delicacy of our ſenſes, the extent of our memory, or our capacity of attention; but in the different degrees of influence in the motives that excite us to apply the faculties of the mind to contemplation and ſcience. Now, the ſtrength of reſolution, wherewith we are determined to this application, will vary, ſays he, according to the circumſtances of education, country, family, acquaintance, &c. It is admitted, however, that the paſſions operate with different force on different minds; and that though ſometimes trivial and adventitious circumſtances direct to the object of purſuit, yet it is owing to the different influence of the paſſions, that we outſtrip or fall ſhort of each other in the race.

Such is our Author's manner of reaſoning, in the eſſay before us; the general concluſion from which is, that all men well organized, have the natural power of acquiring the moſt exalted ideas; and that the difference of genius obſervable in them, depends on the various circumſtances in which they are placed, and the different education they receive.

In illuſtrating the ſeveral arguments leading to this concluſion, Mr. Helvetius has diſplayed an extenſive knowlege of mankind, and a very intimate acquaintance with the workings of the human heart. Our Readers will, we doubt not, peruſe the following extracts with peculiar pleaſure: the firſt relating to the origin of the paſſions in general, and the other to that abſurd one of avarice in particular; by which they may judge whether we have over-rated the genius or ſagacity of our Author.

'*On the Origin of the Paſſions.*

'In order to arrive at this knowlege, we muſt diſtinguiſh 'the paſſions into two kinds: thoſe immediately given us by 'nature; and thoſe we owe to the eſtabliſhment of ſociety. 'And to know which of theſe paſſions has produced the other, 'let us tranſport ourſelves in idea to the firſt ages of the world, 'and we ſhall there ſee that nature, by hunger, thirſt, heat, 'and cold, informed man of his wants, and added a variety of

* *Hautes idées.*

'pleaſing

'pleasing and painful sensations; the former to the gratifica-
'tions of these wants, the latter to the incapacity of gratify-
'ing them: there we shall behold man capable of receiving
'the impressions of pleasure and pain, and born as it were
'with a love for the one, and hatred for the other. Such
'was man, when he came from the hand of nature.

'In this state he had neither envy, pride, avarice, nor am-
'bition; sensible only of the pleasure and pain derived from
'nature, he was ignorant of all those artificial pains and plea-
'sures we procure from the above passions. Such passions are
'then not immediately given by nature; but their existence,
'which supposes that of society, also supposes that we have
'in us the latent seeds of those passions. If, therefore, we re-
'ceive at our birth only wants, in those wants, and in our
'first desires, we must seek the origin of these artificial passions,
'which can be nothing more than the unfolding of the faculty
'of sensation.

'Perhaps both in the moral and natural world, God origi-
'nally implanted only one principle in all he created, and that
'what is, and what shall be, is only the necessary unfolding
'of this principle.

'He said to matter, I endow thee with power. Immedi-
'ately the elements, subject to the laws of motion, but wan-
'dering and confounded in the deserts of space, formed a thou-
'sand monstrous assemblages, and produced a thousand differ-
'ent chaoses, till they at last placed themselves in that equi-
'librium and natural order, in which the universe is now sup-
'posed to be arranged.

'He seems also to have said to man, I endow thee with sen-
'sibility, the blind instrument of my will, that being inca-
'pable of penetrating into the depth of my views, thou may'st
'accomplish all my designs. I place thee under the guardian-
'ship of pleasure and pain: both shall watch over thy thoughts
'and thy actions; they shall beget thy passions, excite thy
'friendship, thy tenderness, thine aversion, thy rage; they
'shall kindle thy desires, thy fears, thy hopes; they shall take
'off the veil of truth; they shall plunge thee in error, and
'after having made thee conceive a thousand absurd and dif-
'ferent systems of morality and government, shall one day
'discover to thee the simple principles, on the unfolding of
'which depends the order and happiness of the moral world.

'Let us suppose, that heaven suddenly animates several men,
'their first employment will be to satisfy their wants, and
'soon after they will endeavour, by their cries, to express the

'impreſſions they receive from pleaſure and pain.' Thoſe cries 'will conſtitute their firſt language, which, if we may judge 'from the poverty of the languages of the ſavages, muſt be 'very confined, and reducible to theſe firſt ſounds. When 'mankind, by becoming more numerous, ſhall begin to ſpread 'over the ſurface of earth; and like the waves of the ocean, 'which cover its diſtant banks, and inſtantly retire into its 'capacious bed, many generations ſhall have appeared on the 'earth, and be ſwallowed up in the gulph, wherein all things 'are forgotten; when families ſhall live nearer to each other; 'when the deſire becomes common of poſſeſſing the ſame 'things, as the fruit of a certain tree, or the favours of a par-'ticular woman, it will excite quarrels and combats; and 'theſe beget anger and revenge. When, ſated with blood, 'and weary of living in perpetual fear, mankind ſhall conſent 'to loſe a ſmall part of that liberty they found ſo prejudicial 'in a ſtate of nature; they will enter into conventions with 'each other, and theſe conventions will be their firſt laws; 'when they have formed laws, they will entruſt ſome perſons 'with the care of ſeeing them put in execution, and thoſe 'will be the firſt magiſtrates. Theſe rude magiſtrates of a 'ſavage people will inhabit the foreſts. After having in part 'deſtroyed the animals, the people will no longer be able to 'live by hunting, and the ſcarcity of proviſions will teach 'them the art of breeding and tending their flocks, which will 'ſupply their wants; and the nations that ſubſiſted by hunt-'ing, will become nations of ſhepherds. After a certain 'number of ages, when theſe laſt will be extremely multiplied, 'ſo that the earth will not in the ſame ſpace yield nouriſhment 'for a greater number of inhabitants, without being cultivat-'ed by human labour, the nations of ſhepherds will diſappear, 'and give place to nations of huſbandmen. The calls of 'hunger in diſcovering the art of agriculture, ſhall ſoon learn 'them that of meaſuring and dividing the lands. This being 'done, every man's property muſt be ſecured to him, and 'thence will ariſe a number of ſciences and laws. Lands, 'from their different nature and cultivation, bearing different 'fruits, men will purchaſe what they want, by making ex-'changes with each other, and at length perceive the advan-'tage of a general exchange, that will repreſent all commo-'dities: and for this purpoſe they will make uſe of ſhells or 'metals. When ſocieties are arrived at this point of per-'fection, all equality between men will be deſtroyed: they 'will be diſtinguiſhed into ſuperiors and inferiors: then the 'words GOOD and EVIL, formed to expreſs the natural ſenſa-'tions of pleaſure and pain we receive from external objects,

'will

'will generally extend to every thing that can procure, increaſe, or diminiſh, either of theſe ſenſations; ſuch are 'riches and indigence: and then riches and honours, by the 'advantages annexed to them, will become the general object 'of the deſires of mankind. Hence will ariſe, according to 'the different forms of government, criminal or virtuous 'paſſions, ſuch as envy, avarice, pride, and ambition, patriotiſm, a love of glory, magnanimity, and even love, which 'being given by nature only as a want, will be confounded 'with vanity, and become an artificial paſſion, that will, like 'the others, ariſe from the unfolding of the natural ſenſibility.

'However certain this concluſion may be, there are few men 'who can clearly perceive the ideas from which it reſults. Beſides, by owning that our paſſions originally derive their 'ſource from natural ſenſibility, we may believe, that in the 'ſtate in which polite nations are actually placed, theſe paſſions 'exiſted independently of the cauſes that has produced them. 'I propoſe then to follow the metamorphoſis of the natural 'pleaſures and pains, into the artificial pleaſures and pains, 'and to ſhew, that in the paſſions, ſuch as avarice, ambition, 'pride, and friendſhip, which ſeem leaſt to belong to the pleaſures of ſenſe, we always either ſeek natural pleaſure, or 'ſhun natural pain.'

Our Author goes on to illuſtrate this general rule, of our paſſions having their riſe from natural ſenſibility, by accounting for ſeveral particular ones, which appear to be moſt independent of this cauſe; as avarice, ambition, pride, and friendſhip.

He accounts for that of avarice as follows:

'Gold and ſilver may be conſidered as objects agreeable to 'the eye: but if we deſired nothing more in their poſſeſſion, 'than the pleaſures produced by the luſtre and beauty of theſe 'metals, the avaricious man would reſt ſatisfied with being 'allowed to contemplate freely, heaps of gold and ſilver in 'the public treaſury. But as this view would be far from 'gratifying his paſſion, it neceſſarily follows, that the avari'cious, of whatever claſs, either deſires riches as the means 'of procuring pleaſure, or as an exemption from the mi'ſeries with which poverty is attended.

'This principle being eſtabliſhed, I aſſert, that man being, 'by nature, ſenſible of no other pleaſures than thoſe of the 'ſenſes, theſe pleaſures are conſequently the only object of 'his deſires. A fondneſs for luxury, magnificent equipages, 'expenſive entertainments, and ſuperb furniture, is then an

'artificial paſſion, neceſſarily produced by the natural wants 'either of love, or the pleaſures of the table. Indeed, what 'real pleaſure can this luxury and magnificence procure the 'avaricious voluptuary, if he does not conſider them as the 'means of pleaſing women, and obtaining their favours, if 'they are the objects of his fondneſs; or of impoſing on men, 'and forcing them, by the uncertain hope of a reward, to re-'move from him every pain, and to aſſemble around him 'every pleaſure?

'With theſe avaricious voluptuaries, who certainly do not 'properly deſerve to be called covetous, avarice is the imme-'diate effect of the fear of pain, and the love of pleaſure. 'But it may be aſked, how can this love of pleaſure, or this 'fear of pain, be excited in the really avaricious, thoſe 'wretched miſers, who never part with their money to pur-'chaſe pleaſure? If they paſs their lives in the want of com-'mon neceſſaries, and exaggerate to themſelves and others 'the pleaſures annexed to the poſſeſſion of gold, it is merely 'to divert their attention from a misfortune, which nobody 'can, or ought to pity.

'However ſurprizing the contradiction may be, that is found 'between their conduct, and the motives from which they 'act, I ſhall endeavour to diſcover the cauſe, which, leaving 'them the inceſſant deſire of pleaſure, muſt always deprive 'them of its enjoyment.

'In order to which, I ſhall obſerve firſt, that this kind of 'avarice derives its ſource from an exceſſive and ridiculous 'fear of the poſſibility of indigence, and of the many evils 'with which it is accompanied. The avaricious are like thoſe 'afflicted with an hypocondriac melancholy, who live in per-'petual agonies, ſee themſelves ſurrounded with dangers, and 'are afraid of being cruſhed by every one that approaches 'them.

'This ſpecies of the avaricious we commonly find among 'thoſe who were born in a ſtate of indigence, and have them-'ſelves experienced the long train of evils with which it is 'attended. Their folly is therefore, in this reſpect, more 'pardonable than in men born in a ſtate of affluence, among 'whom there are ſeldom found any of the avaricious, except 'the proud or voluptuous.

'To explain how, among the former, the fear of wanting 'neceſſaries forces them to live in perpetual want, let us ſup-'poſe any one of them, when ſinking under the weight of 'poverty, forms a project for delivering himſelf from the pain-

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'ful burthen. Hope immediately steps in to his assistance, and 'gives fresh vigor to his soul, which had been bowed down by 'indigence; revives his activity, and makes him search for 'protectors: she confines him to the antichambers of mi-'nisters, makes him cringe at the feet of the great, and de-'vote himself to a very miserable life, till he has obtained a 'post that will raise him above want. But when he is arrived 'at this desirable state, will pleasure be the only object of his 'pursuit? A man of this character, who is timid and dis-'trustful, will have a lively remembrance of the evils he has 'experienced, and the same motives that prompted the desire 'of delivering himself from them, will determine him to re-'fuse the indulgence of every gratification, till he has ac-'quired the habit of depriving himself of them. This man 'being once raised above want, if he is thirty-five or forty 'years of age, if the love of pleasure has its edge every mo-'ment blunted, and is less sensibly felt, what will he then do? 'He will become more difficult in his pleasures; if he is fond 'of women, he will have the most beautiful; and those fa-'vours are purchased at the dearest rate: he will therefore 'accumulate new riches, to gratify his new appetites. Now, 'if in the time required for obtaining these acquisitions, dis-'trust and timidity, which increase with age, and may be 'considered as the effects of the sensibility of our weakness, 'shew him that, in point of riches, he can never have enough; 'and if his insatiable thirst after them is found to be equally 'balanced by his love of pleasure, he will then be drawn by 'two different attractions. In order to obey both, this man, 'without renouncing pleasure, will prove to himself, that he 'ought at least to defer its enjoyment, till he has accumulated 'greater riches, when he may, without fear of futurity, em-'ploy himself entirely in the indulgence of present gratifica-'tions. If in the new interval necessary to amass new wealth, 'age should suddenly render him insensible of pleasure, will 'he then change his manner of life? Will he renounce ha-'bits, which the incapacity of acquiring new ones have ren-'dered dear to him? No, he certainly will not: satisfied in 'contemplating his riches, and with the possibility of the plea-'sures they are capable of procuring, he will endeavour to 'escape the pain of lassitude, by giving up himself entirely to 'his ordinary pursuits: he will become so much the more 'avaricious in his old age, as the habit of accumulating wealth 'is no longer counterbalanced by the desire of enjoying it, 'which will be strengthened by the mechanical fear of want, 'wherewith old age is always accompanied.'

At the ſame time, however, that we allow, that throughout the whole of this eſſay, our Author gives the moſt ſtriking proofs of ſuperior genius, and diſplays a very extenſive knowlege of the human mind, we cannot implicitly ſubſcribe to the opinion of thoſe, who pretend to think him preferable to every philoſopher that has treated this ſubject. As to an acquaintance with the world, indeed, and a penetration into the ſecondary motives of human actions, few may compare with Helvetius.

Perhaps, in this reſpect, Mr. Locke himſelf was much inferior; but as a metaphyſician, and philoſopher, we apprehend the comparative merit of the Frenchman would be found greatly wanting. Our Author cannot, indeed, in many parts of his work, be accounted the moſt accurate reaſoner. He does not always ſeem to have applied preciſe and diſtinct ideas to his terms, nor is it very uncommon with him to forget the principles aſſumed, or to miſtake them for others apparently ſimilar, though with reſpect to the argument extremely different. When he tells us, the minds of all men are equally capable of the ſublimeſt ſentiments, and that they differ in their attainment of them from the different influence of the paſſions,—*all* which paſſions take riſe from our natural love of pleaſure and hatred of pain; may it not be aſked, what are love and hatred in themſelves, but paſſions? And can it be ſuppoſed, that any paſſion doth itſelf ariſe merely from that which is its object? May it not alſo be very reaſonably aſked, whether a man, whoſe paſſions are naturally too weak to ſtir him up to emulation, and excite in him a deſire of knowlege, does not labour under a mental incapacity of acquiring ſcientific and ſublime ideas? For as to organization, we know not how far it extends, or where the limits of the body are united to thoſe of the mind. Philoſophers call ſome kind of pleaſures mental, (to diſtinguiſh them perhaps from the gratification of our groſſer appetites) but if we enjoy pleaſures purely mental, a love of ſuch pleaſures muſt be natural to the mind itſelf, abſtracted from all conſideration of body, or its organization. In fact, body and mind are too intimately blended in our frame and conſtitution for us to ſeparate them accurately, or trace the different properties or effects diſtinctly.

But to come to the fourth eſſay, which treats of the different faculties, or rather of the different qualifications of the mind, and the effects of thoſe operative faculties, variouſly combined.

Our Author ſtiles this diſcourſe, *Des differens noms donnés a l'eſprit*; and under this title defines, and examines into, thoſe different

different properties of the mind called genius, imagination, wit, ſenſe, and the ſeveral ſubordinate ſpecies, into which they are ſubdivided. The nature of our work will not permit us to follow the Writer's plan regularly through the whole; we muſt therefore content ourſelves with giving our Readers a ſhort extract or two, and with obſerving, in general, that, in this part of his work, our Author appears no leſs profound as a philoſopher, than pleaſing as a man of taſte and genius; having acquitted himſelf throughout in a manner at once ingenious, inſtructive, and entertaining. The following remarks on the ſpirit of the age, and what is called *good company*, are lively, juſt, and ſatirical.

'I have ſaid, in the ſecond diſcourſe, that we can talk in 'company only on things, or perſons; that good company are 'commonly ſuperficial; that they employ themſelves ſcarcely 'about any thing but perſons; that praiſe is burdenſome to 'whoever is not the ſubject of it, and that it makes the audi-'tors yawn. Thus thoſe who compoſe the polite circles give 'a malignant interpretation to the actions of men, ſeize their 'weak ſide, turn into a jeſt things the moſt ſerious, laugh at 'every thing, and throw a ridicule upon all ideas contrary to 'thoſe agreeable to the company. The ſpirit of converſation 'is then reduced to the talent of agreeable defamation, eſpe-'cially in this age, in which every body pretends to wit, and 'believes he has a great deal; in which no one can mention 'the ſuperiority of another, without wounding the vanity of 'every one elſe; in which they diſtinguiſh the man of merit, 'from the man of mean abilities, only by the manner in which 'they defame him; in which they are in a manner agreed to 'divide the nation into two claſſes, the one that of brutes, 'who are the moſt numerous, the other that of fools, and 'comprehend in this laſt claſs all thoſe whom they cannot 'help acknowleging to be poſſeſſed of abilities.

'Beſides, defamation is now the only reſource they have left 'for praiſing themſelves and the company. Every one is de-'ſirous of doing this: whether he blames or approves, whe-'ther he ſpeaks or is ſilent, he is always making his own 'apology; for every man is an orator, who, by his diſcourſe, 'or his actions, is perpetually making his own panegyric. 'There are two ways of praiſing ourſelves; one, by ſaying 'things to our own advantage; the other, by ſpeaking ill of 'our neighbours. Cicero, Horace, and in general, all the 'antients were more frank in their pretenſions, and openly 'gave themſelves the praiſes they thought they deſerved. Our 'age is become more delicate on this article. It is only by

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'the ill we ſay of another, that we are now permitted to make our own eulogium. It is by making a jeſt of a fool, we indirectly boaſt our own wit. This manner of praiſing ourſelves is doubtleſs the moſt directly oppoſite to good manners, however it is the only one in uſe. Whoever ſays of himſelf the good he thinks, is puffed up with pride, and every one ſhuns him. Whoever, on the contrary, praiſes himſelf by the evil he ſays of others, is a charming man; he is ſurrounded with grateful auditors; they ſhare with him the praiſes he indirectly gives himſelf, and inceſſantly applaud the fine ſpeeches which deliver them from the vexation of being obliged to offer incenſe to their own vanity. It appears, that, in general, the malignity of the world proceeds leſs from the deſign of doing an injury, than from people's deſire of raiſing an opinion of their own merit. Thus this vice is eaſily indulged and put in practice, not only by the polite, but by men of narrow and contracted minds, whoſe intentions are ſtill more odious. The man of merit knows, that the perſon of whom they ſay no ill, is, in general, one of whom they can ſay no good; that thoſe who do not love to praiſe, have commonly been themſelves but little praiſed: he is, therefore, not deſirous of their commendations: he conſiders ſtupidity as a misfortune, on which ſtupidity always ſeeks to be revenged. "Let them prove no fact againſt me," ſaid a man of great wit; "let them talk as ill of me as they pleaſe, I ſhall not be ſorry for it; it is proper that every one ſhould amuſe himſelf." But if philoſophy pardons malice, it ought not, however, to applaud it. To theſe indiſcreet applauſes we owe ſuch a number of miſchievous perſons, who, in other reſpects, are ſometimes a very good ſort of people. Flattered by the praiſes beſtowed on malice, and by the reputation for wit which it procures, they do not know how to place a proper eſteem on the goodneſs that is natural to them: they would render themſelves formidable by the ſeverity of their ſatire: they have unhappily ſo much wit as to ſucceed in it: they at firſt become wicked to give themſelves an air, and afterwards remain ſo by habit.'

The diſtinctions which our Author makes between the ſeveral qualifications of genius, wit, underſtanding, &c. are alſo extremely judicious. In ſpeaking of ſolid judgment, or a capacity of drawing juſt concluſions from principles underſtood, which he terms *l'eſprit juſte*, he makes the following obſervations.

'We cannot then confound genius and an extenſive and profound knowlege with a true underſtanding, without ac-

'know-

'knowleging, that this laſt is liable to miſtake, when it re-
'lates to thoſe complicated propoſitions, where the diſcovery of
'truth is the reſult of many combinations; where, to ſee diſ-
'tinctly it is neceſſary to ſee a great deal; and where juſtneſs of
'thought depends on its extent: thus, we commonly under-
'ſtand by a true underſtanding, only that kind of knowlege
'proper to draw juſt, and ſometimes new conſequences, from
'thoſe opinions that are preſented to the mind, whether they
'are true or falſe.

'In conſequence of this definition, a ſolid underſtanding
'contributes little to the advancement of human knowlege;
'however, it merits ſome eſteem. He who, departing from
'principles or opinions admitted, draws from thence conſe-
'quences that are always juſt, and ſometimes new, is an ex-
'traordinary man among the common people. He is even,
'in general, more eſteemed by men of moderate abilities, than
'perſons of ſuperior genius, who too often calling men to the
'examination of received principles, and tranſporting them into
'unknown regions, muſt at one and the ſame time offend their
'lazineſs, and wound their pride.

'Beſides, however juſt the conſequences may be, that are
'drawn from a ſentiment, or a principle: I ſay, that far from
'obtaining the name of a ſolid underſtanding, the perſon will
'always be mentioned as a fool, if that ſentiment, or that
'principle, appears either ridiculous or fooliſh. A vapouriſh
'Indian imagined, that if he diſcharged his urine, he ſhould
'overflow all Biſnagar. In conſequence of this opinion, this
'virtuous citizen, preferring the ſafety of his country to his
'own health, continued to refrain from this neceſſary diſ-
'charge; and was ready to periſh, when a phyſician, a man
'of wit, entered, ſeemingly in a great fright, into his cham-
'ber, "Narſinga, ſaid he, is in flames; it will ſoon be re-
"duced to aſhes: make haſte and let the ſtream flow." At
'theſe words, the good Indian reaſoned juſtly, piſſed, and
'paſſed for a fool.

'If ſuch men are generally conſidered as fools, it is not
'ſolely from the drawing their reaſonings from falſe principles;
'but from principles that are reputed ſuch. In fact, the Chi-
'neſe theologian, who proves the nine incarnations of Wiſth-
'nou; and the muſſulman, who, after the Koran, maintains
'that the earth is carried on the horns of a bull; certainly
'found their opinions on principles as ridiculous as thoſe of
'my Indian; yet each of them, in his own country, is
'eſteemed a perſon of ſenſe. What can be the reaſon of this?
'It is becauſe they maintain opinions generally received. In

'relation to religious truths, reaſon loſes all her force againſt 'two grand miſſionaries, example and fear. Beſides, in all 'countries, the prejudices of the great are the laws of the 'little. This Chineſe and this Muſſulman paſs then for wiſe 'only becauſe they are fools of the common folly. What I 'have ſaid of folly, I apply to ſtupidity: he alone is men-'tioned as ſtupid, who has not the ſtupidity in faſhion.

'Certain countrymen, it is ſaid, erected a bridge, and upon 'it carved this inſcription, THE PRESENT BRIDGE IS BUILT 'HERE: others reſolved to draw a man out of a pit into which 'he had fallen, and letting down a cord with a ſlip-knot, pul-'led him out ſtrangled. If ſtupidity of this kind muſt always 'excite laughter, how can we ſeriouſly hear the doctrines of 'the Bonzes, the Brachmans, and Tallapoins? Doctrines 'as abſurd as the inſcription on the bridge. How can we, 'without laughter, ſee the kings, the people, the miniſters, 'and even the great men, proſtrate themſelves ſometimes at 'the foot of idols, and ſhew the moſt profound veneration for 'ridiculous fables? How, in ſurveying voyages, can we avoid 'being aſtoniſhed at ſeeing the exiſtence of ſorcerers and ma-'gicians, as generally believed as the exiſtence of God, and 'paſs among moſt nations for a truth equally certain? From 'what reaſon, in ſhort, do not different abſurdities, that are 'equally ridiculous, make the ſame impreſſion upon us? It 'is becauſe people freely ridicule the ſtupidity from which 'they think themſelves exempt, becauſe nobody repeats after 'the countrymen, "The preſent bridge is built here."

It is not, therefore, continues our Author, to abſurdity of reaſoning in general, but to the abſurdities of a certain kind of reaſoning, that we give the name of ſtupidity. Thus people give the name of ſtupid to thoſe whom they even allow to have a great genius. The knowlege of common things is the knowlege of common men; and ſometimes the man of genius is, in this reſpect, groſly ignorant.

'Genius enlightens ſome acres of that immenſe night, which 'ſurround little minds; but it does not enlighten all. I com-'pare the man of genius to the pillar which marched before 'the Hebrews, and was ſometimes dark and ſometimes lumi-'nous. The great man, always ſuperior in one kind of ſtudy, 'neceſſarily wants abilities for many others; at leaſt if we un-'derſtand here by abilities, an aptitude for inſtruction, which 'perhaps may be conſidered as knowlege begun. The great 'man, by the habit of application, the method of ſtudy, and 'the diſtinction he is led to make between an half-knowlege 'and one that is entire, has certainly, in this reſpect, a con-'ſiderable-

ſiderable advantage over the common rank of men. Theſe laſt, not having contracted the habit of reflection, and having known nothing deeply, believe themſelves always ſufficiently inſtructed, when they have obtained a ſuperficial knowlege. Ignorance and folly eaſily perſuade them, that they know every thing: both theſe are always attended with pride. The great man alone can be modeſt.

'If I ſtreighten the empire of genius, and ſhew the bounds in which nature forces it to be incloſed, it is to make it more evidently appear, that the man of underſtanding, who is much inferior to one of genius, cannot, as is imagined, always decide with ſtrict truth, on the various ſubjects of reaſoning. Such an underſtanding is impoſſible. The property of a true underſtanding, is to draw exact conſequences from received opinions: now theſe opinions are for the moſt part falſe, and the underſtanding never proceeds ſo far as to an examination of them: a true underſtanding is then, moſt frequently, only the art of reaſoning falſely according to method: perhaps this kind of underſtanding is ſufficient to make a good judge; but it can never make a great man. Whoever is endued with it, commonly excells in no kind of ſtudy, and cannot be commended for any one talent. He often obtains, it is ſaid, the eſteem of perſons of ordinary abilities. I confeſs it: but their eſteem making him conceive too high an idea of himſelf, it becomes the ſource of errors; of errors, from which it is impoſſible for him to free himſelf. For, in fine, if the mirror of all counſellors, the moſt poliſhed and diſcreet, cannot make a man ſenſible of his own deformity, who can diſabuſe a man, and make him quit the too high opinion he has conceived of himſelf, eſpecially when that opinion is ſupported by the eſteem of moſt of thoſe who ſurround him? It is ſtill modeſt enough for him, not to eſteem himſelf, till after he has obtained the elogium of others. Hence ariſes that confidence, which a man of underſtanding places in his own knowlege, and that contempt for the great men whom he often regards as viſionaries, as men of ſyſtematic minds and wrong heads.

'O ye men of ſolid underſtanding! might one ſay, when you treat as wrong-headed perſons, thoſe great men, who at leaſt are ſo ſuperior to you in that kind of ſtudy which the public moſt admire; what opinion, think you, muſt the public have of you, whoſe abilities extend no farther than to the drawing of ſome petty conſequences, from principles that may be either true or falſe, the diſcovery of which is but of ſmall importance? Always in an extaſy at beholding

'ing your little merit, you are, you ſay, not ſubject to the 'errors of celebrated men. True, becauſe it is neceſſary ei-'ther to run, or at leaſt to walk, before one can fall. When 'you boaſt of the juſtneſs of your underſtanding, methinks I 'hear cripples glory in making no falſe ſteps. Your conduct, 'you add, is often wiſer than that of the men of genius. Yes, 'becauſe you have not within you that principle of life and 'of the paſſions, which equally produces great vices, great 'virtues, and great talents. But are you more worthy of 'commendation for this? Of what importance is it to the 'public, whether the conduct of a particular perſon be good 'or bad? A man of genius, had he vices, is ſtill more wor-'thy of eſteem than you: in fact, he ſerves his country either 'by the innocence of his manners, and the virtuous example 'he ſets, or by the knowlege he diffuſes abroad. Of theſe 'two ways of ſerving his country, the laſt, without doubt, 'moſt directly belongs to genius, and is at the ſame time that 'which procures the greateſt advantages to the public. The 'virtuous example given by a particular perſon, is ſcarcely of 'uſe to any beſides the ſmall number of thoſe with whom he 'converſes: on the contrary, the new light the ſame perſon 'ſpreads over the arts and ſciences, is a benefit to the whole 'world. It is then certain, that the man of genius, even 'though his probity ſhould be very imperfect, would have a 'greater right than you to the gratitude of the public.

'The declamations of the men of ſolid underſtanding againſt 'thoſe who are diſtinguiſhed by their genius, muſt doubtleſs, 'at times, impoſe on the multitude: nothing is more eaſy than 'to deceive them. If the Spaniard, at the ſight of the ſpec-'tacles, which ſome of his teachers conſtantly wear on their 'noſes, perſuades himſelf, that theſe Doctors have almoſt pored 'themſelves blind with reading, and that they are very wiſe; 'if we every day take vivacity of geſture for that of wit, and 'taciturnity for knowlege; we may alſo take the uſual gra-'vity of the men of underſtanding for an effect of their wiſ-'dom. But the deluſion vaniſhes of itſelf, and we ſoon call 'to mind, that gravity, as Madmoiſelle de Scudery ſays, is 'only a ſecret of the body, to conceal the defects of the mind.'

As there are more men of common underſtanding in the world than men of genius, we are apprehenſive the majority of our Readers will hardly fall in with Mr. Helvetius's opinion, in all the above particulars. We imagine, indeed, they will think probity as needful in a man of genius, as in any other; ſince, certain it is, as it lies in his power to do the community more good than a common man, ſo he has it equally

equally in his power to do it more harm: at leaſt, as a man of genius, in his diſcoveries and the publication of them to the world, he ought to be a man of the ſtricteſt probity.

It is yet very certain, as our Author obſerves, that the generality of mankind exclaim againſt the vices and ſingularities of great men, more out of a ſpirit of envy, than from a real regard to modeſty or virtue.

'Among thoſe who declaim with ſuch heat, againſt the ſingularities of men of wit, how many are there who believe themſelves ſolely animated by the love of juſtice and truth! However, let me aſk, why do you attack with ſuch fury a ridicule, which is frequently attended with no injury to any one? A man affects ſingularity? Laugh at him, and welcome: you would thus behave to a perſon without merit, and why ſhould you not treat a man of genius in the ſame manner? It is becauſe his ſingularity attracts the attention of the public: now their attention being once fixed upon a perſon of merit, it is employed about him, they forget you, and your pride is wounded. This is the ſecret principle, both of the reſpect you affect to ſhew for the cuſtoms of the world, and of your hatred of ſingularity.

'You will tell me, perhaps, that what is extraordinary makes an impreſſion, and that this adds to the fame of the man of wit; that ſimple and modeſt merit is leſs eſteemed, which is an injuſtice you are willing to revenge, by decrying ſingularity. But does envy, I reply, prevent your perceiving where affectation is, and where it is not? In general, men of ſuperior abilities are but little ſubject to it; a lazy and thoughtful diſpoſition may be attended with ſingularity, but will never produce much appearance of it. The affectation of ſingularity is then very uncommon.

'What activity does it require to ſupport a ſingular character? What knowlege of the world muſt ſuch a perſon have, nicely to chuſe ſuch a ridicule as will render him neither deſpicable nor odious to other men; to adapt that ridicule to his character, and proportion it to his merit? For, in ſhort, it is only a particular degree of genius that is allowed to be particularly ridiculous. Have we this; we may make uſe of it, the ridicule, far from injuring us, is of ſervice. When Æneas deſcended into Hell, in order to pacify the monſter at its gates, that hero, by the advice of the Sybil, provided himſelf with a cake, which he toſſed into the mouth of Cerberus. Who knows whether merit, in order to appeaſe the hatred of its cotemporaries, ought not

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'thus to caſt into the mouth of envy the cake of ridicule? 'Prudence requires this, and even human nature renders it 'neceſſary. If there appeared a perfect man, it would be ne- 'ceſſary for him, by ſome great follies, to ſoften the hatred 'of his fellow-citizens. It is true, that in this reſpect we 'may truſt to nature, ſince ſhe has provided every man with 'a ſufficient number of faults to render him ſupportable.

'A certain proof, namely envy, under the name of juſtice, 'is let looſe againſt the follies of men of genius, ſo that all 'their ſingularity does not offend us. A groſs ſingularity that 'flatters the vanity of a man of moderate abilities, by mak- 'ing him perceive that the man of merit has faults, from 'which he is exempt, by perſuading him that all men of 'genius are fools, and that he alone is wiſe, is a ſingularity 'always very proper to conciliate his good-will. Let a man 'of genius, for inſtance, dreſs himſelf in a particular manner, 'moſt men who do not diſtinguiſh wiſdom from folly, and 'know it only by the length of a peruke, will take him for a 'fool; they will laugh at him; but like him the better for it. 'In exchange for the pleaſure they find in ridiculing him, they 'will freely allow him the praiſe that is his due. People 'cannot frequently laugh at a man, without talking much of 'him. Now this, which would ruin a fool, increaſes the 'reputation of a man of merit. They do not laugh at him 'without acknowleging, and, perhaps, even exaggerating his 'ſuperiority, with reſpect to his diſtinguiſhing excellence; 'and by outrageous declamations, the envious, unknown to 'themſelves, even contribute to his glory. What gratitude 'do I owe you? will the man of genius freely ſay, your ha- 'tred makes me friends! The public will not long be de- 'ceived by the motives of your anger: you are offended, not 'by my ſingularity, but at my reputation. If you dared, you 'would like me be ſingular: but, you know, that an affect- 'ed ſingularity is extremely flat in a man without wit; your 'inſtinct informs you, either that you have not, or at leaſt 'that the public does not grant you the merit neceſſary to 'appear particular. This is the true cauſe of your abhorrence 'of ſingularity*. You reſemble thoſe artful women, who, 'in-

* 'To the ſame cauſe we ought to attribute the love which almoſt 'all fools affect to have for probity, when they ſay, we fly the men 'of wit, they are bad company, and dangerous men. But it may 'be ſaid, the church, the court, the magiſtracy, and the treaſury, fur- 'niſh men as worthy of cenſure as the academies. Moſt men of 'learning have not even an inclination to become knaves. Beſides, 'the deſire of eſteem, which always ſuppoſes the love of ſtudy, ſerves 'them,

'inceſſantly exclaiming againſt the indecency of all modern 'dreſſes proper to ſhew the ſhape, do not perceive, that they 'owe their reſpect for antient faſhions only to their perſonal 'deformity.

'Whatever we have that is ridiculous, we always conceal 'from ourſelves, we only perceive it in others. I ſhall men-'tion on this ſubject a fact pleaſant enough, which is ſaid to 'have happened in our days. The Duke of Lorrain gave a 'grand entertainment to his whole court. The ſupper was 'ſerved up in a veſtibule, which opened on a parterre. In 'the midſt of the ſupper a lady thought ſhe ſaw a ſpider: ſhe 'was ſeized with fear, ſcreamed out, left the table, fled into 'the garden, and fell down on the graſs. At the moment of 'her fall, ſhe heard ſome body near her; this was the Duke's 'prime miniſter. "O Sir, ſaid ſhe, "you revive my cou-"rage, how much am I obliged to you! I was afraid I had "been guilty of an impertinence." "O Madam, who could "ſtay there? replied the miniſter: but tell me, was it a "very large one?" "Dear Sir, it was quite frightful." "Did it fly near me?" added he. "What do you mean? "the ſpider fly?" "How, returned he, is it only for a "ſpider that you make all this to do? Go, Madam, you are "very weak: I thought it had been a batt!"

This fact is the hiſtory of all mankind. We cannot ſupport our own ridicule in another; we reciprocally offer abuſe, and in this world it is always abſurdity that laughs at folly.

We ſhall here take leave of this moſt ingenious and entertaining Writer, by expreſſing our great regret, that the tranſlation is ſo much unequal to the original. We had ſome intention of particularizing a few of the defects in the latter, to juſtify our cenſure; but as they are ſo exceedingly numerous, and ſo obvious to every one who has the leaſt knowlege of the two languages, or of the ſubject, we ſhall ſpare ourſelves the diſagreeable taſk of pointing out the miſtakes or inaccuracies of a haſty tranſlator †, and the errors of an incorrect printer.

'them, in this reſpect, as a preſervative. Among the men of learn-'ing, there are few whoſe probity is not confirmed by ſome virtuous 'actions. But even ſuppoſing them as great cheats as the blockheads, 'the qualities of the mind may at leaſt compenſate for the vices of 'the heart; but the fool has nothing to atone for them. Why then 'do they fly from the men of genius? It is becauſe they are humbled 'by their preſence, and take that for a love of virtue, which is only 'an averſion to perſons of ſuperior abilities.'

† For which, perhaps, the Bookſeller ought chiefly to be accountable; for thoſe gentlemen are generally in ſuch a hurry, that they regard the *quickneſs*, rather than the *correctneſs* of a tranſlation.

The Pſalter in its original Form: or, the book of Pſalms reduced to lines, in an eaſy and familiar ſtyle, and a kind of blank verſe of unequal meaſures, anſwering, for the moſt part, to the original lines, as ſuppoſed to contain each a ſentence, or ſome entire part of one. With arguments pointing out the general deſign of each Pſalm; and notes, accounting for ſome paſſages in the tranſlation; opening and explaining alſo, in ſome places, the prophetic views. To which is added, a like plain tranſlation of the laſt words of David, with notes. By the Author of "Thoughts on the Hebrew titles of the Pſalms." 8vo. 5s. Longman.

THOUGH the name of the Author of this treatiſe is omitted in the title-page, yet we learn from an advertiſement at the end of it, that it was written by the Reverend George Fenwick, B. D. Rector of Tallaton, in Leiceſterſhire, who was ſome time fellow of St. John's College, in Cambridge. He chuſes to be known as the Author of a piece publiſhed in the year 1749, which was compoſed principally with a view to the ſame end, which is the declared object of his laſt publication; viz. that the Pſalms were wrote in the ſpirit of prophecy, with a ſpecial and direct reference to Chriſt and his church, in the different ages and periods of the Chriſtian diſpenſation. He is of opinion, that we ſhall ſtrangely deceive ourſelves, and loſe ſight of what they were deſigned to ſet before us, if we confine our thoughts to David, Aſaph, or any other, as compoſing or writing them with no other view but that of recording and acknowleging ſome private and particular mercies to themſelves, or even to the Jewiſh people.—That, whatever were the particular occaſions on which they were any of them wrote, which we ſhall in vain employ ourſelves in enquiring after, any further than ſome few of their titles may help us, they would never have been uſed all along by the Chriſtian as well as Jewiſh church, in their moſt ſolemn offices of worſhip and devotion, if they had not been ſuppoſed to have been wrote throughout in the ſpirit of prophecy. This Mr. Fenwick obſerves is a thing confeſſed by all the learned Rabbies, and plainly ſuppoſed by the Chaldee paraphraſe, as well as by the Septuagint, Syriac, and Arabic verſions, and by the fathers of the Chriſtian church. Upon theſe weak and ſuperficial grounds, the mere viſionary and conjectural ſyſtems of uninſpired Writers, our Author enquires, 'to whom can 'theſe prophecies relate, but to Chriſt and his church,—the 'Meſſiah OUR GOD and KING? And why then ſhould we 'doubt of his being the *Menazzeh*, or great conqueror, to 'whom they are ſo many of them aſcribed; as well as the '*Jahveh elohenu*, the Lord our God, our redeemer, our refuge,

'fuge, our righteouſneſs, and ſalvation, whom we ſo conſtantly find glorified, praiſed, and prayed to, through the whole? This indeed, I mean, that he is *Jahvoh elohenu*, the Lord our God, that bleſſed King of Iſrael, and his redeemer, the Lord of hoſts, is what the Chriſtian church has ever acknowleged; it is the rock on which the faith of all true Chriſtians is built, and in the belief of which they will ever rejoice and triumph.'

That ſome Chriſtian churches in the fourth century introduced ſeveral corruptions into the formularies of their faith, and the offices of their devotion, may be freely admitted; but the pure primitive churches, in the days of Chriſt and his apoſtles, never once adopted theſe fictitious and deluſive forms of addreſs in matters of worſhip, which have been the admired objects of men in ſucceeding ages, who have unhappily departed from the original and uncorrupted models! Our bleſſed Lord himſelf acknowleged no object of worſhip but his father; whom he aſſerts to be the only true God, excluſively of all other beings or perſons whatſoever; and the ſame identical, individual, object of his own worſhip, he hath commanded all his genuine diſciples to adore, as their father in heaven; and himſelf he hath expreſly declared to be the SON, the only begotten and well-beloved Son of this HIS Father, and OUR Father in Heaven; and it ſeems to be an evident defiance and contempt of the ſyſtem of ſcripture, to repreſent the Son of God as Jehovah himſelf, whoſe higheſt characteriſtic of dignity and excellence it is to be the SON of Jehovah, the favoured object of his Father's approbation and delight. We have no intention to enter diſtinctly into the diſquiſition of a ſubject, which ſeems to have been adjuſted and fixed to the general ſatisfaction of the learned; but it may not be wholly improper to ſuggeſt, in oppoſition to the doctrine which Mr. Fenwick ſo expreſly aſſumes, as the baſis of his admired ſyſtem, viz. 'that Chriſt is Jehovah our God,' that the ſcripture inculcates a doctrine utterly ſubverſive of that poſition; teaching us, that he is the Son of Jehovah, and that Jehovah is the Father only. Thus, Pſal. ii. 2. *Againſt the* LORD [Jehovah] *and againſt* HIS *Chriſt, or anointed.* At verſe 7, *Jehovah ſaid to Chriſt* THOU *art* MY *Son:* and in this ſenſe the inſpired apoſtles underſtand the original reference, ſee Acts iv. 25—30. In Pſalm cx. 1. David ſays, *Jehovah (the* LORD) *ſaid unto* MY *Lord, (Adoni) ſit thou at my right hand:* and St. Paul evidently repreſents this Jehovah as the Father of Chriſt, 1 Cor. xv. 24, 25. HE (that is, God, even the Father) *ſhall put down all rule,—for he* (Chriſt) *muſt reign till* HE (God, even the Father) *hath put all enemies under*

(Chriſt) *his feet*; or in the language of Pſalm cx. 1. *till he hath made his enemies his footſtool.* He that gave the promiſe in the Pſalm is called Jehovah; and the apoſtle calls him God, even the Father. According to the Pſalmiſt, Chriſt was to ſit at the right hand of Jehovah, and according to the apoſtle, the God of our Lord Jeſus Chriſt, the father of glory—ſet him at HIS OWN right hand, Epheſ. i. 17, 20. So that it demonſtrably follows, that Jehovah is not Chriſt, but the God and Father of Chriſt.

Mr. Fenwick is of opinion, that the book of Pſalms is every where deſigned to repreſent, in a great variety of ſcenes, and (according to the uſual method of almoſt all the Prophets) in figures taken from the then preſent ſtate of things, the diſplay and manifeſtations of God's love and mercy, in what was to be accompliſhed in the perſon of Chriſt, or of that myſtical body of which he vouchſafes to be the head, through all the ſeveral ages of the world, even till the conſummation or glorious reſtitution of all things. 'Of this,' he obſerves, 'we 'ſeem to have an intimation, at leaſt, in the Hebrew title, '*ſepher tehillim*, that is, the book of the manifeſtations, ſhining 'forth, or diſplay—of divine love and mercy. For the word '*tehillah* is derived from a root, which has the ſignification of '*ſhining*, or *making bright*. It denotes therefore a *ſhining* forth, 'and as applied unto God, a manifeſtation, or diſplay of his 'glory; an example of which we have in Exod. xv. 11. 'where we render and read *fearful in praiſes*, that is, in the 'manifeſtation, or diſplay of his power and glory. And the 'like may be found in many other places, if the ſenſe and 'full meaning of this word *tehillim* (which we always ren-'der *praiſes*) be attended to.'

From theſe and the like ſagacious conjectures, our Author concludes, that 'the troubles or the deliverances of 'David—or thoſe of the Jewiſh ſtate, are here uſed only as 'figures, by which the Holy Spirit was pleaſed to ſhadow out 'thoſe of Chriſt, or of his myſtical body, the ſpiritual Iſrael; 'the Prophet being always led to write in ſuch a manner, as '—to the ſpirit by which he wrote,—ſeemed moſt proper, to 'fix the faith and hope of all ages upon them.'

Wherever our bleſſed Saviour, or any of his inſpired apoſtles, have pointed out the alluſions and references of the Pſalms to himſelf and his followers, all ſenſible and conſiſtent Chriſtians ſhould chearfully acknowlege the prophetical connection, but it ſeems to be an unhappy ſcheme of loading the Chriſtian ſyſtem with difficulties no way eſſential or relative to it, to aſſign arbitrary conſtructions which common ſenſe diſclaims, and

and the adverſaries of revelation, will ſeize with avidity, as arguments in favour of their avowed principles. The interpretations of Scripture which are agreeable to reaſon and common ſenſe, or are clearly pointed out in other parts of the ſacred writings, a mind truly diſintereſted and candid will readily admit; but the fables of ſuperſtition adopted by the Jewiſh Rabbies, and the dreams of enthuſiaſm which ſome of the myſterious and allegorical Writers have advanced, as the genuine ſenſe of the word of God, ought to be uniformly and univerſally exploded as injurious to the eſſential intereſts of unmingled Chriſtianity.

An Account of the Mathematical and Phyſico-mathematical papers, in the ſecond part of the fiftieth volume of the Tranſactions of the Royal Society, juſt publiſhed, for the year 1758. 4to. 12s. 6d. Davis and Reymers.

Article 63. *Concerning the Fall of Water under Bridges. By* J. Robertſon, *F. R. S.*

THE motion of Fluids in general is one of the moſt uſeful, though moſt intricate, branches of the Mathematics. It is therefore no wonder, that many celebrated Authors have made it their chief ſtudy.—Nevertheleſs, this ſubject has not, as yet, been freed from all its difficulties. Sir Iſaac Newton, in the ſecond book of his Principia, has given ſeveral propoſitions for determining the quantity of water diſcharged out of a veſſel in a given time, through an orifice in the bottom; which is objected againſt by Dan. Bernouilli, as being only true in particular caſes. But though this Author has wrote very largely upon the ſubject, and made a great number of experiments, to confirm his theory, he is, nevertheleſs, ſubject to many objections;—indeed, the ſame thing may be ſaid of almoſt all other Writers.

When water is to be conveyed from one place to another, through pipes, it is highly neceſſary to know the quantity that will keep them full, and no more, for fear of burſting them by an over-charge; and how much they will diſcharge in a given time; which, though many experiments have been made at Paris and Verſailles, as may be ſeen in Mr. Belidor's *Architecture Hydraulique*; yet no general theory has hitherto been eſtabliſhed, from which the quantity of water diſcharged in different circumſtances can be determined. The reaſon is, that the various forms of pipes, their ſinuoſities, and their riſe

or fall, will ever prevent the diſcovery of univerſal rules applicable to every occaſion.

When water is to be conveyed to a town, by rivers or canals, it is of the utmoſt importance to give the ſtream ſuch a deſcent, as not to be too rapid, nor yet too ſlow; for a rapid courſe will deſtroy the banks, and make it too expenſive to keep them in conſtant repair; and it may alſo happen that the ſource of the ſtream will not be ſufficient for a conſtant ſupply. It is imagined, that if the fall be three inches in a mile, it is ſufficient; which is ſaid to be the fall of the New River at Iſlington.

When rivers are to be made navigable, or two rivers are joined by a canal, the deſcent muſt be regulated in ſuch a manner, as to be every where alike; and when this cannot be done, ſluices are made in proper places, to ſupport the water where the deſcent is too great in reſpect to the reſt: and when bridges are to be built over large rivers, it is neceſſary that the piers ſhould not take up ſo much ſpace as to impede the current, and confine the water above, which might occaſion its overflowing the adjacent country in rainy ſeaſons, and cauſe ſo great a fall below, as to endanger the bridge, and render the navigation hazardous.

In order to compute this fall, when the velocity of the ſtream, the breadth of the river, and the water-way, are given, Mr. Robertſon thought it would not be unacceptable to the curious to give this problem, eſpecially as the ſolution is not generally known. He lays down five propoſitions by way of principles, upon which his ſolution depends; the third of which is, That water forced out of a larger channel through one or more ſmaller paſſages, will have the ſtreams through thoſe paſſages contracted in the ratio of 25 to 21. This principle he has borrowed from Mr. Jones, and the demonſtration is referred to Sir Iſaac Newton, *Princip.* B. ii. prop. 36.

As this propoſition relates to water running through an orifice in the bottom of a veſſel, it does not appear that its application to the fall of water in a river contracted by the piers of a bridge, is juſt; becauſe the water is forced through the orifice, not only by the weight of that above it, but likewiſe by the weight of that contained in a hyperbolic ſolid, generated about its aſſymptote, which is much greater than the column above the orifice. This does not happen in a river confined to a leſs breadth.—But not to contend upon principles which may be diſputed and applied according to an Author's fancy, the truth of our objection will beſt appear from his own rule

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for finding the height of the fall. He calls the breadth of the river in feet b; the mean velocity of the water in feet per ſec. v; the breadth of the water-way between the obſtacles c; and a the height of the fall in a ſecond: from his principles he finds $\overline{\frac{25\ b}{21\ c}}^{2} - 1 \times \frac{v\,v}{4\,a}$, for the height of the fall. Now as this rule is to be general, whatever b and c may be, it is evident that when $b = c$, this expreſſion ſhould become nothing, ſince it expreſſes the difference between the fall of the water, when the breadth of the river is reduced by the piers, and that of the ſtream, when it runs through its natural channel; but in that caſe we get $\overline{\frac{25}{21}}^{2} = 1$: which is a plain contradiction.

If the ratio of 21 to 25 be neglected, the rule thus corrected, viz. to $\frac{b\,b}{c\,c} - 1 \times \frac{v\,v}{4\,a}$, comes nearer to the truth than the Author's; as will appear from the example of Weſtminſter-bridge, where $b = 994$, $c = 820$, $v = 2\frac{1}{2}$, and $a = 16.1$: Theſe values ſubſtituted into the expreſſion above, gives .43 of an inch, which Mr. Labellye obſerved to be the real fall; whereas Mr. Robertſon's rule gives an inch and a tenth, and therefore above double to what it ſhould be.

The example given of the fall under London-bridge is, we conceive, out of the queſtion; for the velocity found above bridge is occaſioned by the water-way, as it is now contracted; whereas the velocity of the water before it is contracted ſhould be known, according to the Author's rule: moreover it is poſſible, that the ſame velocity may be found above a cataract of any height; and therefore the velocity found above, *when the bridge is built*, cannot, we imagine, ſerve to find the height of the fall under the bridge. That the example which the Author gives of London-bridge, agrees nearly with the real fall, is owing to two ſuppoſitions he makes, and which are not demonſtrable; the one we have conſidered already, and the other that the water-way is reduced from 236 feet to 196, by the piles drove round the piers, remains to be proved; as the ſtarlings were never exactly meaſured, and beſides theſe piles reach very little above low-water mark.

Article 70. *Trigonometry abridged, by* Patrick Murdoch, *A. M. F. R. S.*

The ſeveral branches of the mathematics have, within this century, been ſo much cultivated and improved, that there

is ſcarce any room left for new inventions; a ſubject can hardly now be thought on, which Sir Iſaac Newton, his cotemporaries and followers, have not already treated of. What remains therefore for the preſent mathematicians, is to reduce their thoughts to a leſs compaſs, and to render their demonſtrations plainer and eaſier. In which application of their abilities, though an Author cannot diſplay his genius in ſo conſpicuous a point of view, yet he may ſhew his ſagacity and judgment, by ſelecting and improving what is of real ſervice to mankind, preferably to what is merely ſpeculative; which valuable end this learned Author has chiefly in view, throughout all his performances.

Moſt Writers upon ſpherical trigonometry have reduced the caſes of right-angled triangles to ſixteen, and thoſe of oblique triangles to twelve: but they never conceived, that the rules of plain trigonometry were applicable to the ſpheric! for want of which their trigonometrical works were extended to lengths which the ſubject by no means required; rendering that ſcience very tedious, and much more difficult than it would have been, had their principles been fewer, and no more than were neceſſary.

Thoſe who are converſant with this ſubject, will be ſurprized to ſee that our Author has given all the caſes, both of plain and ſpheric trigonometry, in four quarto pages and a half; the whole being reduced to three theorems only, whoſe demonſtrations are very ſhort and clear: eſpecially if the Reader makes uſe of figures cut out of card-paper, ſo as to raiſe ſuch parts as fall above the plane, and are marked with the lines which are to be conſidered.

As the practical part of aſtronomy chiefly depends on the computation of ſpheric triangles, what the Author has given in this ſhort paper, will be of the utmoſt conſequence, by leſſening the labour of calculation.

Article 73. *Of the beſt form of Geographical Maps. By the ſame Gentleman.*

In 1746, Mr. Murdoch publiſhed a ſmall octavo, entitled, *The Elements of univerſal Perſpective*; wherein he has ſhewn, that all kind of projections may be reduced to one common principle, which he has illuſtrated by ſeveral examples. He likewiſe publiſhed a thin quarto, containing tables of meridional parts, adapted to the true figure of the earth, and not to the ſpheric form, as has been the cuſtom: and from theſe tables, navigation and geography would have received conſiderable improvements, had the menſurations in Peru been agreeable to what was expected from thoſe made in France, and at the arctic circle.

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In the preſent paper, he introduces a new conſtruction of maps, by repreſenting a part of the globe upon a conic ſurface, flattened into a plane, which he conceives will reduce linear and ſuperficial meaſures, nearer to that on the globe, than any other projections whatſoever; the reaſons will be beſt underſtood by the Author's own words.

'When any portion of the earth's ſurface is projected on 'a plane, or transferred to it by whatever method of deſcrip-'tion, the real dimenſions, and very often the figure and po-'ſition of countries, are much altered and miſrepreſented. In 'the common projection of the two hemiſpheres, the meri-'dians and parallels of latitude do, indeed, interſect at right 'angles, as on the globe; but the linear diſtances are every 'where diminiſhed, excepting only at the extremity of the 'projection: at the center they are but half their juſt quantity, 'and thence the ſuperficial dimenſions but one fourth part: and 'in leſs general maps this inconveniency will always, in 'ſome degree, attend the *Stereographic* projection.

'The *orthographic*, by parallel lines, would be ſtill leſs 'exact, thoſe lines falling altogether oblique on the extreme 'parts of the hemiſphere. It is uſeful, however, in deſcrib-'ing the circum-polar regions: and the rules of both projec-'tions, for their elegance, as well as for their uſes in aſtro-'nomy, ought to be retained, and carefully ſtudied. As to 'Wright's or Mercator's nautical chart, it does not here fall 'under our conſideration: it is perfect in its kind.—'

After this the Author obſerves, that the particular methods of projection propoſed or uſed by geographers, are ſo various, that we might, on that very account, ſuſpect them to be faulty; and proceeding to ſhew, upon what foundation his conſtruction is to be made, he mentions the following properties.

'1. The interſections of the meridians and parallels will be 'rectangular.

'2. The diſtances north and ſouth will be exact; and any 'meridian will ſerve as a ſcale.

'3. The parallels, where the line which generates the co-'nic ſurface, interſects the quadrant, or any ſmall diſtances 'of places that lie in thoſe parallels, will be of their juſt 'quantity. At the extreme latitudes they will exceed, and 'in the mean latitudes, between the two foregoing interſec-'tions, they will fall ſhort of it. But unleſs the zone is very 'broad, neither the exceſs nor the defect will be any where 'conſiderable.

'4. The

'4. The latitudes and the ſuperficies of the map being exact, by the conſtruction, it follows that the exceſſes and defects of diſtances now mentioned, compenſate each other; and are, in general, of the leaſt quantity they can have in the map deſigned.

'5. If a thread is extended on a plane, and fixed to it at its two extremities, and afterwards the plane is formed into a pyramidal or conical ſurface, it may be eaſily ſhewn, that the thread will paſs through the ſame points of the ſurface as before; and that converſely, the ſhorteſt diſtance between two points in a conical ſurface is the right line which joins them, when that ſurface is expanded into a plane. Now, in the preſent caſe, the ſhorteſt diſtances on the conical ſurface will be, if not equal, always nearly equal to the correſponding diſtances on the ſphere: and therefore, all rectilinear diſtances on the map, applied to the meridian as a ſcale, will nearly, at leaſt, ſhew the true diſtances of the places repreſented.

'6. In maps, whoſe breadth exceeds not ten or fifteen degrees, the rectilinear diſtances may be taken for ſufficiently exact. But we have choſen our example of a greater breadth than can often be required, on purpoſe to ſhew how high the errors can ever ariſe; and how they may, if it is thought needful, be nearly eſtimated and corrected.'

The Author ſhews, that this conſtruction may, without ſenſible error, be applied to ſea-charts; and gives ſeveral numerical examples, for that purpoſe, which prove plainly his aſſertion. His reaſonings are ſo very obvious, that it would be needleſs to animadvert upon his conſtructions: for which reaſon we ſhall cloſe this article with a few obſervations.

All the preſent maps have ſcales for meaſuring diſtances, though there is not the leaſt proportion in them; which is extremely abſurd, and generally miſleads people, who cannot conceive that theſe ſcales are abſolutely uſeleſs. The caſe is quite different in the paper before us: a table of corrections is propoſed to be inſerted in ſuch maps as are very large, and which are the only ones that want them in regard to longitude; but in maps of ten or fifteen degrees, they need no corrections; and as theſe particular maps of provinces or ſtates are the moſt uſeful with regard to the poſitions and diſtances of particular places, which a common ſcale of miles will ſhew with as much accuracy as is neceſſary.

It has been obſerved, that this method does not admit of a zone, containing N. and S. latitudes;—but why this objection? for if the north and ſouth parts of the zone are either equal,

equal, or nearly ſo, the conic ſurface becomes, or may be made, cylindric; and when the difference is more conſiderable, the center of the parallels will, it is true, be at a great diſtance, but yet not ſo much as to become impracticable.

Article 74. *A ſhort diſſertation on Maps and Charts.* By William Mountaine, *F. R. S.*

The author begins with ſhewing, that the invention of globes, maps and charts, deſerves a place among the ſeveral improvements, made in arts and ſciences, by ingenious men: globes perhaps where firſt invented, as bearing the neareſt reſemblance to the natural form of earth and ſea; but as they contain but a ſmall ſurface, maps and charts where afterwards thought of, as being more convenient for laying down the appearance, or face, of particular parts of the earth, and as being more portable for travellers. He then enters upon the deſcription of the different kinds of maps, as they are divided into general and particular; in which it may be obſerved, that as the difficulty naturally aroſe, in repreſenting a part of a ſpheric ſurface upon a plane; different conſtructions were invented, which for the moſt part are ſo defective, as not to be applied with accuracy and facility, in determining the courſes, bearings, or diſtances of places.

Among all the different repreſentations of a ſmall part of the globe's ſurface, the rectilinear, which conſiders that ſurface as a plane, muſt have naturally occurred firſt to the geographers; and as the rhumbs were conſequently right lines, the courſes, or bearings of places could more eaſily be determined. It is for this reaſon, that theſe kind of maps and charts, are ſtill generally uſed to repreſent provinces and kingdoms, as likewiſe for ſhort courſes in navigation; notwithſtanding the many improvements ſince ſuggeſted.

The firſt ſtep towards the improvement of maps, or charts, our author ſays, was made by G. Mercator, who about the year 1550, publiſhed a map wherein the degrees of latitude were increaſed from the equator towards each pole; but upon what principles this was done, he did not explain. About the year 1590, Edward Wright, an Engliſhman, diſcovered the true principles upon which ſuch a chart ſhould be conſtructed; and in the year 1599, he exhibited his method of conſtruction, in his *Correction of errors in navigation*; in the preface to which, may be ſeen how far Mercator has any right to ſhare in the honour due to this great improvement in geography, and navigation.

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The author obſerves, that ſince Mr. Wright's map made its appearance, the globular and various other conſtructions were invented, but none, according to his opinion, is ſo convenient as Mr. Wright's for ſea charts, becauſe the meridians and parallels, as likewiſe the rhumb lines, being repreſented by right lines, are better adapted to the capacities of moſt navigators: notwithſtanding, that the parts towards the poles are extended much beyond what they are on the globe. However, he thinks that a map conſtructed according to Mr. Murdoch's principles, ſhews the ſituation of places nearer, and is better calculated for determining ſuperficial and linear meaſures, than the former, and that his courſes alſo agree nearly with the computations made from the table of meridional parts, but he does not think it ſo eaſy and ſimple, in the practice of navigation. To this we may add, that navigators who have been uſed to Mercator's chart from their youth, will never approve of any other, though much better in all reſpects; their attachment to the old practice being ſo ſtrong, that no reaſoning can prevail upon them.

Article 87. *An account of diſtilling Water freſh from Sea-water by Wood-aſhes. By Capt.* William Chapman.

The captain having by accident, loſt the greateſt part of his ſtock of water, was in fear of ſcarcity if the voyage ſhould prove long, having neither Still nor other conveniency provided, to make ſea-water freſh, by the ſeveral methods publiſhed by authors: neceſſity, however, the mother of invention, made him try experiments, as far as his circumſtances would allow; whereby he fortunately contrived a method to ſupply the want: and it appears to be the moſt ſimple and practicable, that could be wiſhed. It will not be diſagreeable to the curious, to ſee the account in his own words, as it may be of uſe to others under the ſame circumſtances.

'I was not a ſtranger to Appleby's method; I had alſo a 'pamphlet wrote by Dr. Butler, intituled, *An eaſy method of* 'procuring freſh water at ſea; and I imagined, that ſoap 'might ſupply the place of capital lees, mentioned by him. 'I now ſet myſelf at work, to contrive a ſtill; and ordered 'an old pitch pot, that held about ten quarts, to be made 'clean: my carpenter, by my direction, fitted to it a cover 'of fir deal, about two inches thick, very cloſe; ſo that it 'was eaſily made tight by luting it with paſte. We had a 'hole through the cover, in which was fixed a wooden pipe, 'nearly perpendicular. This I call the ſtill-head; it was 'bored with an augre of one and a half-inch diameter, to

'within

'within three inches of the top, or extremity, where it was 'left ſolid. We made a hole in this, towards the upper part 'of its cavity (with a proper angle) to receive a long wooden 'pipe, which we fixed therein, to deſcend to the tub in 'which the worm ſhould be placed. Here again, I was at a 'loſs; for we had no lead pipe, nor any ſheet lead on board, 'I thought, if I could contrive a ſtrait pipe to go through a 'large caſk of cold water, it might anſwer the end of a 'worm. We then cut a pewter diſh, and made a pipe two 'feet long; and at three or four tryals (for we did not let a 'little diſcourage us) we made it quite tight. We bored a 'hole through a caſk, with a proper deſcent, in which we 'fixed the pewter pipe, and made both holes in the caſk tight, 'and filled it with ſea-water; the pipe ſtuck without the caſk 'three inches on each ſide. Having now got my apparatus 'in readineſs, I put ſeven quarts of ſea-water, and an ounce 'of ſoap into the pot, and ſet it on fire. The cover was 'kept from riſing by a prop of wood to the bow. We fixed 'on the head, and into it the long wooden pipe above-men-'tioned, which was wide enough to receive the end of the 'pewter one into his cavity. We eaſily made the joint 'tight.

'I need not tell thee*, with what anxiety I waited for 'ſucceſs: but I was ſoon relieved; for as ſoon as the pot 'boiled, the water began to run; and in twenty-eight mi-'nutes, I got a quart of freſh water. I tried it with an hy-'drometer I had on board, and found it as light as river 'water; but it had a rank oily taſte, which I imagined was 'given it by the ſoap; this taſte diminiſhed conſiderably in 'two or three days, but not ſo much as to make it quite pala-'table. Our ſheep and fowls drank this water very greedily, 'without any ill effects. We conſtantly kept our ſtill at 'work, and got a gallon of water every two hours; which, 'if there had been a neceſſity to drink it, would have been 'ſufficient for our ſhip's crew.

'I now thought of trying to get water more palatable, 'and often peruſed the pamphlet above-mentioned, eſpecial-'ly the quotation from Sir Richard Hawkins's voyage, who "With four billets diſtilled a hogſhead of water, wholeſome "and nouriſhing." I concluded, he had delivered this ac-'count under a veil, leſt his method ſhould be diſcovered:

* This letter is addreſſed to Dr. Fothergill, an eminent phyſician in London, and one of the people called Quakers. Capt. Chapman appears alſo to be of the ſame perſuaſion.

'for

'for it is plain, that by four billets he could not mean the 'fuel, as they would ſcarce *warm* a hogſhead of water. 'When ruminating on this, it came into my head, that he 'burnt his four billets to aſhes, and with the mixture of 'thoſe aſhes with ſea-water, he diſtilled a hogſhead of freſh 'water, wholeſome and nouriſhing. Pleaſed with this diſ-'covery, I cut a billet ſmall and burnt it to aſhes; and after 'cleaning my pot, I put into it a ſpoonful of thoſe aſhes, 'with the uſual quantity of ſea-water *(viz. ſeven gallons)*. 'The reſult anſwered my expectations: the water came off 'bright and tranſparent, with an agreeable pungent taſte, 'which, at firſt, I thought was occaſioned by the aſhes, but 'afterwards was convinced, it received it from the reſin, or 'turpentine in the pot, or pipes annexed to it. I was now 'relieved from my fears, of being diſtreſſed through want of 'water; yet, thought it neceſſary to adviſe my people, not 'to be too free in the uſe of this, whilſt we had any of our 'old ſtock remaining; and told them, I would make the ex-'periment firſt myſelf; which I did, by drinking a few 'glaſſes every day, without any ill effect whatever. This 'water was equally light with the other, and lathered very 'well with ſoap. We had expended our old ſtock of water, 'before we reached England, but had reſerved a good quan-'tity of that which we diſtilled. After my arrival at Shields, 'I invited ſeveral of my acquaintance on board, to taſte the 'water; they drank ſeveral glaſſes, and thought it not in-'ferior to ſpring-water. I made them a bowl of punch of 'it, which was highly commended.

'I have not the conveniency of a ſtill here, or ſhould have 'repeated the experiment for the conviction of ſome of 'my friends: for as to myſelf, I am firmly perſuaded, that 'wood-aſhes mixed with ſea water, will yield, when diſtilled, 'as good freſh water as can be wiſhed for: and, I think, 'if every ſhip bound a long voyage, was to take a ſmall ſtill, 'with Dr. Hales's improvements, they need never want freſh 'water. Wood-aſhes may eaſily be made, while there is 'any wood in the ſhip; and the extraordinary expence of 'fuel will be trifling, if they contrive ſo that the ſtill may 'ſtand on the fire along with the ſhips boiler.'

The uſeful tendency of this paper, is too manifeſt to need any comment; it may, however, not be amiſs to obſerve, that the aſhes of beech wood are ſaid to be preferable to any other, for the purpoſe above-mentioned.

Article 97. *An attempt to improve the manner of working the Ventilators, by the help of the fire Engine. In a letter from* Keane Fitz-Gerald, *F. R. S.*

Attempts to improve engines already made, to apply them to other uſes, or to invent new ones, muſt always be acceptable to every lover of the ingenious arts. Thoſe for the uſe of mines in general, either in working them to draw up the materials, or to preſerve the health of the workman below, cannot be too much recommended to the public. It is well known that all mines, are ſubject to noxious damps, which often ſuffocate the labourers, and kill them ſuddenly; or, injure their health, and deſtroy their lives gradually.

The author of this paper ſays, 'That the reverend 'and ingenious Dr. Hales, from whom mankind has re-'ceived ſuch benefit by his uſeful application of ventila-'tors, being inclined to extend its uſe to thoſe, who work in 'mines at great depths under ground, where the lives of 'many are loſt by damps and noxious vapours, occaſioned 'by the want of a free circulation of air; and finding by 'experience, that ventilators worked by wind, do not ope-'rate above one third part of the year, and in calm hot wea-'ther, when moſt wanted, do not operate at all; did me 'the honour of applying to me for aſſiſtance, in contriving 'a machine to work the ventilator, by the help of the fire 'engine, which is now generally uſed in all mines for 'drawing off the water; and which I have accordingly at-'tempted, and hope it will anſwer the purpoſe.

'As the lever of the fire engine works up and down al-'ternately, and performs at a common medium, about a dozen 'ſtrokes in a minute, it was neceſſary to contrive ſome way 'to make the beam, though moving alternately, to turn a 'wheel conſtantly round one way, and alſo, to increaſe the 'number of ſtrokes to fifty or ſixty in a minute.'

The ingenious author proceeds to enumerate the number of wheels, and other parts of which this machine is compoſed, and to explain them ſeverally, in a more intelligent manner. He illuſtrates his deſcription with three large copper-plates, ſhewing the different parts ſeparately; and likewiſe, how they appear when united together; but, as our deſign is only to give a general idea of the contrivance, we muſt refer the curious reader who is converſant with the ſubject, to the paper itſelf, and content ourſelves with a few remarks.

This machine appears, as far as we are able to judge, rather too complicated; a fault which occaſions ſuperfluous charge,

charge, and often repairs, to the increaſe of the expence, and hinderance of the working: this may not abſolutely be the caſe in the preſent machine, but is the general conſequence of a ſuperabundancy of parts. But another more real defect is, that the great force required to move it, muſt unavoidably retard the motion of the fire-engine. It may be ſaid, that an addition of heat given to the boiler, will remove this objection; but it ſhould be conſidered, that was the force of the ſteam too great for the reſiſtance of the boiler, it would ſoon deſtroy the whole machine. We are ſenſible, that the regulator is intended to guard againſt any ſuch accident; yet, if the regulator ſerves only for the heat required to move the fire engine, its weight muſt be increaſed in proportion to the power wanted; and it muſt require ſome trials, before that proportion can be found. But whether it is poſſible to apply a fire-engine to ventilators without danger, is a queſtion not eaſily reſolved in the affirmative. If a ventilator can be contrived to perform without the fire engine, and at the ſame time be the moſt ſimple of any, it muſt be, of conſequence, preferable to any. Such a one has been invented, by Mr. Sutton; which is now the property of Mr. Smith, and has been applied to to draw the foul air out of a great number of his Majeſty's ſhips.

If objections have been made to Mr. Sutton's ſcheme, it is however, no more than is done with reſpect to all new inventions, indiſcriminately, whether good or bad.

Article 98. *An account of ſome Experiments, concerning the different refrangibility of Light. By Mr.* John Dollond. *With a letter from* James Short, *M. A. F. R. S.*

In Mr. Short's letter to Dr. Birch, he ſays, he found upon examination, that teleſcopes made according to Mr. Dollond's theory, are intirely free from colours, and are as diſtinct as reflecting ones. 'It is well known,' ſays the author, 'that 'a ray of light, refracted by paſſing through mediums of dif-'ferent denſities, is at the ſame time proportionally divided, or 'ſpread into a number of parts, commonly called homogeneal 'rays, each of a different colour; and that theſe, after re-'fraction, proceed from diverging: a proof, that they are dif-'ferently refracted, and that light conſiſts of parts that differ 'in degrees of refrangibility.'

Might not theſe different degrees of refrangibility, proceed from different rays falling upon the ſame point of the refracting ſurface, coming from different points of the ſun's ſurface, and therefore, falling upon that ſurface in different angles?

angles? For it has not, that we know of, been proved, that all the rays of light iſſuing from the ſun, proceed in the directions of radii, drawn from the center through the points in the ſurface, or rather, in a direction perpendicular to the tangent of the ſurface of the ſun. But even ſuppoſe that they did, might not the particles of our atmoſphere refract ſome, ſo as to meet others in the ſame point, in the refracting ſurface? This however, is only a conjecture, and does not affect the author's theory, which ſhews what effect theſe rays produce, when refracted by different mediums.

He proceeds; 'Every ray of light paſſing from a rarer in-
'to a denſer medium, is refracted towards the perpendicu-
'lar; but from a denſer into a rarer one, from the perpendi-
'cular; and the ſines of the angles of incidence and refrac-
'tion are in a given ratio. But light conſiſting of parts,
'which are differently refrangible, each part of an original,
'or compound ray, has a ratio peculiar to itſelf; and there-
'fore, the more a heterogene ray is refracted, the more will
'the colours diverge, ſince the ratios of the ſines of the ho-
'mogene rays are conſtant; and equal refractions produce
'equal divergencies.'

The firſt part of this paragraph, is demonſtrated from the general law of attraction; ſince all particles of matter attract each other in proportion to their quantity directly, and as the ſquares of their diſtances inverſely; ſo that a ray of light falling obliquely upon a ſurface, will be bent more or leſs, as the denſity of the ſubſtance of which this ſurface, or rather ſolid, is greater or leſs: and as to the latter part, it has been demonſtrated by all optical writers.

The Author obſerves, that it has been hitherto ſuppoſed, that the divergency of the colours is the ſame under equal refractions; which he thinks is not always true. This he endeavours to prove by ſome experiments, which we ſhall mention hereafter, and then he proceeds, 'as no medium is known,
'which will refract light without diverging the colours, and
'as difference of refrangibility ſeems thence to be a property
'inherent in light itſelf, opticians have, upon that conſidera-
'tion, concluded, that equal refractions muſt produce equal
'divergencies in every ſort of medium: whence it ſhould
'alſo follow, that equal and contrary refractions muſt not only
'deſtroy each other, but that the divergency of the colours from
'one refraction would likewiſe be corrected by the other; and
'there could be no poſſibility of producing any ſuch thing
'as refraction which would not be affected by the different
'refrangibility of light; or, in other words, that however a

'ray of light might be refracted backwards and forwards by 'different mediums, as water, glaſs, &c. provided it was ſo 'done, that the emergent ray ſhould be parallel to the inci-'dent one, it would ever after be white; and converſely, if 'it ſhould come out inclined to the incident, it would di-'verge, and ever after be coloured. From which it was na-'tural to infer, that all ſpherical object glaſſes of teleſcopes 'muſt be equally affected by the different refrangibility of light, 'in proportion to their apertures, whatever material they 'may be formed of.

'But it ſeems worthy of conſideration, that notwithſtand-'ing this notion has been generally adopted as an inconteſ-'tible truth, yet it does not ſeem to have been hitherto ſo con-'firmed by evident experiment, as the nature of ſo important 'a matter juſtly demands; and this it was that determined 'me to attempt putting the thing to iſſue by experiment.'

If we miſtake not, opticians did not think that the different refrangibility of light was in proportion to the apertures; but rather that it was owing to the deviation from the true figure which the object-glaſs ſhould have to refract all the rays to the ſame focus; and thoſe rays which did fall ſhort of, or ſurpaſſed the focus, cauſed the colouring round the edge of the image. Beſides it is well known, that the ſmaller the part of the ſpheric ſurface is, in reſpect to the radius, the leſs colour is to be ſeen through the image; and it is for this reaſon, that refracters are made ſo long, in order to get a larger field with leſs error from the true figure.

After this the Author enumerates ſeveral experiments he made in a glaſs priſmatic veſſel filled with water, with a glaſs priſm in it; but as this is the ſame with the eighth experiment of Sir Iſaac Newton's optics, book I. part ii. after prop. 8; it would be needleſs to repeat here, any more of it, than that the reſult was quite contrary to the preſent: for the object, though not at all refracted, was yet as much infected with priſmatic colours, as if it had been ſeen through a glaſs priſm, whoſe refracting angle was near thirty degrees. From whence he concludes, that the divergency of the colours, by different ſubſtances, was by no means in proportion to the refractions; and, that there was a poſſibility of refraction, without any divergency of the light at all.

In conſequence of theſe experiments, he made ſome object glaſſes for teleſcopes, of two ſpheric forms with water between them; which, he ſays, were free from the errors ariſing

ing from the different refrangibility of light: but not ſo diſtinct as might have been expected, becauſe 'the radii of the 'ſpherical ſurfaces of thoſe glaſſes were required ſo ſhort, in 'order to make the refractions in the required proportions, 'that they muſt produce as great, or greater errors in the 'image, than thoſe from the different refrangibility of 'light.

'As theſe experiments clearly proved, that different ſub-'ſtances diverged the light very differently, in proportion to 'the refraction; I began to ſuſpect, that ſuch variety might 'poſſibly be found in different ſorts of glaſſes, eſpecially, as 'experience had already ſhewn, that ſome made much better 'object glaſſes in the uſual way, than others: and as no ſa-'tisfactory cauſe had as yet been aſſigned for ſuch difference, 'there was great reaſon to preſume, that it might be owing 'to the different divergency of the light by their refraction.'

'I diſcovered a difference, far beyond my hopes, in the re-'fractive qualities of different kinds of glaſs, with reſpect to 'their divergency of colours. The yellow, or ſtraw-colour-'ed foreign ſort, commonly called, Venice glaſs, and the 'Engliſh crown glaſs, are very near alike in that reſpect, 'though, in general, the crown glaſs ſeems to diverge the 'light, rather the leaſt of the two. The common plate 'glaſs made in England diverges more; and the white cryſtal, 'or flint Engliſh glaſs, as it is called, the moſt of all.'

Our author made ſeveral trials, in order to find two ſorts of glaſs whoſe difference was the greateſt, which were the crown glaſs, and the white flint, or cryſtal; and he found, that when the refraction of the white glaſs, was to that of the crown glaſs, as two to three, the refracted light was intirely free from colours. Whence of two ſpherical glaſſes which refract the light in contrary directions, the one muſt be concave, and the other convex; and as the rays are to converge to a real focus, the exceſs of refraction muſt be in the convex, which therefore, muſt be made of crown glaſs, and the concave with white flint glaſs: and as the refractions of ſpherical glaſſes are in an inverſe ratio to their focal diſtances, it is eaſy to make theſe diſtances in the ratio given above. But it muſt be remembered, that the ſpherio glaſſes muſt have as large radii as they will admit of, although their focal diſtances are limitted. He obſerves, that the refracting powers of the ſame ſort of glaſs, made at different times, vary; and that the two glaſſes muſt be placed truly, on the common axis of the teleſcope, otherwiſe the deſired effect will be in great meaſure deſtroyed.

Article 85. *A further attempt to facilitate the reſolution of Iſoperimetrical Problems.* *By* Thomas Simpſon, *F. R. S.*

This branch of the mathematics, is of an old date, as we find by Apollonius Pergiae; but it received its greateſt improvement from the method of fluxions: for general rules are from thence formed, for all problems of that kind, which could not have been done by any other method. But as the progreſs of arts and ſciences is gradual, moſt writers upon fluxions, have added new problems to thoſe already known: eſpecially our learned author, who has treated this branch very copiouſly.

He takes notice, in this paper, that about three years before, he had laid before the Royal Society, the inveſtigation of a general rule, for the reſolution of Iſoperimetrical problems, wherein only one of the two indeterminate quantities enters along with the fluxions into the expreſſion, and which rule determines the greateſt figures under given bounds; lines of the ſwifteſt deſcent; ſolids of the leaſt reſiſtances; with innumerable other caſes. But as others may be propoſed, ſuch as actually may ariſe in inquiries into nature, wherein both the flowing quantities together with their fluxions, are jointly concerned; it is the inveſtigation of a rule for the reſolution of theſe, which he attempts in this paper.

In order to this a general propoſition is laid down, the purport of which is as follows: Let Q, R, *&c.* repreſent variable quantities, expreſſed in terms of x and y, with proper co-efficients, and let q, r, *&c.* denote as many others expreſſed in terms of $\dot{x}$ and $\dot{y}$; then it is propoſed to find an equation for the relation of x and y, ſo that the fluent of $Q\dot{q}+R\dot{r}+$ *&c.* correſpondding to a given value of x (or y,) may be a *maximum*, or *minimum*.

To ſolve this problem, he denotes the fluxions of Q and R, by $\dot{Q}\dot{y}$, $\dot{R}\dot{y}$, and the fluxions of q and r, by $\dot{q}\dot{y}$, $\dot{r}\dot{y}$; and after ſuppoſing y and $\dot{y}$ alone variable, and the two extreme ordinates conſtant, he finds flux $Q'\dot{q}+R'\dot{r}$ &c. $=q'\dot{Q}+r'\dot{R}$, &c. for his final equation. That is, in words, the fluxion of the fluxion of $Q\dot{q}+R\dot{r}$, making $\dot{y}$ only variable, and divided by $\dot{y}$, is equal to the fluxion of the ſame quantity $Q\dot{q}+R\dot{r}$, by making only y variable, and divided by $\dot{y}$. Whereas the author gives the following

GENERAL RULE.

'Take the fluxion of the given expreſſion, whoſe fluent is 'required to be a *maximum*, or *minimum*, making $\dot{y}$ alone 'variable

'variable, and having divided by $\dot{y}$; let the quotient be 'denoted by v: then take again the fluxion of the same 'expreſſion, making y alone variable, which divided by '$\dot{y}$; and then this laſt quotient will be $= \dot{v}$.'

The author obſerves that, when y is not found in the quantity given, v will then be $= o$; and conſequently, the expreſſion for $\dot{v}$ equal to nothing alſo. But if y be abſent, then will $\dot{v} = o$, and conſequently, the value of $v =$ a conſtant quantity: inſtead of y and $\dot{y}$, x and $\dot{x}$ may be made ſucceſſively variable. Moreover, if the caſe to be reſolved, ſhould be confined to other reſtrictions, beſides that of the maximum, or minimum; ſuch as, having a certain number of other fluents, at the ſame time equal to given quantities, the ſame method may ſtill be applied, with equal advantage, provided all theſe expreſſions are connected together with proper co-efficients.

To exemplify by a particular caſe, the method of operation, he propoſes the fluxionary quantity $\frac{x^n y^m \dot{y}^p}{\dot{x}^{p-1}}$, wherein the relation of x and y is ſo required, that the fluent, correſponding to the given value of x and y, ſhall be a *maximum*, or *minimum*: and proceeding according to the foregoing rule, he finds $\frac{p}{m+p} \times y \frac{m+p}{p} = \frac{p-1}{p-n-1} \times x \frac{p-n-1}{p-1}$, for the required equation, by ſuppoſing $\frac{a}{pf}\Big|^{\frac{1}{p-1}} = 1$. As this equation indicates that x and y increaſe together from o to infinite, when their exponents are both poſitives, or, that while y increaſes, x decreaſes, when the exponent of x is negative; it can by no means be concluded, that the fluent of the given expreſſion, contains either a maximum, or minimum: unleſs ſome other condition be annexed to make it ſo, which is not mentioned.

He gives another example: — That the fluent of $x^n y^m \dot{x}$ may be a maximum, or minimum, and that of $x^p y^q \dot{y}$ to be equal to a given quantity. Theſe two quantities joined together, with the indeterminate co-efficient b, gives $x^n y^m \dot{x} + b x^p y^q \dot{y}$ for the ſum; and proceeding according to the rule, finds $p\, b\, y^{q-m-1} = m x^{n-p-1}$ for the required equation. But as this equation is of the ſame nature as the former, it cannot be concluded, that the propoſed quantity contains a maximum, or minimum, which, we imagine, the author ſhould have ſhewn: for it is by no means ſufficient to give

an expreſſion, and make its fluxion equal to nothing, in order to determine the maximum, or minimum, without ſhewing that it contains one in fact. The author himſelf, has ſhewn ſeveral exceptions in his treatiſe upon fluxions, and yet he takes not the leaſt notice of that, in this paper; on the contrary all his ſuppoſitions are vague, and by no means deciſive.

Article 103. *The invention of a general Method for determining the Sum of every* 2*d*, 3*d*, 4*th or* 5*th*, &c. *term of a Series, taken in order; the Sum of the whole Series being known. By* Thomas Simpſon, *F. R. S.*

The author ſays, 'As the doctrine of ſeries is of very 'great uſe in the higher branches of the mathematics, and 'their application to nature, every attempt tending to extend 'that doctrine, may juſtly merit ſome degree of regard. 'The ſubject of the paper, which I have now the honour to 'lay before the ſociety, will be found an improvement of 'ſome conſequence in that part of ſcience. And how far 'the buſineſs of finding fluents may, in ſome caſes, be faci-'litated thereby, will appear from the examples ſubjoined, 'in illuſtration of the general method here delivered.'

He then proceeds to ſhew by examples, how the method he propoſes may be reſolved; but we ſhall only obſerve, that the author's intention ſeems to have been, to ſhew a different way of demonſtrating Mr. Cote's theorems, in his *Harmonia Menſurarum*. It ſeems to be a favourite topic of the author's; for he has treated this ſubject in a different manner, in ſeveral of his works; and in ſome of them, extended it a great length: it has likewiſe been treated by many others (but by none ſo elegantly as by the inventor himſelf), and continued by Dr. Smith, the publiſher of this work. It is true, the general problem was given without a demonſtration; becauſe it depends on the diviſion of the circle, and is therefore eaſily performed: as Mr. Demoivre has ſhewn in his *Miſcellanea Analytica*.

Article 110. *Of the irregularities in the Motion of a Satellite, ariſing from the ſpheroidical figure of its primary Planet: in a letter to the Rev.* James Bradley, *D. D. Aſtronomer Royal; F. R. S. and Member of the Royal Academy of Sciences at Paris; by Mr.* Charles Walmeſly, *F. R. S. and Member of the Royal Academy of Sciences at Berlin*, &c.

'Since the time, (ſays the author) that aſtronomers have 'been enabled by the perfection of their inſtruments to de-'termine with great accuracy, the motions of the celeſtial 'bodies,

bodies, they have been ſolicitous to ſeparate and diſtinguiſh the ſeveral inequalities diſcovered in theſe motions; and to know their cauſe, quantity, and the laws according to which they are generated. This ſeems to furniſh a ſufficient motive to mathematicians, wherever there appears a cauſe capable of producing an alteration in thoſe motions, to examine by theory what the reſult may amount to, though it comes out never ſo ſmall: for, as one can ſeldom depend ſecurely upon mere gueſs, for the quantity of any effect, it muſt be a blameable neglect entirely to overlook it, without being previouſly certain of its not being worth our notice.

Finding therefore, it had not been conſidered what effect the figure of a planet, differing from that of a ſphere, might produce in the motion of a ſatellite revolving about it, and as it is the caſe of the bodies of the Earth and Jupiter, which have ſatellites about them, not to be ſpherical, but ſpheroidical, I thought it worth while to enter upon the examination of ſuch a problem. When the primary planet is an exact globe, it is well known that the force by which the revolving ſatellite is retained in its orbit, tends to the center of the planet, and varies in the inverſe ratio of the ſquare of the diſtance from it; but when the primary planet is of a ſpheroidical figure, the ſame rule then no longer holds: the gravity of the ſatellite is no more directed to the center of the planet, nor does it vary in the proportion above-mentioned; and if the plane of the ſatellite's orbit, be not the ſame with the plane of the planet's equator, the protuberant matter about the equator, will by a conſtant effort of its attraction, endeavour to make the two planes coincide. Hence the regularity of the ſatellite's motion is neceſſarily diſturbed, and though upon examination, this effect is found to be but ſmall in the moon, the figure of the earth differing ſo little from that of a ſphere, yet in ſome caſes it might be thought worth notice; if not, it will be at leaſt a ſatisfaction to ſee, that what is neglected can be of no conſequence. But, however inconſiderable the change may be with regard to the moon, it becomes very ſenſible in the motions of the ſatellites of Jupiter, both on account of their nearer diſtances to that planet, when compared with its ſemi-diameter, as alſo, becauſe the figure of Jupiter ſo far recedes from that of a ſphere. This, I have ſhewn, and exemplified, in the fourth ſatellite; in which caſe, indeed, the computation is more exact than it would be for the other ſatellites; for as my firſt deſign, was to examine only how far the moon's motion could be affected

'by this cauſe, I ſuppoſed the ſatellite to revolve at a diſtance, 'ſomewhat remote from the primary planet, and the diffe- 'rence of equatorial diameter, and the axis of the planet 'not to be very conſiderable. There likewiſe ariſes this 'other advantage from the preſent theory, that it furniſhes 'means to ſettle more accurately the proportion of the diffe- 'rent forces which diſturb the celeſtial motions, by aſſigning 'the particular ſhare of influence, which is to be aſcribed to 'the figure of the central bodies round which thoſe motions 'are performed.

'I have added at the end a propoſition, concerning the di- 'urnal motion of the earth. This motion has been gene- 'rally eſteemed to be exactly uniform; but as there is a 'cauſe that muſt neceſſarily ſomewhat alter it, I was glad to 'examine what that alteration could amount to. If we firſt 'ſuppoſe the globe of the earth to be exactly ſpherical, re- 'volving about its axis in a given time, and afterwards con- 'ceive that by the force of the ſun, or moon, raiſing the 'waters, its figure be changed into that of a ſpheroid, then 'according as the axis of revolution becomes a different 'diameter of the ſpheroid, the velocity of the revolution 'muſt increaſe or diminiſh: for, ſince ſome parts of the ter- 'raqueous globe, are removed from the axis of revolution, 'and others depreſſed towards it, and that in a different pro- 'portion as the ſun, or moon, approaches to, or recedes 'from the equator, when the whole quantity of motion, 'which always remains the ſame, is diſtributed through the 'ſpheroid, the velocity of the diurnal rotation cannot be 'conſtantly the ſame. This variation, however, will ſcarce 'be obſervable, but as it is real, it may not be thought amiſs 'to determine, what its preciſe quantity is.'

After this, the ingenious and learned author, proceeds to demonſtrate his propoſition, in the moſt clear and eligible manner, which the ſubject will admit. We recommend this paper as a maſter-piece of the kind.

*** The other Papers in this publication of the Philoſophical Tranſactions, will be conſidered in a future article.

The

The Safety and Perpetuity of the Britiſh State, under the influence of Political and religious Zeal. Being the ſubſtance of ſeveral Diſcourſes preached before the Univerſity of Cambridge during the late Rebellion and preſent War. By W. Weſton, *B. D. Fellow of St. John's College, Cambridge.* 8vo. 3s. 6d. Whiſton, *&c.*

THE author's deſign in this work, is to rouze the attention of his countrymen to their true intereſt and ſafety; to inſpire them with *zeal* for their religion and their liberties. How he has conducted himſelf in the execution of his deſign, will appear from a ſhort view of what he has advanced. His performance is divided into thirteen chapters; in the two firſt of which he ſhews, from a detail of many eminent examples in hiſtory, the exceeding great difficulty of conquering any nation, which is zealous for its government and religion. But becauſe it is not enough to ſhew what qualities we ought to have, unleſs the means of attaining them are likewiſe pointed out, he proceeds to this part of his deſign in the third chapter, wherein he treats of the exceſſes of *ridicule* in this kingdom: and,

The firſt advice he gives us is, to reſolve to be SERIOUS; for ſimple as this remedy may ſeem, he ſays, it will in the end effectually root out, one of the moſt dangerous maladies that has infected the ſtate, *viz.* that profuſion of wanton and indiſcriminate banter, which has taken poſſeſſion of the appetites, the reaſon, and the heart. The affections of men chained down to earth, and devoted to ſenſe, are not more averſe, we are told, to heavenly things, than the preſent age, abandoned to laughter and ridicule, is abhorrent of ſedate and ſober reflection. That this is not paradox but fact, Mr. WESTON ſays, will appear inconteſtably to thoſe who view with diſcerning eyes, the manners and cuſtoms, the diverſions and employments, the books and converſation, of thoſe who ſtile themſelves the more liberal part of the ENGLISH people: a people, that were once dignified with the manly epithets of ſedate, open and ſincere; but are now become light, artificial, and diſguiſed. He goes on:

If ſedateneſs and ſobriety ſhould in any places, or, on any occaſion, ſhine forth with diſtinguiſhed luſtre, one would think it ſhould be at the tribunals of law, and in all things relating to the church and the ſtate. Yet, in the firſt of theſe, what wantonneſs and levity, nay, what farce and buffoonery are often ſeen! How do the advocates of the reſpective parties frolic it with each other, and make it in a manner their principal

principal contention who ſhall moſt cruelly ſport with property, reputation, and, in ſome particular occaſions, with even life itſelf! *This is too often verefied.*

In regard to the affairs of ſtate, no conduct of the ſtateſman, we are told, tho' ever ſo conſummately wiſe, and no zeal of the patriot, tho' ever ſo exuberantly warm, can eſcape the ſtrokes of obloquy and ſcorn. If a Proteſtant king is courted, Proteſtantiſm is made a jeſt; if a Catholic, we laugh at all true religion.—If a good treaty is made, it was made only to be broken; if a bad, it is juſt what ought to be expected from BRITISH politicians.—If foreigners are called in, the diſtreſs is viſionary, and their aid ſuperfluous; if our own ſtrength is relied on, the diſtreſs is dreadful, and never to be ſurmounted by the ſilken ſons of luxury and ſloth.—If our ſoldiery are kept at home, the deſign is to comply with their original inſtitution, for oſtentation, and parade; if they are ſent abroad, it is wantonly to employ them where honour will be our diſgrace, and where victory will be our ruin.—If an invaſion is feared from an inveterate enemy, the fear ariſes from imaginary fleets and armies in the clouds; if we invade them, it is only a piece of the moſt extravagant Quixotiſm againſt walls of braſs.——

As to religion—How, ſays he, is the SACRED inſtitution of TYTHES become ſubject to banter, and the TENTH of the INCREASE made the ſong of the drunkard, and the jeſt of the profane!—The doctrine of the NEW BIRTH, is a point as clear from the Scriptures, as that the Scriptures themſelves are true; and yet how cautiouſly do we tread on this obnoxious ground! How is the RENOVATION of the CARNAL MAN unfelt, and ridiculed by this degenerate age! and how are ſuch as inſiſt on it, ignominiouſly claſſed with thoſe that cant in the conventicle, or bawl out in the field?—The terrors of HELL, and the tortures of the DAMNED, are *vilified*, and ſet at nought; and the FIRE and BRIMSTONE which were once ſo terrific, are toſſed about like the arrows of SOLOMON's fool, and with the ſame reflection, *Are we not in ſport?*

Our author concludes his third chapter with obſerving, 'that 'this train of light and ludicrous reflections, does not only 'proceed from thoſe who are both Infidels in principle, and 'ſtrangers to the wiſe and generous ſentiments of the ancient 'lawgivers, who held thoſe in execration who inſulted the eſta'bliſhed religion; but likewiſe from numbers who ſeem to be 'in earneſt in the profeſſion of their faith, and would take it 'ill not to be thought ſo; nay, from thoſe too who would

think

think it an affront to their underſtanding to be told ſo plain a truth, as the ill conſequence of their conduct to the very principles they approve.'

The fourth chapter contains ſome farther reflections on the ſubject of *ridicule*. If in any ſort of writings the ſedate, the rational, and candid manner ought particularly to prevail, Mr. Weſton ſays, one would think it ſhould be in thoſe, where ſome dubious points, or ſome important doctrines of our holy religion are controverted and explained: and yet it is ſtrange to ſee how the venerable combatants on either ſide forſake this plain and natural path, and ſtart aſide to mirth, to levity, and ridicule: how they triumph in the ſharp and ludicrous hits they give to each other, and value themſelves more on ſatyr than ſenſe, and repartee than truth; and all this too, at a time when they extol in words, and ought to copy in effect, the ſweet ſimplicity of thoſe heavenly writings where there is ſcarce a ſarcaſm or jeer through the whole.

Nay, ſo deeply, we are told, has this infected ſome of the greateſt Genii, and the profoundeſt adepts in the Chriſtian ſchool, that it has, in ſome meaſure, forced them moſt unnaturally to co-operate even with Infidels themſelves; to judge that to be a dead and unactive maſs, which wants piquancy againſt our brother, and to fall into, or feign a ſpirit of ſlumber over unpointed candour, moderation, and truth; in ſhort, to pervert the juſt courſe and order of things, and pronounce that only to be excellent, of which we ſhould be aſhamed, as inconſiſtent with our dignity, and unbecoming our profeſſion.

Having endeavoured to ſhew, that one of the predominant and characteriſtic qualities of the preſent age, and eſpecially in this iſland, is an immoderate paſſion for ridicule, our author proceeds, in his fifth chapter, to enquire into the cauſes of it. The firſt cauſe he mentions, is The Reformation of religion, which, by laying open the follies and impoſtures of Popery, ſuddenly increaſed the powers of ridicule, and added mightily to its ſtock of ludicrous images, and fantaſtic repreſentations. Another cauſe of the prevalency of this humour, we are told, is total Infidelity, which has ſo enlarged the ſphere of ridicule, that while the original Proteſtant laughs at the Catholic, the Catholic at the Proteſtant, and both at the Fanatic, the Infidel laughs at all.

The Reſtoration, it is ſaid, is another, and that a very conſiderable cauſe of the prevalence of ridicule. That ſour and moroſe

moroſe diſpoſition, that ſtiff and puritanical conduct, that viſage covered over with clouds of ſuperſtition, and that converſation devoid of gaiety and grace, joined to the conſideration of thoſe dreadful calamities which the men of this caſt were ſuppoſed to bring on: all this, our Author ſays, gave the nation ſuch an abhorrence of their manners, that it ſoon began to incline to the contrary extreme; and this likewiſe, being aided by thoſe overflowings of joy, and thoſe tumults of debauchery which are common to great and ſignal deliverances; and what is worſe ſtill, all this being ſupported by the example of the monarch, and his court, during the courſe of a long and profligate reign, it, in effect, changed the whole frame of the people, and made their exceſſes of laughter altogether as offenſive as the diſguſting ſeverity they had ſo juſtly rejected. From this Æra, we are farther told, is to be dated chiefly that ſport with the enſigns of the magiſtrate and the prelate; thoſe effuſions of ridicule on the ſtateſman and the miniſter; thoſe ſcoffs at virtue which belong only to hypocriſy; and thoſe inſults on religion which belong only to ſuperſtition.

The other cauſes mentioned by Mr. Weſton, are theſe following—the Revolution and Acceſſion; and in conſequence of both, the continuance of faction after its natural diſſolution; the general diffuſion of knowledge, and improvement of the underſtanding; the politeneſs and urbanity, and together with them, the deceitfulneſs and hypocriſy of modern converſation; extended commerce, with its ſure concomitant luxury; a fondneſs for imitating our airy neighbours in moſt of their cuſtoms; and a frequent and prevailing mixture with ſome of the ſouthern nations.

In the ſixth chapter he conſiders the bad effects of ridicule, which affect ſociety more remotely. The firſt he mentions is the great diſcouragement modeſt men are forced to undergo on this account, whoſe ardour is thereby repreſſed, and whoſe courage is abated for ſuch uſeful attempts to themſelves, and their dependants, as are properly within their ſphere. The other bad conſequences are—the ſeparation of friends; a general want of confidence between man and man; and the tendency ridicule frequently has to darken the intellect, to viciate the taſte, and pervert the judgment.

The ill conſequences of ridicule which have a more extenſive influence on ſociety, is the ſubject of the ſeventh chapter. Now theſe are—the prejudice it does to truth, and the reaſon of things; making the one appear like falſhood, and the other

other like folly—the contempt that is hereby brought on the persons and authority of men—and an utter incompatibility with zeal to the state.

Our author concludes this chapter with repeating his former admonition, BE SERIOUS; and goes on, in the eighth, to point out other means of reviving zeal among his countrymen. His exhortations are as under.—Watch attentively the motions of your hearts, and take the proper advantage of every favourable suggestion—Come near and behold the well-built fabric of our constitution; carefully survey it in all its parts; on the one side, examine the beauty of holiness; on the other, the beauty of freedom, and then help falling in love with it, if ye can.—Have strong and vigorous impressions of national glory—Consider that ye are freemen; and that there is a dignity of sentiment, and warmth of heart, a grandeur of mind, and superiority of courage peculiar to men of that exalted character—reflect upon the great and manifold dangers that surround you—and consider the beneficial tendency of your religion, above all others in the world.

Mr. Weston introduces his ninth chapter, wherein he treats of the *power of example*, with mentioning another qualification for the acquisition of public spirit, more necessary than any one of the rest, and at the same time more difficult to be acquired than all of them put together, viz. a full superiority over the inordinate love of gain.

In the tenth he endeavours to shew, that a firm belief of the Christian religion has the greatest tendency to make us zealous for the community, and courageous in its defence.

A full conviction of the doctrines of the Gospel, he thinks, is constantly and necessarily productive of true zeal and courage, as well as of every other perfection and virtue; but as the contrary has been maintained by men of the first rank in literature; and as it has been even affirmed, that faith has not the least connection either with virtue or courage, or any other great and praise-worthy action, he endeavours, in the eleventh chapter, to answer this objection.

The sum of the objection, as contained in many scattered observations of Mr. Bayle, is briefly this—That the different vices and virtues of mankind do, for the most part, take their colour from their different temperature and complexion; the different modes and customs of their country, and the casual hits and contingencies of their lives; that their principles and persuasions have not so great an influence on them, as is generally

generally imagined; that it is common for men to act above their principles in ſome caſes, and below them in others, without giving any room to ſuſpect that they do not really admit them; that it is eaſy to conceive a bad Chriſtian and a good Atheiſt, tho' the one as certainly believes in Chriſt, as the other diſbelieves a God; that moreover, it is found by daily experience, that all men in ſome part of their lives, thro' paſſion, fear, or ſurprize, act againſt the fulleſt conviction; and that this ſeems to be the caſe with many Chriſtians, who, tho' they are ſcandalouſly profligate and abandoned in their practice, yet frequently betray the cleareſt ſymptoms of belief, nay, and are credulous even to ſuperſtition.

In anſwer to this, our author obſerves, in the firſt place, that it is the conduct of reaſonable Beings in general, who are duly convinced of any probable truth, to be commonly influenced, guided, and directed, agreeably to that conviction. Thus the merchant, who is perſuaded, that at the end of a wearifom voyage he ſhall advance his fortunes; and the huſbandman, who is perſuaded, that at the return of the ſeaſon he ſhall receive his ſeed with increaſe, bear each of them the fatigues of their reſpective employments, and may rightly be ſaid, in the language of ſcripture, *both to plough and traſic in hope.*

But ſecondly: this point, we are told, receives yet an additional degree of proof, by conſidering farther the natural alliance between Infidelity and the vices prevalent among Chriſtians. Becauſe men believe not Providence; therefore they ſo greedily ſcrape and hoard:—they do not believe any reward for charity; therefore they will part with nothing:—they do not hope for ſuccour from God; therefore they are diſcontented:—they have nothing to raiſe their ſpirits; therefore they are abject.

As this may be thought too general, Mr. Weſton preſſes the inſtance of covetouſneſs more particularly. The end then of the covetouſneſs man, he ſays, is indiſputably the increaſe of gain; and on this his heart is ſo paſſionately ſet, that he truſts, even to faithleſs men, and ſecurities liable to a thouſand accidents, purely from the greater probability of accompliſhing his deſign: and yet tell him of the gain of Eternity, for which too he has the promiſe of God, who *cannot lye*, and he is not affected by it at all. Now what probable ſolution can there be of his purſuing ſo ardently the treaſures of the earth, and neglecting ſo abſurdly thoſe of heaven; but that he has a firm perſuaſion of the exiſtence of the one, and doubts,

doubts, at leaſt, and ſcruples about the exiſtence of the other.

To ſay, as it is often ſaid, that it is the diſtance only of theſe laſt that makes them totally diſregarded, is the groſſeſt contradiction to the general practice of mankind: every thing diſtant, which in their expectation is likely to happen, has its due influence over their conduct: old age borders upon death, and death upon eternity; yet proviſion is made only for the firſt, while the laſt is neglected. Why? but becauſe the one is known to be the lot of humanity, the other looked upon as only an uncertain promiſe.

'But it will be expected of us, perhaps,' continues our author, 'to diſpute this matter with Bayle, rather from *his* 'inſtances than our *own*: let us therefore ſelect one of the 'ſtrongeſt that he has brought to prove his point.

'The tender mother then who has been educated in the 'principles of the Chriſtian faith, and yet in oppoſition to 'theſe principles, for fear of human laws, ſheds herſelf the 'blood of her own off-ſpring, is thought to be one, whoſe 'conduct meets with no probable ſolution, but upon a ſuppo- 'ſition, that to avoid a preſent infamy, which ſhe ſees direct- 'ly before her, ſhe renders herſelf liable to eternal puniſh- 'ment, which ſhe certainly believes, but ſees at a diſtance: 'and we muſt acknowlege, that ſhe believes it; becauſe it 'was a tenet ſhe was brought up in, and never diſputed it in 'her own mind, nor heard it diſputed by others.

'Though this latter part is not certain, yet it may be 'granted, that the belief ſhe was brought up in remains with 'her: but then this horrid action ſhews what a kind of be- 'lief it was; and it will be farther ſhewn by a caſe that 'reaches numbers of the like ſort.

'The ſeparate exiſtence, if not the immortality of the 'ſoul, is a principle that not only Chriſtians, but men of all 'denominations have been brought up in; and moſt of them 'have never ſeen any reaſon to doubt this matter, or, indeed, 'have aſked themſelves about it at all: and yet the very ſight 'of their departed friend ſeems to ſhake this principle to its 'foundation; for otherwiſe we cannot conceive why they 'not only mourn over him at preſent, like one that has ceaſed 'from being, but ſpeak of him afterwards, in their cooler 'moments, with the ſame ſymptoms of deſpair.

'The belief, therefore, that weeps over an immortal ſoul 'as if it was extinct, and the belief which for fear of a pre- ſent,

'ſent infamy, ſinks the preſent parent into Hell, are two 'ſorts of principles, which, however they may be called 'faith, in effect, differ little from total infidelity.

'Neither will that ſubterfuge avail, that in weeping over 'our deceaſed friend, we lament our own misfortune: ſince it 'is ſuch a ſubterfuge as contradicts the very nature of things. 'The voice of nature, in terms of pity and commiſeration, 'is too ſtrongly marked to take a different form from the ſug-'geſtions of art; nor is it at all more abſurd, to ſay, that we 'call ourſelves *wicked*, when we apply that epithet to a vil-'lain, than to ſay, that we call ourſelves *wretched*, when we 'apply that epithet to the dead.

'There is a farther illuſtration of all this in a celebrated 'paſſage in one of Cicero's philoſophical treatiſes, where the 'truth of what we have now drawn from the ſilent practice, 'or unwary paſſions of men, is wonderfully confirmed by 'plain acknowlegement, and audible confeſſion.

'The Heathen in that dialogue, who was more at liberty 'than Chriſtians to deliver his ſentiments on the immortality 'of the ſoul, ſays, that while he was reading Plato's treatiſe 'on that ſubject, he was in ſome meaſure perſuaded of the 'truth of his opinion; but that his aſſent quite vaniſhed as 'ſoon as he laid it down.

'To account for this, we muſt ſuppoſe, what Seneca has, 'in ſome meaſure, explained in a parallel paſſage, that the 'Heathen, meeting in Plato's treatiſe with ſome plauſible 'reaſons, which conſpired with the high opinion that men 'conceive of their ſouls, and their natural deſire of future 'exiſtence, he acquired, as it were, a ſort of temporary per-'ſuaſion of their truth; but as ſoon as he looked again on 'the diſordered face of things among his fellow-creatures, 'and eſpecially on the ſad and melancholy ſymptoms of 'diſſolution in common to them with other animals, this 'perſuaſion died away.

'This, with ſome ſmall variation of circumſtances, is the 'caſe with the Chriſtians we are conſidering. Having a due 'degree of veneration for the religion they were brought up 'in; having never heard any principle of it diſputed, and 'naturally wiſhing for the immortality it promiſes, they give 'ſome faint ſort of aſſent to its truth: but this aſſent not 'being ſtrong enough to bear them up amidſt the exigencies 'of life, it vaniſhes into nothing before the alarms of dan-'ger, or allurements of ſin.

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'This reasoning will help us to another example, urged 'with great vehemence by the objector, though, in truth, it 'differs not much from the preceding: This instance is, that 'many profligate Christians amongst the Catholics have re- 'course in danger to images and relics, and have superstiti- 'ously placed a confidence in their aid, when all human mea- 'sures have failed; from whence it is inferred, that they 'have a belief in these, and of consequence in Christianity 'also.—Indeed, their belief in both is the same; and while 'they flatter their pride, promise them support, or bring no 'interruption to their pleasures, they act as if their belief in 'them was real: but when they cross their interest, curb 'their appetites, and thwart their inclinations, the case is 'altogether changed; and it is well if the relics once so 'much honoured are not treated at last with the same con- 'tempt as that impotent god in the fable, which fell a sacri- 'fice to the fury of its importunate solicitor, for not being 'able to hear and assist him.

'I could, if it was necessary, confirm this reasoning by a 'great variety of parallel instances; but it may be more pro- 'per to confirm it by the best support in all disputable cases, 'and that is, by real experience and fact; by the examples 'of those great and illustrious forerunners in the Christian 'course already mentioned, who having first believed their 'religion in the purity it was taught, proceeded of conse- 'quence to practise it with the steadiness it was believed.

'And here, and here only, since the foundation of Chris- 'tianity, is to be seen the mighty power and efficacy of faith 'in the happy production of every grace, and every virtue; 'in gentleness, in meekness, in forbearance, and humility; 'in forgiveness, in charity, in sincerity and truth; in tem- 'perance, in patience, in fortitude and constancy; in ne- 'glect of riches, in submission to injuries, in contempt of 'death, and confidence in God.

'The time would fail me, sooner than it did the Apostle in 'his illustrious catalogue of the Old Testament-worthies, 'were I to insist on all the eminent gifts and virtues of the 'New: let it suffice, that they both together make up that 'Cloud of *Witnesses*, whose strength of evidence no arguments 'can resist, no arts elude, and no glosses explain away: who 'through faith, and faith only, in the emphatical language 'of the Apostle, subdued kingdoms, wrought righteousness, 'obtained promises, stopped the mouths of lions; were 'stoned, were sawn asunder, were tempted, were slain with

'the ſword; wandered about in ſheep ſkins, and goat ſkins, 'being deſtitute, afflicted, and tormented.

'And now what will the boldeſt objector be able to ſay to 'theſe things? to deny their exiſtence, is to contradict the 'ſtream of all hiſtory hold ſacred and profane;—to impute 'them to any thing but faith, will never admit of any pro- 'bable ſolution;—to ſay that this faith was viſionary and ro- 'mantic, and not warranted by the genius of the Goſpel, is 'to betray the profoundeſt ignorance in the doctrines of Chriſt: '—To ſay that faith might not be able to produce ſuch ef- 'fects in one age as it did in another, is denying the conſtancy 'of the ſame cauſes, without aſſigning any reaſon for their 'variation:—To give ſome ſhew of reaſon for this from the 'prevalency of example, is loſing even that ſhew before ex- 'ample did begin:—To come nearer yet to the real ſtate of 'things, and ſay, that in the various degrees of faith, the 'primitive Chriſtians poſſeſſed the higheſt, and the preſent the 'loweſt, is not true in their ſenſe; becauſe the loweſt degree 'of faith is ſuppoſed to be a full perſuaſion of the divinity of 'the Goſpel; and the higheſt can be no more:—To confeſs 'then at laſt, that the firſt ages had uniformly this perſuaſion, 'and theſe latter ages fall ſhort of it, is in effect the whole 'of what we are contending for; and is, in effect, the only 'refuge the objectors themſelves can find.

'For what does this confeſſion mean; that this faith is ir- 'reſolute and feeble? that it fluctuates and wavers? that it 'wants the force and ſteadineſs of conviction? that it riſes 'and ſinks by fits? that it is influenced by outward cauſes? 'that it is diſſipated by pleaſure, and ſhrinks before pain? 'that it differs with times and ſeaſons? is a faith of Sabbaths 'and new moons, and ſhines out, or is overcaſt by the cor- 'reſponding brightneſs or gloom of the ſun; that the little 'life which animates it is often utterly extinct? that it has 'fantaſtic ſucceſſions of living and dying; and like the fabled 'ſoul of the philoſopher, goes out, and returns at random? 'In a word, that it is deficient in ſome part, and comes not 'up to its true and genuine ſtandard?—Here then, at laſt, 'is diſcovered that ſpring of bitterneſs, that certain ſource 'from whence have flowed all thoſe numerous evils, which 'ſo long have deluged the Chriſtian world.

'So that the reſult of the above-mentioned reaſoning at 'length centers here, that the firſt Chriſtians, who lived 'ſuitably to their profeſſion, had a ſteadfaſt and entire con- 'viction of the truths of the Goſpel; and we, who live un- ſuitably,

'suitably, have *not*: i. e. *they* had faith, and *we* have doubt; 'and close by the side of doubt sits utter infidelity; and 'round infidelity is scattered confusion, and every evil work.'

The two last chapters of our author's work are very short, and are intended to answer some objections to his principal design, together with an application of the whole.

As to the merit of the performance, after the account we have given, little needs be said. There are, undoubtedly, many just observations to be met with in it: and on such general topics it would be strange if there were not; but what is advanced on the subject of ridicule, is liable to many just objections. The stile and manner are affected throughout; and there is little precision or accuracy in the author's reasonings; in a word, were we to say that his work is A POMPOUS TRIFFLE, there are few readers, we apprehend, whose judgment is worth regarding, that would think such a character of it too severe. It is, at best, but an imitation of Dr. *Brown*'s justly exploded *Estimate*.

A practical Treatise of Husbandry: Wherein are contained many useful and valuable Experiments and Observations in the New Husbandry, collected during a Series of Years, by the celebrated M. Duhamel Du Monceau, *Member of the Royal Academy of Sciences at Paris, Fellow of the Royal Society, London, &c. Also the most approved Practice of the best English Farmers, in the old Method of Husbandry. With Copper-Plates of several new and useful Instruments.* 4to. 16s. Whiston, &c.

M. Duhamel, and his correspondents, (as we are told in the preface to this work) have set the world an example which has long been wanted, and greatly desired by all who have the good of their country at heart, and are in the least sensible of the importance of agriculture. They have given us a series of experiments in this most useful art, continued for several years together, with accuracy and judgment, and related in a clear, distinct manner: which seems, indeed, to be the only method of arriving at perfection in a science, wherein theory alone can avail but little.

M. Duhamel's work, in the original, consists of five volumes, published at different times; so that we are not to expect a translation of the whole in the work before us: on the contrary, we are told by the writer of it, [Mr. JOHN MILLS].

that he has translated only such experiments as seemed to him most instructive to his countrymen. And to render this treatise still more useful, he has also given, from the most approved English writers, what appeared to him best in the modern practice of farming, either according to the old or new method. The plainness wherewith the whole is written, Mr. Mills hopes, will shew, that his intention was to make it of as general use as possible.

The editor proceeds, in the preface, to take notice of the various reasons, that have hitherto contributed to obstruct the success of the most generous attempts of individuals, in this particular branch of knowledge: and then adds——

'But we promise ourselves, that it will be the happiness 'of the present age to see every obstacle removed, which 'might retard a general improvement in husbandry, the ge- 'nuine and original source of the wealth and power of this 'island, as well as of its ornament and security.

'The Society for the encouragement of Arts, Manufac- 'tures, and Commerce, have taken THIS under THEIR pe- 'culiar care: and what may we not expect from a society, 'the members whereof are so well qualified to direct and 'improve the most useful inquiries; and who generously dis- 'tribute their private bounties, to reward the labour, and 'indemnify the charge, of such experiments, as tend to 'promote any useful knowledge, or national advantage!'

To the right honorable the president, and other members of the above-mentioned laudable society, Mr. Mills has inscribed his work: which is divided into *four* parts.—The *first* contains the general principles of Agriculture, together with the most approved practice in the old Husbandry; the essential differences between which and the new, are pointed out in this part.—The *second*, is confined to the culture of Wheat, according to the principles of the new husbandry, the superior advantage of which, is proved by a series of many experiments.—In the *third* part, the new husbandry is applied to the culture of other plants useful to the farmer.—The descriptions of the several instruments used in the new husbandry, are given in the *fourth* part, together with the plates [six in number] whereon those instruments are represented.

Part I. Chap. 1. *Of Roots.* As the culture bestowed upon the productions of the earth, acts principally upon the *roots*, and relates more immediately to them, than to any other part of plants, they are made the subject of the first chapter; and

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are divided in general into two ſorts, viz. *carrot*, or *tap-roots*, and *creeping*, or *fibrous-roots*.

Chap. 2. *Of Leaves.* The neceſſity of leaves to plants is proved to be ſuch, that few can ſubſiſt without them: inſomuch that experience ſhews, that if they are ſtripped of all their leaves, they generally die. From hence is inferred, the prejudice that ariſes to many trees from lopping off their branches: and alſo, for the ſame reaſon, it is alleged that fain-foin, luſerne, clover, &c. are greatly hurt when fed too cloſe by cattle, eſpecially when young. On this account too the practice of farmers, who turn in their flocks to feed on their wheat when *too rank* *, is diſapproved.—The fine ſhort graſs which covers the lawns of England, is (aſſerted to be) the only plant that can bear frequent cloſe mowing or eating: for though this grows the more beautiful for it; yet moſt others are damaged by the ſame ſort of treatment.

In the 5th Chap. which treats of *the diſtribution of the food of plants within the earth*, we are told that, of whatſoever nature this food may be, it is diſperſed throughout every part of the earth; but would lie uſeleſs there, if plants could not get at it. To increaſe the fertility of land, therefore, we are given to underſtand, that there is not ſo much occaſion to provide it with the ſubſtance which is to nouriſh plants (that being ſuppoſed to be there already), as to diſpoſe it in ſuch manner that the plants may, by their roots, collect and draw in thoſe juices which almoſt all ſoils are abundantly ſtored with. To this end, the particles of the earth muſt be ſo divided, as to leave an infinite number of ſmall chaſms between them, into which the roots may glide, and ſo draw the nutritive juices from them. This diviſion of the earth, we are told, may be effected, either by fermentation, raiſed by mixing dung, or other manures, with the earth; or by breaking its parts mechanically, by tillage, with any of the different inſtruments invented to ſtir the earth. But, as our author is a great friend to, what is called, the *new* huſbandry, he prefers the latter method, and accordingly treats *of Tillage*, in the 6th Chapter.

It is much more profitable, he ſays, to increaſe the fruitfulneſs of land by tillage, than by dung. 1. Becauſe only a certain quantity of dung can be had, the produce of twenty

* We have heard of farmers turning in their ſheep to feed on their wheat, when *too thin*, upon a preſumption that when one blade is cropped, two or three will ſpring from the ſame root; and are of opinion there may be ſome reaſon for the preſumption.

acres being scarcely sufficient to dung one; whereas the particles of the earth may be divided and subdivided, *ad infinitum*. 2. Plants reared in dung, have not the fine flavour of those that grow in a soil which has not been dunged. 3. The plough not only divides the particles, full as well as the fermentation occasioned by dung, but also changes their situation, by turning the earth up-side down, thereby exposing the whole, at different times, to the influences of the sun, air, and dews; all which greatly conduce to render it fertile. 4. Dung harbours insects, which afterwards feed upon, and spoil the plants. To remedy this inconvenience, the following method is recommended, in a note.—'Let a reserve 'of quick-lime be kept in a very dry place. When you be-'gin to make your dunghill, sprinkle each layer of dung with 'quick-lime, till the whole is finished. This kills most in-'sects, and perhaps enriches the dung, and renders it more 'serviceable. This lime will likewise destroy the seeds of 'weeds, which generally are in dung, and which hurt the 'wheat when they shoot up.'

The usefulness of dung, however, is not denied, where it can be had, in sufficient quantities; but still the benefit arising from frequent plowings is strongly insisted on: insomuch, that it is even asserted, that some farmers who have doubled the number of plowings, have found their lands more fertilized thereby, than if they had been greatly dunged: and three plowings extraordinary, do not cost half so much as one dunging.

In the 8th Chapter, which treats *of Manures*, we are told that dung, like other composts, acts by fermentation; and therefore, is of most service in the *old* husbandry, in which the earth is not so much pulverised, by tillage, as in the *new*. In this chapter we meet with a great many useful observations, taken chiefly from Tull, from the new System of Agriculture, from Evelyn, Miller, Lisle, Borlase's Natural History of Cornwal, the Philosophical Transactions, Quinteney, Home, Ellis, Worlidge, and other English writers; and at the latter end of the chapter, we have Mr. Duhamel's account of the methods of liming land, as practised in lower Normandy; and of burn-beaking in France. But as these accounts are somewhat tedious, and not very likely to be adopted here, we shall refer the curious reader to the book itself for satisfaction.—We cannot, however, omit the following description of *marle*, as it is one of the most valuable manures, especially for sandy soils: though frequently neglected for want of being sufficiently known.

'The colour [of marle] is, either *red*, *brown*, *yellow*, *blue*, 'grey, or *mixed*. It is to be known by its pure, and uncom- 'pounded nature. There are many marks to diſtinguiſh it 'by; ſuch as its breaking into little ſquare bits; its falling 'eaſily to pieces, by the force of a blow, or upon being ex- 'poſed to the ſun, and the froſt; its feeling fat and oily, 'and ſhining when it is dry.—But the moſt unerring way to 'judge of marle, and know it from any other ſubſtance, 'which may appear like it, is, to break a piece as big as a 'large nutmeg, and, when it is quite dry, drop it to the 'bottom of a glaſs of clear water, where, if it be right, it 'will diſſolve and crumble, as it were duſt, in a very little 'time, ſhooting up many ſparkles to the ſurface of the water.'

The 9th Chapter, *upon Plowing*, contains little but extracts from Mr. Tull, and the author * of the new Syſtem of Agriculture; for which reaſon we paſs it over.

In order to promote the uſe of the *new* huſbandry, the 10th chapter, (the greateſt part of which here follows) treats '*Of the advantage of cultivating annual Plants while they grow, as the Vine and other perennial Plants are cultivated.*'

'The earth is generally prepared to fit it for receiving 'the *ſeeds* of annual plants, and, ſome few leguminous plants 'excepted, all others are left to ſhift for themſelves, till they 'have yielded that part for which they are cultivated.—But we 'propoſe tilling the earth during the growth of *annual* plants, 'as is done with the vine and other *perennials* in different 'ſeaſons of the year. For as tillage is of very great ſervice 'to plants, it is proper to make uſe of it, when they are in 'the greateſt need of food. Though land be never ſo well 'tilled in autumn, it hardens, or ſaddens in the winter, its 'particles approach one another, weeds ſpring up, which rob 'the uſeful plants of their nouriſhment, and at the end of 'the winter, the ground is in nearly the ſame condition, as 'if it had not been plowed at all. Yet it is at this ſeaſon 'that plants ought to ſhoot with the greateſt vigour. They 'conſequently, ſtand more in need of the plow, to deſtroy 'weeds, to lay freſh earth to their roots, in the room of 'that which they have exhauſted, to break the particles of 'the earth anew, to enable the roots to extend themſelves, 'and gather that ample proviſion of food, of which they at 'this time ſtand in the greateſt need.—In the *common* huſban- 'dry, the whole attention is to provide a great ſtore of 'nouriſhment for wheat; at a time when it ſcarce conſumes

* The late celebrated Aaron Hill, Eſq; For an ample examination of this work, ſee Review, Vol. XII. p. 57.

'any, as it then produces only a few leaves. But, when the 'winter rains, and the firſt drying heat of the ſpring, have 'rendered the earth almoſt as hard as if it had never been 'plowed, the wheat is abandoned to itſelf, at a time when 'it might, and ought to be, aſſiſted by proper culture.—'Our farmers, in this, act as prepoſterouſly, as it would be 'to give a child a great deal of food, and diminiſh it gra-'dually as he grows bigger.—The great advantage of hav-'ing land in fine tilth before it is ſowed, is univerſally allow-'ed: but we muſt not ſtop at theſe firſt preparations. 'Plants require a due culture whilſt they grow, and muſt not 'be abandoned till they come to their full maturity.—Some 'garden plants acquire great ſtrength by being tranſplanted; 'becauſe, after having been confined in the nurſery, they are 'put into large beds, where they find a new and looſe mould. 'The plants of corn may be equally benefited by plowing, 'or ſtirring the earth near them. If any of their roots are 'diſplaced or broke, the plant does not ſuffer by it, becauſe 'it ſhoots out ſeveral inſtead of one; and moſt of the roots 'not having been diſplaced or hurt, they continue to ſupply 'the plant with nouriſhment, till the diſplaced or broken 'roots have taken freſh hold of the earth; and then the 'plant becomes more vigorous than before: for when a root 'is cut, it ſhoots out ſeveral new ones, proper to draw 'nouriſhment from the earth. The breaking of a root is 'therefore a means of multiplying the mouths, or rather 'ſuckers which collect the nouriſhment of plants.—Thoſe 'who are againſt theſe frequent plowings, are afraid of dry-'ing the earth too much: for they ſay that the moiſture 'eſcapes with greater difficulty from a hard earth, than from 'that which has been well ſtirred by plowing.—It may be 'granted, that the moiſture which is in the earth, does not 'evaporate ſo eaſily whilſt the earth is hard, as when it is in a 'looſe ſtate: but in the *firſt* place, it is certain, that that moi-'ſture will be rather *hurtful* than uſeful to plants *.—Secondly, 'our adverſaries muſt allow, that well plowed land will more 'readily admit the moiſture of rain and dews, than land 'which is not ſo. The following experiment proves the 'truth of this aſſertion.

'If ſeveral rows of wheat are ſown in a poor, but well 'plowed land, the blades of the corn will turn yellow in 'ſpring, eſpecially in dry weather. If the ground border-

* This *ipſe dixit* may, very poſſibly, be true: but the *reaſon why* might as well have been added, for the reader's greater ſatisfaction.

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ing upon these rows be plowed deep, in some places near, and in others at a considerable distance from the rows, the corn will recover its verdure first in the places that are nearest to the new plowed ground, and afterwards gradually in the others, according to their distance; which proves that the wheat recovers its verdure, in proportion as its roots reach the loose earth.—In short, stirring the earth about plants while they are growing, is so useful, that in some parts of Berkshire, and in some districts of the Gatinois, they hand-hoe their wheat; and though this operation is expensive, it is affirmed that the crops amply repay all the charge and trouble. How much more profitable [*then*] would it be if this labour could be done at a less expence? The methods proposed in the following chapter, will shew that it may.'

Chap. II. '*General description of the drill and horse-hoing Husbandry, for the culture of annual Plants.*'

Our author refers, for the description of the instruments used in the *new* husbandry, to a subsequent chapter, where they are illustrated by ingravings upon copper; and here he only observes that the *drill* (a principal machine in conducting this *new* method of husbandry), is drawn by one, or two horses, forms furrows of what depth, and at what distance is desired, drops into the furrow the exact quantity of seed thought proper, and immediately covers it.—As to the *horse-hoe*, it is only a light kind of plough, to clear off the weeds, and loosen the ground, betwixt the rows of corn, as it grows.—He then examines the following questions, *viz.* 1. At what *depth* the seed ought to be sown: 2. The *quantity* of seed proper to be sown: and 3. The *distance* at which the *rows* should be sown:—for the sowing in *rows*, is an *essential* point to be regarded in the *new* husbandry: and though the width of the alleys, or spaces between the beds, on which the rows are sown, (three, or four, upon each bed) seems at first sight a considerable objection against the *new* method; yet, we are told, that a proper trial will soon remove this prejudice. For, it is alleged, in favour of the method here recommended, that

'At harvest, it will be found, that most of the *grains* of wheat have produced *twenty* or *thirty* stalks a-piece; whereas, in the *common* husbandry, they seldom exceed *two* or *three*. [So that] if it were possible to distribute those twenty, or thirty stalks, in the alleys, the earth would appear as well covered as when the whole is sown in the usual broad-

'broad-caſt way. But as the *ears* are likewiſe *larger*, and 'filled with *better* grain, it follows, that, the crop is, in fact, 'more *plentiful*.—In the *common* way of ſowing, the earth ap-'pears at firſt ſight well covered with plants. But as all 'theſe plants cannot find ſufficient nouriſhment, and it is 'impoſſible to aſſiſt them by culture, many of them periſh 'before they ripen, the greateſt part of them remain poor 'and ſtinted, and the ſeed is almoſt entirely loſt: whereas, 'by the *new* method, all the plants find ſufficient nouriſh-'ment, and being aſſiſted from time to time, by proper cul-'ture, become ſtrong and vigorous; inſomuch, that I have 'ſeen land cultivated in the *common* way, not yield the fifth 'part of the produce of lands ſown and cultivated according 'to the *new* method.

'Beſides, when land is ſowed according to our method, 'it is leſs exhauſted than in the common way; or rather, it 'will be in a condition to ſupply ſeveral crops of wheat, 'which will become better every year, becauſe the corn is 'ſown in beds made in the middle of the former alleys, 'where the earth has been thoroughly and deeply plowed.'——

Chap. 12. is upon the ſubject *of Change of Species*, in Plants.

Chap. 13. treats *of the common Culture of Wheat*, according to the *old* method.——*Chap.* 14. gives us rules for *the Culture of Wheat according to the new Huſbandry:* but as they are too long to be inſerted entire, and might ſuffer by an abridgment; we ſhall refer the reader to the book itſelf, for ſatisfaction in this particular.

Chap. 15. treats *of the Advantages of the new Huſbandry:* which are ſummed up thus, at p. 76.——'Little, or no 'dung is employed: the earth is not reſted: it is not taken 'up with grain of leſs value, nor is the expence increaſed; 'for the culture which is beſtowed upon the corn whilſt 'growing, prepares the ground for the enſuing crop, and 'only two thirds of the ground is plowed. The horſe-hoings 'anſwer the end of the four plowings, given [*in the common 'way*] during the year of fallow: they are even more bene-'ficial: for it has been obſerved, that the *third* crop of a 'field ſown with wheat *five years* running, was a twentieth 'part greater than either of the preceding crops, and that 'the *fifth* was the beſt of all. The farmer muſt not there-'fore repine at the ſeeming loſs of the alleys, ſeeing that his 'lands are conſtantly employed, and that the wheat branches 'out into ſo many ſtalks, that, if ſpread equally over the 'whole field, as in the *common* huſbandry, they would nearly 'cover all the alleys.'

Chap.

Chap. 16. *Of the Distempers of Corn.*——Mr. Duhamel is much more distinct in his account of the distempers of corn, than any English writer has hitherto been: and, though they may all, in general, be reduced to *mildew*, *blight*, and *smut*, yet he has distinguished them by several other names, and given us many curious remarks upon each of them.

Chap. 17. *Of Steeps.*——Various methods of steeping grain, intended to be sown, in different kinds of preparations, as preservatives against distempers, as well as to render the seed more fruitful; were brought very early into use. But as to the efficacy of many pretended secrets for the above purposes, our author greatly doubts it: and judiciously concludes with observing—— 'that the surest means of obtaining good 'crops, is, to have the ground in good condition.'

Chap. 18. *Of Weeds.*—— To prevent the increase of weeds, we are here advised to destroy them before their seed is ripe. But to do this (it is alleged) is not possible in lands plowed the *common* way; because they grow with the corn, and most of them ripening sooner than the wheat, their seeds sow themselves, and the weeds consequently multiply. But, the surest way to destroy them, is, to continue plowing whilst the corn grows, which can be done only in the *new* husbandry.

Weeds may be distinguished into *four* kinds:

1. Such as have creeping perennial roots.

2. Such as grow in cold wet soils.

3. Such as are of a large succulent body.

4. Such as having small seeds, or that ripening before the corn, sow themselves.——Each of these require different methods, to destroy them.

The *first* kind can only be destroyed by repeated summer fallows, by which their roots are cut, and turned up to be withered by the sun and wind; after which they are dragged out by harrows, and should be burnt. This repeated as often as conveniently may be, can scarcely fail to complete the cure.——*Colts-foot* (a most pernicious weed), which is propagated by the root, may likewise be destroyed by sowing the ground with rye-grass, or any plant which, coming up early in the spring, shadows and smothers it, whereby it dies in a few years.

The *second* are destroyed by draining the earth of its superfluous moisture, and by warming it with lime, ashes, gravel, shelly sea-sand, &c.

The

The *third* are deſtroyed by cutting them down when in full ſap and vigour: for the ſudden interruption which this gives to the motion of the ſap, cauſes it to ſtagnate in the roots, and putrify there.

The *fourth* can be deſtroyed only by frequent fallows, and conſtantly cutting, or rather plowing them down before they run to ſeed.

[*To be concluded in our next.*]

The Life of EDWARD *Earl of* CLARENDON *concluded.*

IN our laſt month's Review, we attended Mr. Hyde to the time of his being elected member for Wotton Baſſet, on which occaſion he quitted his practice in the law, and ſolely confined his attention to the buſineſs of the houſe. When we conſider his intimate connection, and cloſe correſpondence with archbiſhop Laud at this time, and that he reſigned a very extenſive and beneficial practiſe in his profeſſion, to attend on parliament, we cannot heſitate to conclude, that from this moment he formed the ambitious deſign of raiſing himſelf at court, of which his hopes were neither diſtant or precarious.

Conformably to this plan of extending his influence, and aggrandizing his fortune, he invariably regulated his future conduct. Upon all occaſions, he teſtified an attachment to the pleaſure of his patron, and the will of his prince*. Theſe conſider-

* Biſhop Burnet, indeed, tells us, that Mr. Hyde's ambition, at his firſt ſetting out, diſpoſed him to favour the meaſures of the court, but that he was induced to alter his conduct, by the following incident. "When he firſt began," ſays the reverend Hiſtorian, to grow "eminent in the law, he viſited his father in Wiltſhire, who one day, "as *they were walking in the fields together*, obſerved to him, that "men of his profeſſion were apt to ſtretch the prerogative too far, "and injure liberty; but charged him, if ever he came to any emi- "nence in his profeſſion, never to ſacrifice the laws and liberty of his "country to his own intereſt, or the will of his Prince." He repeated this twice, the Hiſtorian adds, and *immediately fell into a fit of apoplexy*, of which he died in a few hours; and this advice had ſo laſting an influence on the ſon, that *he ever after obſerved and purſued it.*

We ſhould have been glad if this learned biſhop, and grave hiſtorian, had been pleaſed to ſpecify ſome inſtances in which the ſon obſerved and purſued this advice of his father. For our own parts, from the moſt impartial review of the hiſtory of theſe times, even as recorded by himſelf, we find his conduct to have been diametrically oppoſite

conſiderations, probably, inflamed his zeal for the rights of the church, which he eſpouſed with ſuch warmth and eagerneſs on a particular occaſion, that the King, who had been made acquainted with his ſervices, ſent for him, and returned him thanks in the moſt obliging terms, of grateful condeſcenſion †.

Mr. Hyde, nevertheleſs, lived in great familiarity and intimacy ‡ with the leaders of the oppoſite party; among whom he had made himſelf extremely popular, by expreſſing unuſual regard for the ancient laws of the kingdom, and by his endeavours to free the ſubject from the oppreſſions of the Marſhal's court, which through his means were aboliſhed. But on this occaſion it may not be invidious to remark, that in theſe ſeeming demonſtrations of patriotiſm, Mr. Hyde did not bring in queſtion any darling point of prerogative, or oppoſe any favourite meaſures of the court: on the contrary, he rather rendered himſelf acceptable to his majeſty and the archbiſhop, as the Earl Marſhal at that time was not thought to be well inclined towards the latter, and was moreover ſuppoſed to be a friend to the oppoſition.

It was not long before an incident fell out which rivetted Mr. Hyde in his Majeſty's favour, and gave Charles the higheſt opinion of his abilities. When the diſputes between the King and Parliament came to a criſis, the latter preſented a very warm and ſpirited remonſtrance, which Mr. Hyde took

poſite to his father's counſel. But, indeed, the truth of this anecdote is greatly to be ſuſpected: according to the biſhop's account, the diſcourſe paſſed between the father and ſon while they were walking in the fields; and the former, having given his advice, immediately dropped down in an apoplexy, of which he died. Theſe circumſtances, however, are contradicted by the noble writer's own relation of his father's death; ſo that there appears to be as little foundation for the fact, as related by the biſhop, as there is for his haſty inference from it.

† His Majeſty told him: that "He heard from all hands how "much he was beholden to him; and that when all his ſervants in "the Houſe of Commons either neglected his ſervice, or could not "uſefully appear in it, *he took all occaſions to do him ſervice*; for "which he thought fit to give him his own thanks; and to aſſure "him that he would remember it to his advantage." His Majeſty took particular notice of his affection to the Church, for which, he ſaid, "He thanked him more than for all the reſt."

‡ He was ſo intimate with them, that he, with Mr. Pym, Mr. Hampden, Sir Arthur Haſlerig, and two or three more, kept a table upon a common ſtock.

occaſion

occaſion to anſwer. This anſwer, he tells us, was written only for his own ſatisfaction, and to diſcharge his indignation; but having ſhewn it to his friend, Lord Digby, he ſo highly approved of the contents, that he made his Majeſty acquainted with this performance of Mr. Hyde's.

The King, who was endeavouring to procure an anſwer to this remonſtrance, deſired to ſee Mr. Hyde's performance: and found it ſo extremely ſuitable, and ſo expreſſive of his mind, that he ordered it to be printed. The noble writer takes great pains to make us believe, that this incident was accidental, and that he drew up the anſwer without any intention of having it made public. He affects likewiſe, to have parted with it, for the King's inſpection, with great reluctance, and with a profuſion of apologies.

But notwithſtanding theſe pretences, it is reaſonable to conclude, that Mr. Hyde drew up the anſwer in queſtion, with a view to have it taken notice of, and to ſhew his zeal and indefatigable induſtry in defending the cauſe he had eſpouſed. It is not natural to ſuppoſe, that he framed a piece of ſuch length, drawn with ſo much care and labour, and penned with ſuch accuracy and ſubtlety, merely to unburthen his mind, for his own private ſatisfaction. It is to be preſumed, that he had ſome farther deſign in the labour he undertook, and his ſubmitting the work to the peruſal of Lord Digby, with whom, he tells us himſelf, the King adviſed without reſerve, and from whoſe report he might be ſure the King would be apprized of it, ſeems ſufficiently to manifeſt the nature of his intentions.

From this time, however, his Majeſty conceived ſuch high eſteem of Mr. Hyde's merit in compoſition, that he ever after made uſe of his pen on all difficult occaſions. All the anſwers to the remonſtrances of Parliament, were afterwards drawn by Mr. Hyde; and his Majeſty, to ſcreen him from an impeachment, condeſcended to tranſcribe them fair with his own hand, before they were made public, and the ſubject of them debated at the council-board.

He was in ſuch high eſtimation with his Majeſty, that he offered him the poſt of Sollicitor General, which he modeſtly declined, affecting to think himſelf unequal to the diſcharge of it. Probably, however, the true reaſon of his refuſal was, that he was deſirous of advancement as a *Courtier*, and the office of Sollicitor General would not have been attended with that power and influence which he was ambitious of attaining at court.

Mr.

Mr. Hyde's familiarity with the King, with Lord Falkland, and with Sir John Colepepper, could not eſcape the notice of the Parliament, to whom he became ſo obnoxious, that a deſign was formed of ſending him, with his two laſt mentioned friends, priſoners to the Tower: but their intentions were prevented by diſcovery. Mr. Hyde, however, having prevailed on the Lord-Keeper Littleton, to carry the great ſeal to the King at York, he was immediately ſuſpected to have been the adviſer of this meaſure; which ſo incenſed the Parliament, that they framed an impeachment of high treaſon againſt him; of which having notice, and conſequently finding that he could be of no ſervice in the Houſe, he repaired to the King at York, purſuant to his Majeſty's orders.

Mr. Hyde appears all along to have endeavoured to keep fair with the leaders in the oppoſition, while, at the ſame time, he gave his Majeſty ſuch private accounts of their proceedings, adviſed him to ſuch an obſtinate adherence to uſurped prerogatives, and mixed ſo much rancour and acrimony in the anſwers he penned to the Parliament's remonſtrances, that he rather contributed to inflame than reconcile the differences between the King and his people.

His Majeſty had hitherto affected to conceal his familiarity with Mr. Hyde; but on the latter's arrival at York, the King received him with open and unreſerved confidence. Soon after he propoſed to appoint him Secretary of State, as the *only man whom he could truſt:* ſuch an aſcendancy had he gained over his ſovereign, by his artful diſcourſes, and plauſible writings! He refuſed the office of Secretary, however, alleging his ignorance in foreign languages, as an excuſe. It is probable, nevertheleſs, that he had other motives for his refuſal, as it was an office which, at that time of hurry and danger, required great attendance and application, he might think, perhaps, that he ſhould not be ſufficiently at leiſure to aſſiſt the King with his pen privately; and that he ſhould likewiſe ſtand too much expoſed to the front of ill fortune. But the poſt of Chancellor of the Exchequer becoming vacant, he condeſcended to accept of it, though his friend Sir John Colepepper, would have gladly retained poſſeſſion of it.

About this time he was knighted, and ſworn of the privy-council. He was ſoon after named, among others, to confer with the commiſſioners deputed by Parliament, to treat with

with his Majesty concerning peace*. In short, nothing of consequence was conducted without his participation and advice. The blood of his fellow citizens, shed in the civil wars, the unhappy death of his sovereign, the anarchy which followed the dissolution of government, and the tyrannical usurpation which so long after lorded it over the kingdom, too fatally instance the dreadful effects of his pernicious counsels.

Though we cannot accuse him of having been the author of these calamities intentionally, yet they may be justly imputed to him, as the consequences of his inordinate vanity and ambition. His ambodextrous dealings, in making the King privately acquainted with parliamentary proceedings, at the same time that he preserved an intimacy with the leaders of the opposition, were not only altogether incompatible with that frankness and sincerity of nature for which he so *modestly* characterizes himself, but were fatally calculated to irritate his Majesty against the opposite party. Instead of endeavouring to compose differences, he inspired his sovereign with a groundless confidence of subduing opposition by obstinate and violent measures.

The truth is, that he either wanted sagacity to discover the strength of the power he provoked; or he had not virtue enough to decline a contest, which was of most service to himself. He was sensible, that if an accommodation took place, he should be no longer necessary. He vainly imagined, that the force of armed legions was included in his pen. He was seized with the itch of writing, and proud that his sovereign was fond of his productions. This made him so wanton in his compositions, wherein he often appears more desirous of displaying his own talents in controversy, than of doing *real* benefit to the cause he defends. Whoever reads his answers to the remonstrances of Parliament, will find in them a great deal of academical subtlety, ill-timed petulance,

* At this conference his Lordship, then Sir Edward Hyde, would have argued, *that the whole power of the Militia, by the law of England, is in the King*. This, among others, is a proof that he either mistook, or would wilfully have perverted, the ancient laws of this kingdom. Nothing can be clearer than that the power of the Militia was always in the Parliament; and that the King could not call them out without their consent. History affords uninterrupted evidence of this, both before and after the Conquest, some *illegal* commissions of array excepted. Besides, Sir Edward should have known, that where the whole power of the sword is in the Crown, there is an end of Freedom.

and grating aſperity; but will diſcover very little diſcreet matter, ſolid reaſoning, or conciliating argument. In ſhort, they do not ſhew a diſpoſition in the writer to cloſe the unhappy breach, but rather an intention to creep through the gap, in his way to power and preferment.

But notwithſtanding his advice and aſſiſtance was ſo fatal to his ſovereign, and the nation, he nevertheleſs was continued in the ſame degree of favour and confidence by Charles the ſecond, with whom he artfully ingratiated himſelf during the time he was appointed to attend him, and convey him abroad, leſt he ſhould ſhare the fate of his unfortunate father. The noble writer himſelf tells us, that his Majeſty treated him with as much affection and confidence as any man, which he continued and improved to the time of his reſtoration.

At that time he was pleaſed to appoint him Lord High Chancellor; ſo that he held an office of the higheſt dignity and importance, and was moreover privately honoured with the moſt diſtinguiſhed truſt. The noble writer gives an account of the ſtate and conſtitution of the King's council at the time of his landing; deſcribes the temper and ſpirit of that time, the intereſts and diſpoſitions of the ſeveral factions in religion and politics; with the affections, jealouſies, and animoſities of thoſe who had been always conſidered as the King's party.

He afterwards relates the particulars of his daughter's marriage with the Duke of York; a circumſtance at which the Chancellor was, or affected to be, uncommonly concerned. When the diſcovery was made to him, he received the information with the utmoſt degree of rage. He ſaid, "*He "had rather that his daughter ſhould be the Duke's whore than his "wife.*" A ſhocking declaration! very inconſiſtent with that rigid purity, and ſevere ſanctity of manners of which he made ſuch a ſolemn parade. This was ſurely carrying courtly complaiſance to exceſs, and making political virtue triumph over moral goodneſs with a witneſs. We have read of pagan enthuſiaſts, who have offered their lives a voluntary ſacrifice for the ſake of their King and Country; but the victim which the Chancellor was willing to devote, ſhewed an extravagance of loyalty and patriotiſm in him, which even a pagan would bluſh to avow. How unbecoming is it then in a Chriſtian, and one who profeſſed the warmeſt zeal for religion and morality? How incompatible with the principles of true honour and native dignity of mind, to wiſh for

an alternative at the expence of a daughter's chaſtity? It may be noble, on ſome occaſions, to reſign our lives in the ſervice of our ſovereign and the public; but it is always infamous to give up our honour. But this is not all. The Chancellor added, that if there was any reaſon to ſuſpect her being married, 'he was ready to give a poſitive judgment 'that the King ſhould immediately cauſe the woman to be 'ſent to the *Tower*, and to be caſt into a dungeon, under ſo 'ſtrict a guard, that no perſon ſhould be admitted to come 'to her; and then that an act of parliament ſhould be immediately paſſed for the cutting off her head; to which he 'would not only conſent, but would willingly be the firſt 'man that ſhould propoſe it.' This advice ſeems to ſavour of unnatural ſeverity, or outrageous madneſs. So far, indeed, as ſuch marriages might be of prejudice to the public, his daughter deſerved reprehenſion; and it was neceſſary to make ſome proviſion to prevent the like practice for the future. But to recommend a law *ex poſt facto*, to behead his daughter for conſenting to an union, which was in no light criminal, and to which ambition, and probably her affections, muſt naturally prompt her, was counſel of a nature highly unnatural in a father, inhuman in a man, and injudicious in a ſtateſman.

After all, we muſt acknowlege, that this extraordinary heat and violence leads us to ſuſpect, that the Chancellor was, in fact, privy to the connection between the Duke of York and his daughter. He owns himſelf, that the Duke's kindneſs for her was much ſpoken of beyond the ſeas; and it ſeems ſtrange, that it ſhould be ſo long a ſecret from him! Upon the whole, we are inclined to look upon all this vehemence and impetuoſity, as the diſguiſe of a man who overacted his part*.

After a very minute and diffuſive account of this tranſaction, the Chancellor takes occaſion to mention ſome inſtances of his ſelf-denial and diſintereſtedneſs. On this we have animadverted in the foregoing part of this article; we will

* His Lordſhip, relating the circumſtances of his daughter's delivery, ſays, that in her greateſt pangs, being interrogated by the biſhop of Wincheſter, 'Whether ſhe were married to the Duke?' ſhe anſwered, 'ſhe was; and that there were *witneſſes enough*, who, 'in due time, ſhe was confident, would avow it.'—We wiſh his Lordſhip had mentioned the names of theſe *witneſſes*; for we learn from Hiſtory, that there was *only one* witneſs preſent at the marriage-ceremony, namely the Earl of *Oſſory*.

only

only add, that beſides the grant of 25,000l. there mentioned, which was to have been paid from Ireland, the King beſtowed on him the manor of Cornbury, with the ground for his houſe† near St. James's palace; and before he was created a Baron, he actually *received* a preſent from his Majeſty of 20,000l. which bounty, he ſays, "flowing *immediately* 'from the King, of *which no body could have notice*, raiſed his 'ſpirits much.' Such liberal donations were, indeed, ſufficient to raiſe more languid ſpirits than the Chancellor's; and prove, that with all his vaunted diſintereſtedneſs, he was not averſe to receiving favours *cautiouſly* beſtowed. The truth was, that he had more worldly diſcretion than his maſter, and did not care to be rewarded *publicly*, for *fear*, as he owns himſelf, of attracting envy.

He was at length, however, prevailed on to accept of an earldom, and was in ſuch eſtimation, that he was ſoon after urged by his friend the Duke of Ormond, to reſign his office of Chancellor, and aſſume that of Prime Miniſter: which he prudently declined. But the reaſons he gives for his refuſal, are not founded on generous and public-ſpirited motives, but on the narrow and partial conſideration of ſelf-intereſt. 'If,' he ſays, 'he gave over that adminiſtration [meaning the chancellorſhip] 'and had nothing to rely upon for the ſup-'port of himſelf and family; but an extraordinary penſion 'out of the Exchequer, under no other title or pretence 'but of being Firſt Miniſter, the King himſelf, *who was not 'by nature immoderately inclined to give*, would be quickly 'weary of ſo chargeable an officer, and be very willing to 'be freed from the reproach of being governed by any, at 'the price and charge of the man, who had been raiſed by 'him to that inconvenient height above other men.' Had he conſidered this propoſal in a more enlarged view, he would not have taken ſuch pains to ſhew how inconvenient the poſt would be to the *officer* who held it, but would rather have applied himſelf to demonſtrate how inconvenient the *office* itſelf would be to the *nation*; and how contrary ſuch a monopoly of power would be to the free ſpirit of the conſtitution. We cannot cloſe our reflections on this paſſage without obſerving, the ingratitude of the Chancellor's inſinuation, that *the King was not by nature immoderately inclined to give.* This comes with an ill grace from one, who, as we ſee above, had ſo amply benefitted by his bounty; and who, in another

† This houſe is ſaid, even by his friends, to have coſt above 50,000 L building.

place, complains of his improvident acts of bounty to others: alas! when the hand of the giver is closed, how soon we forget that it has ever been open!

The noble writer, leaving his own history for a while, takes a short view of the affairs of Ireland and Scotland, from whence he returns to the ecclesiastical and civil transactions at home. Among the capital incidents of this time, he mentions the treaty concerning the King's marriage with the Infanta of Portugal; which he appears to have had no small share in promoting. That this marriage was unsuccessful, and only productive of family discord, is too well known: and we learn from this history, that the Chancellor's endeavours to reconcile the King and Queen to each other, proved ineffectual.

At length, on the promotion of Sir Henry Bennet, and Sir Charles Berkeley, the Chancellor's interest began to decline, though he still enjoyed the King's favour: but was so unlucky as to incur the displeasure of the Duke of York, by opposing the Dutch war, on which James was vehemently bent. Nevertheless, he satisfied the Duke for the present, of the inexpediency of such an attempt.

The noble writer then proceeds to apologize for his share in a transaction of great importance, which was concluded about this time: we mean the sale of Dunkirk. Here, notwithstanding he declares himself to have been against parting with it, yet he not only publicly acquiesced in, but has left behind him the most specious and plausible reasons for the sale of it *: concluding, that it was sold a very good bargain. And all this time, does not take notice of a single argument advanced by himself or others, against this measure, to which he owns himself to have been averse †. There is such an absurdity and disingenuity in a proceeding of this nature, that we know not by what name to distinguish it.

However, whether it was advisable to sell Dunkirk or not, whether it was sold a good bargain or a bad one, the principal question still recurs, viz. whether the King had a *right* to sell it? It is certain, that the King cannot sell the jewels of his crown, much less can he dispose of any part of his

* See more of this in our last, page 26.

† It is evident that the House of Commons thought it of importance to keep possession of Dunkirk, for in the first Convention after the King's return, they sent a bill up to the House of Peers for annexing it inseparably to the Crown.

dominions.

dominions. He is the Protector, not the Proprietor, of his kingdoms. His truſt extends over the whole; his private intereſt over a very ſmall part. Some, indeed, may make a diſtinction between territories gained by deſcent, and thoſe acquired by conqueſt. From the uninterrupted practice of monarchs, who alternately barter the fruits of victory to purchaſe the bleſſings of peace, they may conclude, that the power of the ſovereign is abſolute over his acquired, if not over his hereditary dominions. But as the ſecurity and welfare of the people are the only juſt grounds of war, as conqueſts are gained at the expence of their blood and treaſure, all acquiſitions ought, therefore, to be for their benefit, and ſhould not be diſpoſed of without their conſent. Kings, being ſolely inveſted with the executive part of government, have the right of making peace; but when it is to be *purchaſed*, or procured by *exchange*, they who pay the price, or are intereſted in the poſſeſſions bartered, ought to be conſulted in the bargain. In thoſe days, however, the rights of the people were little underſtood, and faintly defended; and, of all others, the noble writer ſeems to have been leaſt diſpoſed to be the champion of the public.

His Lordſhip, on the contrary, prejudiced by the unwarrantable licentiouſneſs of the people in the late reign, which, by the bye, he helped to inflame, biaſſed moreover by his attachment to the Crown, and ſwayed by his inordinate love of power, took all opportunities to adviſe the reſtriction of parliamentary privileges, and the abridgment of public Freedom. He recommended it to the Lords, to reſtrain, what he calls the encroachments of the Commons: he as earneſtly perſuaded the Lords to abandon their own privileges: he adviſed the King, either to forbid all perſons, by proclamation, from reſorting to coffee-houſes; or elſe to employ ſpies who might betray their converſation. He oppoſed the bill for liberty of conſcience: and laſtly, declared himſelf violently againſt the bill for inſpecting public accounts, which he ſtiles *a new encroachment* without bottom. Strange! that it ſhould be deemed an encroachment in *them*, to deſire the privilege of ſeeing how the public money is applied, which *they* grant for the public uſe.

The truth is, that the Chancellor's extraordinary zeal for the Crown, ſerved to colour his concern for miniſterial influence. We learn from his own confeſſion, that his Lordſhip and the Treaſurer were entruſted with the conduct of affairs in Parliament. They conferred every day with ſome ſelect perſons, concerning ſuch meaſures as they deemed ne-

ceſſary to be taken; and they aſſigned under-parts to other men, whom they found diſpoſed to concur in their deſires. Thus this Duumvirate, in the modern phraſe, *managed the Houſe:* and though their authority received ſome diminution by the addition of collegues, who were obtruded upon them, yet the Chancellor was not willing that the power of the miniſterial Junto ſhould be farther reſtrained by the extenſion of parliamentary privileges.

Our limits will not allow us to purſue the noble writer through all the intereſting particulars of his hiſtory. He juſtifies himſelf in the affairs of Ireland; gives an account of the impeachment of high treaſon preferred againſt him by the Earl of Briſtol; and of his refuſal to ſeal the Canary merchants charter, till they had ſatisfied the city. He likewiſe takes notice of the arts which were uſed to undermine him in the King's favour, by mimicking his voice, geſtures, and gravity of deportment, ſo as to make him the ſubject of ridicule. He alſo preſents us with the pictures of the leading men in the oppoſition againſt him, among whom Sir Harry Bennet, (afterwards Lord Arlington) and Mr. William Coventry, were the principal actors. The latter he thus characterizes.

'Mr. William Coventry was a ſullen, ill-natured, proud 'man, whoſe ambition had no limits, nor could be contained 'within any. His parts were very good, if he had not thought 'them better than any other man's; and he had diligence 'and induſtry, which men of good parts are too often without, which made him quickly to have at leaſt credit and 'power enough with the Duke; and he was without thoſe 'vices which were too much in requeſt, and which make 'men moſt unfit for buſineſs, and the truſt that cannot be 'ſeparated from it.

'He had ſat a member in the Houſe of Commons from 'the beginning of the Parliament, with very much reputation of an able man. He ſpake pertinently, and was always 'very acceptable and well heard; and was one of thoſe with 'whom they who were truſted by the King, in conducting 'his affairs in the lower Houſe, conſulted very frequently; 'but not ſo much, nor relied equally upon his advice, as upon 'ſome few others, who had much more experience, which he 'thought was of uſe only to ignorant and dull men, and 'that men of ſagacity could ſee and determine at a little 'light, and ought rather to perſuade and engage men to do 'that which they judged fit, than conſider what themſelves 'were inclined to do: and ſo did not think himſelf to be enough

'valued

'valued and relied upon, and only to be made uſe of to the 'celebrating the deſigns and contrivance of other men, with-'out being ſignal in the managery, which he aſpired to be. 'Nor did any man envy him the province, if he could, in-'deed have governed it, and that others, who had more uſe-'ful talents, would have been ruled by him. However, be-'ing a man who naturally loved faction and contradiction, 'he often made experiments how far he could prevail in the 'Houſe, by declining the method that was preſcribed, and 'propoſing ſomewhat to the Houſe that was either beſide or 'contrary to it, and which the others would not oppoſe, be-'lieving, in regard of his relation, that he had received newer 'directions: and then if it ſucceeded well (as ſometimes it 'did), he had argument enough to cenſure and inveigh againſt 'the Chancellor, for having taken ſo ill meaſures of the tem-'per and affections of the Houſe; for he did not diſſemble 'in his private converſation (though his outward carriage 'was very fair) that he had no kindneſs for him, which in 'gratitude he ought to have had; nor had he any thing to 'complain of from him, but that he wiſhed well, and did 'all he could to defend and ſupport a very worthy perſon, 'who had deſerved very well from the King, againſt whom, 'he manifeſted a great and cauſeleſs animoſity, and deſired 'to oppreſs for his own profit, of which he had an immo-'derate appetite.'

His Lordſhip has obliged us with a very circumſtantial de-tail of the riſe and progreſs of the Dutch war, in which he reſcues the Duke of York's character from an imputation of backwardneſs, and ſtigmatizes his favourite and Secretary Mr. Coventry, as guilty of moſt glaring miſconduct and cor-ruption in the management of the navy. All the offices, he ſays, which belonged to the ſhips, to the navy, to the yards, to the whole admiralty, except the three ſuperior officers, were ſupplied by Mr. Coventry, who, by the advice of Sir William Penn, who was ſolely truſted by him in the brocage, conferred them upon thoſe who would give moſt money, not conſidering any honeſt ſeaman, who had continued in the King's ſervice, or ſuffered long impriſonment for him. Be-ſides many other irreparable inconveniences and miſchiefs which reſulted from this corruption and choice, one, he ob-ſerves, grew quickly viſible and notorious, in the ſtealing and embezzeling all manner of things out of the ſhips, even when they were in ſervice.

In the third volume, the noble writer gives an account of the rupture between the French and Engliſh, with the unſuc-

ceſsful attempts made to withdraw the Dutch from the French intereſt. He relates the circumſtances of Lord Sandwich's miſconduct, which occaſioned his diſmiſſion. He likewiſe profeſſes great friendſhip for that nobleman, whoſe removal he oppoſed. He gives a very particular deſcription of the Fire of London; takes notice how ſeriouſly the King was affected with that calamity, and what meaſures were uſed by his favourites to efface the good diſpoſition it produced in him. In the next place he deſcribes the violent conſternation occaſioned in the city of London by the attempts of the Dutch upon Sheerneſs and Chatham, which will remain a laſting diſgrace to that reign.

After the removal of his ſteady friend the Lord Treaſurer, the Chancellor's intereſt declined apace: but notwithſtanding he perceived its declenſion, he aſſures us that he had the courage, which is much to his honour, to remonſtrate with the King, concerning his wrong way of life. While he was converſing with Lord Arlington, on the ſubject of the King's irregularities, his Majeſty came in, and aſked them what they were talking of: to which the Chancellor anſwered, "That "he would tell him honeſtly and truly, and was not ſorry for "the opportunity." 'And the other looking with a very 'troubled countenance, he proceeded and ſaid, "that they "were ſpeaking of his Majeſty, and, as they did frequently, "were bewailing the unhappy life he lived, both with re"ſpect to himſelf, who, by the exceſs of pleaſures which "he indulged to himſelf, was indeed without the true de"light and reliſh of any; and in reſpect to his government, "which he totally neglected, and of which the kingdom "was ſo ſenſible, that it could not be long before he felt the "ill effects of it. That the people were well prepared and "well inclined to obey; but if they found that he either "would not or could not command, their temper would "quickly be changed, and he would find leſs obedience in "all places, than was neceſſary for his affairs: and that it "was too evident and viſible, that he had already loſt very "much of the affection and reverence the nation had for "him."

'He ſaid, "that this was the ſubject they two were diſ"courſing upon when his Majeſty entered; and that it is the "argument, upon which all thoſe of his Council with whom "he had any converſation did every day enlarge, when they "were together, with grief of heart, and even with tears; "and that he hoped that ſome of them did, with that duty "that became them, repreſent to his Majeſty their own ſenſe,

"and

"and the ſenſe his good ſubjects had, of his condition of "living, both with reference to God, who had wrought "ſuch miracles for him, and expected ſome proportionable "return; and with reference to his people, who were in "the higheſt diſcontent. He doubted all men did not diſ- "charge their duty this way; and ſome had confeſſed to "him, *that they durſt not do it leſt they might offend him, which* "he had aſſured them often *that they would not do, having had* "*ſo often experience himſelf of his goodneſs in that reſpect*; and "that he had the rather taken this opportunity to make this "repreſentation to him in the preſence of another, which he "had never uſed to do:" and concluded "with beſeeching "his Majeſty to believe that which he had often ſaid to him, "*That no Prince could be more miſerable, nor could have more* "*reaſon to fear his own ruin, than he who hath no ſervants who* "*dare contradict him in his opinions, or adviſe him againſt his* "*inclinations how natural ſoever.*"

The King, he tells us, heard theſe remonſtrances with great patience: but Lord Arlington, inſtead of ſeconding what had been ſaid, turned ſome expreſſions the Chancellor had uſed into raillery, and diverted his Majeſty from further ſerious reflections.

The ſtorm now began to riſe which made a wreck of the Chancellor's greatneſs. Sir William Coventry incenſed the Members of the Houſe of Commons againſt him, and in conjunction with the King's favourite Lady, Lord Arlington, and one May, accompliſhed his overthrow. The firſt open intimation he received of the diſgrace which afterwards befell him, was a meſſage he received from the King, by the Duke of York, deſiring him to reſign: his Majeſty having received intelligence, that the Parliament intended to impeach him. The Chancellor being unwilling to reſign, a warrant at length came under the ſign manual, demanding the great ſeal, which being delivered to the King in his cloſet, Mr. May fell on his knees, and kiſſed the King's hand, telling him, "He was now King, which he had never been before."

His Lordſhip now thought that the ſtorm had been over: but it did not end here. He was impeached of high treaſon by Mr. Seymour, and thereupon adviſed by the King* to

* From his Lordſhip's account, the King was favourably inclined to him, and concerned at the impeachment; but if we credit Hiſtory, on the contrary, his Majeſty gave Sir John Finch poſitive orders to promote it; and rebuked Sir Stephen Fox for voting againſt it.

withdraw;

withdraw; which he delayed till his Majeſty ſent his poſitive orders to him for that purpoſe; whereupon he unwillingly quitted the kingdom. He landed at Calais, and received orders from the French King, to leave France inſtantly: he repreſented his bad ſtate of health, which confined him to his bed, of a dangerous illneſs; but the French Court being under negociation with his enemies at home, determined to drive him out of the kingdom. During his abſence, a bill of baniſhment paſſed againſt him; and he was under the greateſt dilemma, not knowing where to fly for refuge, being apprehenſive of the ſame ill treatment in other kingdoms. The French court, however, finding that their intrigues in England were not likely to ſucceed, altered their behaviour towards the Chancellor, and permitted him to reſide in that kingdom. Upon this permiſſion he bent his courſe towards Avignon; and in his way thither was violently abuſed, and narrowly eſcaped being murdered, by ſome Engliſh ſeamen. At length he removed to Montpellier, where he received great civilities, and enjoyed perfect tranquility of mind. Here he wrote a vindication of himſelf, in which he anſwered the ſeveral articles of the charge againſt him. In this baniſhment his Lordſhip ended his life; and from his fate we may learn, that miniſterial power, which depends on the caprice of a Prince, or the ſupport of a Junto, is of all tenures the moſt precarious.

Having gone through the moſt material circumſtances of his Lordſhip's Hiſtory, which in many parts is unpardonably minute and narrative; we muſt obſerve, upon the whole, that the particulars he relates of his conduct, do by no means juſtify the following account of his own character, which is, perhaps, the moſt extraordinary one that ever man drew of himſelf.

'He had,' he modeſtly acknowleges, 'great infirmities; 'which, by a providential mercy, were ſeaſonably reſtrained 'from growing into vices, at leaſt into any that were habi-'tual. He had ambition enough to keep him from being ſa-'tisfied with his own condition, and to raiſe his ſpirit to 'great deſigns of raiſing himſelf; but not to tranſport him 'to endeavour it by any crooked and indirect means. He 'was never ſuſpected to flatter the greateſt men; or in the 'leaſt degree to diſſemble his own opinions, or thoughts, 'how ingrateful ſoever it often proved; and even an affected 'defect in, and contempt of thoſe two uſeful qualities coſt 'him dear afterwards. He indulged his palate very much, 'and took even ſome delight in eating and drinking well; 'but

'but without any approach to luxury; and, in truth, rather diſcourſed like an Epicure, than was one; having 'ſpent much time in the eating hours, with the Earl of Dorſet, the Lord Conway, and the Lord Lumly, men who excelled in gratifying their appetites. He had a fancy ſharp, 'and luxuriant; but ſo carefully cultivated, and ſtrictly 'guarded, that he never was heard to ſpeak a looſe or a profane word; which he imputed to the chaſtity of the perſons where his converſation uſually was; where that rank 'ſort of wit was religiouſly deteſted; and a little diſcountenance would quickly root thoſe unſavoury weeds out of 'all diſcourſes where perſons of honour are preſent.'

He concludes with extolling the generoſity, goodneſs, and juſtice of his own nature. Affirms his integrity to have ever been without blemiſh, and believed to be above temptation. Such is his Lordſhip's account of his own character; and ſo eaſy it is for men to impoſe upon themſelves! It is too common for us to miſtake an attachment to ſelf-intereſt, for an adherence to principles. This ſeems to have been the caſe with the noble writer. His principles did not direct, but were guided by, his fortune. They did not lead him to adopt the meaſures of the court, but the early notice which archbiſhop Laud, and afterwards the King, took of him, contributed to form and confirm him in his principles. Pride, vanity, and ambition ſeem to have been predominant in his nature. The luxuriance of his fancy, of which he boaſts, ſeems to have been an overbalance for the weight of his judgment. He was rather brilliant than ſolid; and his knowlege was extremely confined in ſome things of which he might bluſh to have been ignorant: inſomuch that he himſelf confeſſes, that he did not know where *Sheerneſs* was. Upon the moſt candid view of his political capacity, his ſyſtem ſeems to have been narrow and contracted. He was for governing at home by violent meaſures, and for crouching under indignities abroad. In ſhort, his politics were not of that extenſive nature, which comprehend the good of the community in general, but were confined to the ſole purpoſes of enlarging the prerogative, and thereby aggrandizing dependants on the Crown, at the expence of the welfare and independence of their fellow ſubjects.

To the Authors of the MONTHLY REVIEW.

GENTLEMEN,

I obſerve, in your laſt Review, a Letter from one Mr. A.B. who ſeems to be much diſturbed at your account of my *Reſidual Analyſis*. To allay his vexation, he, at firſt, feigns a ſort of a ſneer at his own pretty conceit, that the encomiums you were pleaſed to beſtow on that work, were, perhaps, only by way of ridicule, or burleſque: but, being uneaſy under the apprehenſion, that no body will view what you have ſaid, in that ludicrous light, he preſently ceaſes endeavouring to be witty, and, giving vent to his indignation, proceeds to condemn, without mercy, every article of my little eſſay, becauſe ſeveral things therein advanced are not explained ſo fully as might be expected in a large treatiſe!

Methinks I diſcover in Mr. A. B's pretended true ſtate of the caſe, with reſpect to the invention of the Reſidual Analyſis, ſeveral marks of ſpleen, but not one of candour. He very unfairly conſiders my ſhort diſcourſe, not as a ſpecimen only, but as the whole of what I can ſay on the ſubject. His cenſure is, indeed, ſo ill grounded, that, perhaps, I ought not to take any notice of it; yet I cannot forbear troubling you with a few animadverſions thereupon, which you will do me the favour to inſert in your next Review.

Mr. A. B. ſays, "the title of *Reſidual Analyſis* is no more than a "new term given to Sir Iſaac Newton's method of Differences *, "which is treated of by Dr. Brook Taylor, Mr. Cotes, and Mr. "Stirling."——What could induce him to aſſert ſuch a notorious falſity! when every one who is converſant in Mathematics, and has ſeen my ſpecimen, muſt be ſenſible, that there is no more likeneſs between the Reſidual Analyſis and the ſaid method of Differences, (or, indeed, any other method of computation taught by the Gentlemen I juſt now mentioned,) than between the method of Fluxions and that of Exhauſtions? Muſt I impute this ſtrange and unjuſtifiable aſſertion of his, to his ignorance, or diſingenuity? or both?—May be he means ſome other differential method; Dr. Barrow's, perhaps, or Mr. Leibnitz's. Pray, Gentlemen, deſire him to recollect himſelf. Sir Iſaac Newton's, I will venture to ſay, is the only differential method hitherto publiſhed, that does not admit ſuch exceptionable principles as were rejected by the ancient Mathematicians; to wit, the conſidering quantities as compoſed of infinitely ſmall particles, and the rejecting certain quantities, as being infinitely leſs than others. In the Reſidual Analyſis, no principles are admitted but ſuch as were anciently received in Algebra and Geometry: wherefore, as by that Analyſis we perform ſuch things as have not before been performed, without admitting new principles; and as the me-

* Sir Iſaac Newton's method of Differences (which is treated of by theſe Gentlemen) is applicable to little more than the drawing curves through a number of given points, the approximating the areas of curves, and the ſummation and interpolation of certain ſeries.

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thod of proceeding, in the application thereof, is, for the moſt part, new; I have ventured to call it *a new Branch of the Algebraic Art*; and, I am perſuaded, the candid and judicious will allow it to be ſuch, whatever they may think of it, as to perſpicuity and elegance.

Upon my declaring, that I think the method of Fluxions is not the moſt natural method of reſolving many problems to which it is uſually applied;—Mr. A. B. remarks, that I ſhould have given ſome examples to prove the aſſertion; which, he ſays, I could not do.—Is not this an unaccountable overſight in him? or, what is it?—— I have given two examples; one of which is the inveſtigation of the Binomial Theorem, (which you, Gentlemen, allow is more naturally inveſtigated by the Reſidual Analyſis than by Fluxions,) and the other is, the aſſigning the value of the fraction, or quotient $\frac{\sqrt{2r^3x - x^4} - \sqrt{r^3x^3}}{r - \sqrt{rx}}$, when x is equal to r; which, I preſume, the moſt ſtrenuous advocate for Fluxions will not ſay is ſo naturally determined by that method, as by the Reſidual Analyſis: for can it be thought natural to bring motion into conſideration in reſolving a problem purely algebraical?——I could have given many more examples, had I not ſtudied to be brief. Nay, perhaps, ſome other articles in my eſſay are not improper examples to prove ſuch aſſertion. For, if it be true, as I preſume it is, that the principles borrowed from the doctrine of Motion, with a view to improve the algebraic art, are not the genuine and proper principles of that art; it will follow, that in the inveſtigation of geometrical and phyſical propoſitions by means of algebraic proceſſes, the Reſidual Analyſis, which is founded entirely on the *anciently received* principles of Algebra, is more properly applicable than the method of Fluxions, which is founded on thoſe borrowed principles.

Mr. A. B. exults vaſtly at having diſcovered, that the theorem which enables us to perform certain operations in the Reſidual Analyſis, may be obtained from one which Mr. Mac Laurin has given in his Algebra.—I acknowlege it may; and that a theorem ſimilar to Mr. Mac Laurin's is to be found in Mr. Simpſon's Algebra: yet ſtill may mine be a new one.—It follows from Diviſion, (as any one who is but very little acquainted with Algebra may perceive) that

$$\frac{a^r - b^r}{a - b} \text{ is } = a^{r-1} + a^{r-2}b + a^{r-3}b^2 \ (r),\ r \text{ being an Integer;}$$

which is an old, and well-known theorem. From whence, by writing a^m and b^m, inſtead of a and b reſpectively, we have

$$\frac{a^{rm} - b^{rm}}{a^m - b^m} = a^{rm-m} + a^{rm-2m}b^m + a^{rm-3m}b^{2m} \ (r) \text{ being an Integer;}$$

which agrees with Mr. Simpſon's theorem. And hence, by ſubſtituting $\frac{n}{m}$ inſtead of r, we get

$$a^n - l$$

$\frac{a^{nz}-b^{nz}}{a^{n}-b^{n}}=a^{nz-n}+a^{nz-2n}b^{n}+a^{nz-3n}b^{2n}\left(\frac{z}{n}\right)$, $\frac{z}{n}$ being an Integer *; which agrees with Mr. Mac Laurin's theorem, tho' not expreſſed exactly in the ſame manner. Each of theſe theorems reſults from a bare diviſion; or each may be obtained from the other, by only altering the Exponents, as above. My theorem † is very different from theſe, it cannot be ſo obtained: it is true, it may be deduced from either of them, by taking a few ſteps, and making a certain ſubſtitution; but the proceſs neceſſary for that purpoſe, tho' eaſy enough, is, I conceive, much leſs obvious than the method of obtaining either of the theorems above ſpecified. My theorem immediately gives the quotient of $a^{\frac{m}{n}}-b^{\frac{m}{n}}$ divided by $a-b$, in finite terms, whem m and n are any integers; (which quotient is frequently required in the Reſidual Analyſis;) but ſuch quotient cannot be immediately aſſigned by either of thoſe other theorems, alter the Exponents how you pleaſe. Mine, therefore, being eſſentially different from thoſe, and not taken notice of in any book of Algebra that I know of, may, I preſume, be called a new one. Add to this, I had mine by me, and had inveſtigated ſeveral theorems by means thereof, before I ſaw either Mr. Simpſon's or Mr. Mac Laurin's. However, had even my theorem been inſerted in every book of Algebra, without applying it as I have done, the Reſidual Analyſis would nevertheleſs have been a new invention; for, in that Analyſis, the principal thing is not the diſcovering that obvious theorem, but the contriving to bring it into uſe.

I have ſaid in my eſſay, that there are quantities of various kinds, which we cannot conceive to be generated by motion:—To this our Critic objects; calls them quantities of my own creating; and ſays, "Mathematicians have hitherto known of no others than the continued and diſcontinued."—I grant, that quantities are either continued or diſcontinued; yet, (to name no more,) are not weight, denſity, and tenſion, quantities of various kinds? and can they be conceived to be generated by motion?

The Letter-Writer aſks what I mean by *Algebraic Quantities*; and ſays, ſuch quantities were never heard of before: and, not conſidering, that, in a new method of computation, new terms, &c. may

* Mr. A. B. ſays, "It is plain that n muſt be a whole number;" but that is a miſtake, for n may be a fraction as well as m.

$$+\frac{a^{\frac{m}{n}}-b^{\frac{m}{n}}}{a-b}=a^{\frac{m}{n}-1}\times\frac{1+\frac{b}{a}+\left(\frac{b}{a}\right)^{2}+\left(\frac{b}{a}\right)^{3}\ (m)}{1+\left(\frac{b}{a}\right)^{\frac{m}{n}}+\left(\frac{b}{a}\right)^{\frac{2m}{n}}+\left(\frac{b}{a}\right)^{\frac{3m}{n}}\ (n)},$$ m and n being Integers,

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be unavoidable, (witneſs the new terms and characters in the method of Fluxions) he objects to *prime member*, *function*, &c. as terms never heard of before.—Alas! how egregiouſly does he betray his ignorance! ridiculous enough, indeed! to ſet up for a Critic in Algebra, and never heard of Algebraic Quantities, and the term Function!—I am under no apprehenſions, that the opinion of ſuch a Critic can have any weight with the public: therefore, to the ſuppoſed faults he has accuſed me of, with reſpect to my method of proceeding in the inveſtigation of propoſitions, I ſhall not give myſelf the trouble to ſay any thing.

I am, Gentlemen,
Your moſt humble Servant,
J. LANDEN.

Walton, near Peterborough,
July 14th, 1759.

MONTHLY CATALOGUE.

For AUGUST, 1759.

MISCELLANEOUS.

Art. 1. *A Diſcourſe delivered in the Theatre at Oxford, in the Senate-houſe at Cambridge, and at Spring-Garden in London, by* Thomas Sheridan, M. A. *Being introductory to his Courſe of Lectures on Elocution and the Engliſh Language.* 8vo. 1 s. Millar.

WE find very little in this Diſcourſe either to applaud or cenſure: it being mere declamation, calculated to recommend the ſtudy of oratory,—under ſo able a profeſſor as it is inſinuated Mr. Sheridan would prove to be, if placed in either Univerſity, and encouraged by a handſome ſalary. Mr. Sheridan talks much of the evils attending our neglect and diſuſe of elocution, and the great good that would follow the cultivation of its ſtudy and practice. He does not, however, point theſe out very clearly: and, indeed, while we admit the force of oratory, and know that its buſineſs is rather to inflame the paſſions than inform the judgment; to perſuade rather than to convince; the art of eloquence, however eſſential to the character of a polite and learned nation, will be made alternately the political inſtrument of good and evil, according as its profeſſors and adepts are actuated by good or evil purpoſes.

Art. 2. *The Doctrine and Practices of the Jeſuits. Containing their Grounds, and a Detection of their ſecret Deſigns, and bloody Projects. In a Letter to the Editor, from a Member of the Engliſh College of Secular Prieſts at Liſbon.* 8vo. 1 s. Dilly.

We have no perſuaſion that this is really a Letter from an Engliſh ſecular at *Liſbon*, but rather look upon it as the pious fraud of ſome zealous Proteſtant Writer *at home*, whoſe intention is to inform us of the 'inſtitution, doctrines, progreſs, and practices of the Jeſuits; 'and which,' he ſays, 'will ſerve to throw a light upon their part 'in this late conſpiracy; [the attempt on the life of his Portugueſe Majeſty] 'to give thoſe who are not well acquainted with the reli-'gious inſtitutions in the Church of Rome, a proper hint to know 'how to diſtinguiſh a member of this order from all others, and to 'caution every ſtation and degree of mankind, to avoid a *Jeſuit*, as 'the poiſon, the peſt, and deſtruction of individuals, ſocieties, and 'governments.' Page 6.

Art. 3. *An Account of the Methods uſed to deſcribe Lines on Dr. Halley's Chart of the terraqueous Globe; ſhewing the varation of the Magnetic Needle about the Year* 1756, *in all the known Seas; their application and uſe in correcting the Longitude at Sea; with ſome occaſional Obſervations relating thereto. By* William Mountaine, *and* James Dodſon, *Fellows of the Royal Society.* Mount *and* Page.

The chart, of which this little pamplet gives ſome account, was originally conſtructed by the celebrated Dr. Halley; and is, perhaps, one of the moſt uſeful diſcoveries, that has hitherto been made in the practical part of navigation: and therefore, we were ſurprized to find the ingenious gentlemen, who have re-conſtructed this chart, complaining, "That it has never returned its firſt charge." This is, indeed, poor encouragement for thoſe who undertake ſuch laborious taſks, for the good of the public. Its utility is allowed by all; and yet it ſeems very few have brought it into practice. Surely, a perſon muſt have little regard for his reputation, his fortune, his life, who ſhall undertake to conduct a ſhip through the pathleſs ocean to ſome diſtant coaſt, without taking with him a chart, which may prove of the greateſt ſervice in his voyage.

It is well known to all, who have made obſervations on the magnetical variation, that its mutation is remarkably irregular in different parts of the world; and conſequently, the only method of conſtructing a variation chart, is by collecting a large number of obſervations made by artiſts in their voyages, and transferring them to the chart. This is the method theſe gentleman purſued, and the reader may form ſome idea of the pains they muſt have taken, from the following account of the materials they were favoured with, and the number of journals they peruſed for this purpoſe.

'The honourable the Commiſſioners of the Navy,' ſay they, 'obliged us with an order of free acceſs to all their maſters log-books 'and journals.

'The Directors of the honourable the Eaſt India Company, in-'dulged us with the like privilege.

'The Committee of the honourable Hudſon's-Company, gave us 'a ſet of obſervations made in the tracks of their trade, and tabu-'lated by ſome of their captains.

'Dr.

'Dr. James Bradley, Regius profeſſor of Aſtronomy, and F. R. S. 'favoured us with ſeveral obſervations made at the r. yal obſervatory 'at Greenwich.

'John Hyde, Eſq; F. R. S. communicated a ſett of uſeful obſer- 'vations, extracted from two journals, kept on board the Triton 'and Britannia Eaſt-Indiamen.

'A correct journal kept on board the Delawar Eaſt-Indiaman, 'was handed to us by a gentleman unknown.

'Capt. George Snow, furniſhed a conſiderable number of obſer- 'vations, made with great care and accuracy by himſelf, in ſeveral 'ſucceſſive voyages to, and from Barbadoes and Virginia, together 'with ſeveral remarks upon the ſubject.

'Mr. Mungo Murray, author of a Treatiſe on Ship-building, 'preſented us with ſeveral obſervations taken on board the Prince 'Edward and Cheſterfield Indiamen, and his Majeſty's ſhip the 'Neptune.

'All which aſſiſtance is gratefully acknowledged.

'Among the journals which we examined, it was found,

'That ſome contained no obſervations of the variation.

'That in ſome wherein ſuch obſervations were found, no account 'of difference of longitude was kept.

'That few contained obſervations made near at home (as ſup- 'poſing the variation there generally known) in any harbour, or 'even within ſight of land.

'That, where an account of the difference of longitude was 'kept, ſeveral inſtances have been obſerved in journals of identical 'voyages, wherein the ſhip's place, at the ſame time, has been 'differently determined; And,

'Some journals kept on board ſhips in the ſame fleet, have differ- 'ed more conſiderably.

'Obſervations, therefore, of the variation, made under any of 'the above diſadvantages (however ſerviceable they might have 'been) were rejected; a conſiderable number occurring, which were 'made by thoſe, whoſe accounts were as correct as the practice of 'navigation will permit.

'But the difference of longitude made between two ports, by 'different ſhips, or by the ſame ſhip in different voyages, frequently 'diſagreed with each other, and with the chart.

'Therefore, in order to apply obſervations made under ſuch cir- 'cumſtances, we were obliged to reduce the difference of longitude 'by account, to the ſtandard of the chart; for inſtance, let us 'ſuppoſe a ſhip's journal makes the difference of longitude from 'the weſt-end of Madeira to Barbadoes, to be 44 deg. 44 min. and 'that according to the chart, it is but 40 deg. 40 min. ſince it can- 'not be granted, that the error of 4 deg. 4 min. can ariſe at once; 'it will therefore be more rational to ſuppoſe it diffuſed through the 'whole voyage; and then to rectify it, there muſt be a decreaſe of 'one degree in eleven; now if an obſervation of the variation was 'made, when according to account, the ſhip had made 30 deg. '48 min. difference of longitude from Madeira; if the eleventh

'part thereof. (*viz.* 2 deg 48 min) be taken therefrom, the remainder (28 deg. 0 min.) will be the difference of longitude from Madeira according to the chart; and if thereto (18 deg. 0 min.) the difference of longitude between London and the weſt-end of Madeira be added, the ſum (46 deg. 0 min.) will be the longitude of the place of obſervation, according to the graduation of the chart.

'But as the longitude of the chart is graduated only at the equator, and the latitude but in two places, and thoſe 230 deg. 0 min from each other, we were obliged to make uſe of an inſtrument to apply thoſe graduations, in order to fix the place of obſervation expeditiouſly.

'At the four corners of a rectangular plane table, juſt big enough to contain ſixty degrees of longitude, and as many of latitude, were placed four flat-headed ſcrews, to keep a piece of the chart of that magnitude ſecure in its place; on the frame of this table, the degrees of latitude from 0 deg. to 60 deg. were graduated and biſected; and on a T ruler alſo thoſe of longitude; now if the edge of the ruler be applied, ſo as to paſs over the latitude of the place of obſervation on the frame, and a protracting pin be moved along it to the longitude, and there ſtuck into the table, it points out the place of obſervation on the chart; which place was marked with figures, expreſſing the number of degrees of variation there obſerved.

'A great number of obſervations made near the ſame time, being thus transferred to the chart, enabled us to approve of ſome and reject others, according as they were ſupported or not, by concurrent teſtimony; and thence to draw lines repreſenting the variation at that time.

'There are indeed ſome lines deſcribed on the chart, that have not ſo great a confirmation as that above-mentioned; but theſe lines are diſtinguiſhed from the others, by being dotted, or having frequent breaks in them.'

Our authors next proceed to give us an account of the uſe of this ſea-chart, and mention the applauſe it received from Don Ulloa, a celebrated Spaniard; of whoſe voyage to South America, our readers had an account in the 19th Vol. of the Review, p. 286.

As it will be neceſſary to re-conſtruct the lines of variation on this chart periodically, it is incumbent on all perſons who have opportunities of making obſervations on the variation of the needle, and are deſirous of being ſerviceable to the public, not to omit them, and to take care that they are made with accuracy. The mariners are particularly intereſted in theſe obſervations, and therefore it is natural to think they will be aſſiduous in the performance: and in order to this, the following method, pointed out by our authors deſerves their attention.

'As there are ſeveral perſons in every conſiderable ſhip, who are expected to keep journals; ſuppoſe ſo many of them as can be ſpared from neceſſary buſineſs, be ſummoned by the commander once a day, and required to give an account of the place of the ſhip, at the laſt noon; when, ſhould it happen (as it has been before obſerved) that any two or more of them diſagree

'therein

'therein, let their quotations from the log-board, their allow-
'ance for variation, leeway, currents, ſwells, indraughts, &c.
'nay, even their computations be compared; and from that com-
'pariſon, by agreement of perſons appointed, let ſuch a latitude
'and longitude, as ſhall ſeem moſt reaſonable, be fixed for the
'ſhip's place, at that time, and entered in a book kept for that
'purpoſe (which might be called, not the captains, lieutenants,
'&c. but the ſhips journal), with the particulars of all the allow-
'ances made in the calculation thereof, and the moſt material oc-
'currences; eſpecially obſervations of the variation, made as often
'as may be, particularly near or upon the ſhore; of the latitudes,
'and longitudes of places, made alſo on ſhore; and of the direc-
'tion and velocity of currents, &c.

'When a ſhip comes into port, let the difference of longitude
'between the place ſailed from, and the port arrived at, according
'to every particular man's account, as well as by the ſhip's jour-
'nal, be entered therein.

'Where ſeveral ſhips ſail together, ſuppoſe the admiral, or com-
'modore, was to ſummon all the captains as often as weather, &c.
'will permit, and in this meeting that all the particular ſhips
'journals were produced and compared; in order therefrom, to
'form a fleet's journal, in the ſame manner as before

'Suppoſe again, that theſe ſhips and fleets journals, and all
'other accounts relating to this ſubject that ſhould come to hand
'by this, or any other more convenient and practicable method
'that may be hit upon, were examined at proper periods, by per-
'ſons appointed for that purpoſe; might not more accurate charts
'be made from them, than any extant? might not the variation, cur-
'rents, &c. be ſo far accounted for in moſt parts of the world,
'as to render the buſineſs of navigation much leſs uncertain and
'hazardous than at preſent; and would not ſuch a knowledge of
'the variation as has been obſerved before, even practically deter-
'mine the longitude at ſea?'

We cannot conclude this article, without wiſhing that the ingeni-ous Mr. Mountaine (the other gentleman, Mr. Dodſon, being ſince dead), may meet with better ſucceſs in this edition, than in the laſt; as it will not only be an encouragement to learning and aſſiduity, but prove that our mariners know how to value a uſeful invention.

Art. 4. *The genuine Remains in Verſe and Proſe, of Mr Samuel Butler, Author of Hudibras. Publiſhed from the original Manuſcripts, formerly in the poſſeſſion of William Longueville, Eſq; With Notes by R. Thyer, Keeper of the Public Library at Mancheſter.* 8vo. 2 vols. 10s. Tonſon.

There is no doubt but the pieces here publiſhed, are the authentic productions of the ſame pen to which we owe the celebrated Hudi-bras. Mr. Thyer has ſufficiently eſtabliſhed this point, both in his propoſal for printing theſe pieces by ſubſcription, and in his preface to the preſent edition.

We have frequently ſeen a little volume, of which ſeveral editions have been printed, entitled, The Poſthumous Works of Mr. Samuel Butler. But moſt of the pieces contained in that collection, we have reaſon to conclude, were not of Mr. Butler's writing; and accordingly, very few of them are to be found in Mr. Thyer's edition.

The firſt of theſe volumes, conſiſts chiefly of poetical pieces; in moſt of which, this author's peculiar burleſque humour, is a ſufficient proof, were ſuch evidence wanting, of their authenticity. Some of them however, are in ſuch miſerable doggrel, and on the whole, ſuch worthleſs productions, that it is to be feared the author's fame will be no gainer by their public appearance. It has been well ſaid, that

Poets loſe half the praiſe they would have got,
Were it but known what they diſcreet y blot.

He therefore, who publiſhes a deceaſed author's blotted papers, or which may be much the ſame thing, ſuch writings as he himſelf never thought proper to ſubmit to public inſpection, may occaſion irreparable injury to that author's memory. Mr. Thyer indeed, tells us, that *ſome* of theſe remains were finiſhed with the utmoſt accuracy, and fairly tranſcribed for the preſs: pity that none but ſuch had been printed; for, we fear, they are highly diſgraced by keeping bad company.

In truth, even in his admired Hudibras, the author, frequently jangles his poetical bells, in a ſtrange diſcordant manner: though we do not remember that he has any where, in that poem, ſinned ſo grievouſly againſt both rhime and metre, and we may add, even grammar, as in ſome of theſe pieces. In ſhort he ſeems, as his learned editor himſelf hints, to have been often guilty of what he has jocularly charged upon others, where he ſays,

—Thoſe who write in rhime ſtill make
The one verſe for the other's ſake;
For one for ſenſe, and one for rhyme,
I think's ſufficient at one time. HUD.

The proſe pieces however, of which the ſecond volume chiefly conſiſts, and which are intitled characters *, are more worthy of their author, and of the public. For though there is a tireſome ſameneſs in the manner of drawing his characters, yet they are in general nervouſly and ſtrikingly expreſſed, and ſhew the writer's great acquaintance both with men and books †. In a word, with all his faults, he was a true genius: and had he lived and wrote in theſe more poliſhed times, in which accuracy of compoſition, and neatneſs of expreſſion are more attended to than they were in Butler's days, his droll humour, his extenſive reading, and his uncommon ſpirit, would doubtleſs have rendered him the delight and ornament of the age.

* The writing of Characters, as Mr. Thyer obſerves, was a ſpecies of wit, much in faſhion in the beginning of the laſt century.

† At the end of the ſecond volume, are about fifty pages of *Thoughts upon various Subjects*; moſt of which contain very ſenſible and ſtriking obſervations on many topics. Some of theſe are illuſtrated by the editor's notes; of which, a competent number are diſperſed through the whole of theſe remains.

Art.

Art. 5. *A Catalogue of the Harleian Collection of Manuſcripts, purchaſed by Authority of Parliament, for the uſe of the Public; and preſerved in the Britiſh Muſeum. Publiſhed by Order of the Truſtees.* Folio. 2 vol. 2l. 10s. *in ſheets.* Davis *and* Reymers.

This prodigious Catalogue was drawn up, as the prefixed advertiſement informs us, at different times, and by different perſons. It was begun in 1708, by Mr. Wanley, Librarian to Robert and Edward, ſucceſſively Earls of Oxford; and it appears from ſeveral entries in various parts of his manuſcript work, that he was employed in this laborious compoſition till his death, in 1726. About the year 1733, the learned Mr. Caſley, keeper of the Cottonian library took up this uſeful work, where Mr. Wanley left off; and he laboured in this mine of literary curioſities for the ſpace of three years. In June 1741, died Edward Earl of Oxford, the great enlarger of this collection; and ſoon after, his Lordſhip's Truſtees ordered the catalogue to be taken up a third time, by Mr. Hooker, the preſent deputy-keeper of the records in the tower; who, in leſs than two years compleated it as far as N° 7355: and what remained has been lately added by the librarians belonging to this particular department of the Britiſh Muſeum. Here, then, at a vaſt expence of time and toil, is compleated, a kind of Review Catalogue, or what the French call a *Catalogue Raiſonné*, of SEVEN THOUSAND SIX HUNDRED and EIGHTEEN manuſcripts, relating chiefly to the hiſtory and antiquities of Great Britain. Many of them are indeed of a private nature, and of no value to the public; others are of a religious kind; not a few relate to heraldry; and ſome are of the poetical claſs: but Envy herſelf muſt own, that amidſt ſuch a prodigious maſs of writings, a great number of really curious and truly important papers are here treaſured up.—Such as were, indeed, worthy the noble collectors, and deſerving the munificence of a parliamentary purchaſe. Theſe manuſcripts are now become the property of the public, and are always ready for any perſon's inſpection, conformably to the rules and regulations lately publiſhed: See Review for February laſt, p. 187.—— We could with pleaſure, have entered on a more particular account of this noble catalogue; but are powerfully withheld, by a circumſtance that will as effectually deter moſt others, from any deep reſearch into theſe volumes: we mean, the want of an *Index*. Without this aſſiſtance, the Catalogue is of little uſe, as a perſon might hunt in vain, for any particular manuſcript, through theſe two large volumes, perhaps as long as the learned compilers were in compleating their arduous taſk. Almoſt equally terrifying too, would be that of the Reviewer, who ſhould be hardy enough to undertake the peruſal of the whole: but that, we are perſuaded, none of our readers are ſo unreaſonable as to expect; eſpecially, while we are deſtitute of the neceſſary clue, to guide us to what is moſt worthy their notice. This material deficiency, however, we have the pleaſure to inform the public, will be ſupplied, as we learn from the advertiſement prefixed to the firſt volume of this catalogue; and which we have already quoted. The words of the advertiſe-

ment are theſe: 'It were to be wiſhed that the preſent publication, 'could have been accompanied by an index; but as that will neceſ-'ſarily require a conſiderable time, the Truſtees judged it proper, 'not to deprive the public of ſo uſeful and deſirable a work, until 'the index could be compiled; which, together with a preface, will 'be printed with all convenient expedition.'—— And when it appears, our readers may expect to be further informed concerning the Harleian manuſcripts.

Art. 6. *The Hiſtory of the Spaniſh Armada, which had been preparing three Years for the Invaſion and Conqueſt of England, and which, in the Year* 1588, *came upon the Engliſh Coaſt to effect it. Containing the trueſt and moſt particular* LISTS *ever yet publiſhed, of its Ships, Land Forces, Mariners, Guns, &c. and alſo of the Land Forces raiſed, as well as the Ships fitted out by Queen Elizabeth, &c.—Concluding, with a ſummary Account of the Defeat of that mighty Armament, &c. &c. To which is prefixed a Map of the Beacons then erected in Kent.* 4to. 2s. 6d.—Dodſley.

Though the circumſtances of the ever memorable Spaniſh Invaſion, are fully narrated by the Engliſh hiſtorians, yet the author of this collection inſiſts that the *beſt* of their accounts are chargeable with errors and omiſſions, which are corrected and ſupplied in this tract: the principal deſign of which is to ſhew; 'I. The diſpoſition 'of the people of England, in that alarming criſis. II. The meaſures that were concerted for the defence of the realm. III. The 'ſpirit and vigor ſo ſeaſonably exerted by the loyal nobility, gentry, 'and commonalty, for putting theſe meaſures in execution; and the 'ſucceſs with which it was intended.'—— As to the Liſts, which conſtitute the chief merit of this publication, they ſeem to be very full, and probably they are correct.

Art. 7. *The Invaſion, a Farce.* 8vo. 1s. Davis *and* Reymers.

Ridicules the fear of an invaſion (of late ſo prevalent in this country), with ſome pleaſantry. As a farce, it might, with a little improvement, be rendered fit for the ſtage: but having made its appearance in print, it is now too late for the author to think of geting it acted, although he ſeems, by his preface not to have given over all hopes of that kind.

Art. 8. *A ſeaſonable Antidote againſt the Poiſon of popular Cenſure, being the ſubſtance of a Letter from a noble Lord to a Member of Parliament, relative to the Caſe of a certain* Right Honourable General. 8vo. 6d. Burd.

A weak attempt to apologize for the ſuppoſed miſbehaviour of the General, in the day of action. It does not become us to anticipate the opinion of the public in an affair which will ſhortly be determined in a courſe of legal examination. All that we can ſay at preſent

ſent, is, that the General's apologiſt is a very incompetent advoc te, and that his arguments betray the cauſe he means to defend. The principal circumſtance he urges in excuſe of the General is, that the diſagreement between him and the Commander in Chief, may have induced the latter to have offered him unmerited inſult; and that a juſt ſenſe of the dignity of the nation, may have been the occaſion of the former's forbearing to do, what, in his opinion, was detrimental to it.

This, in the judgment of every man of common ſenſe, muſt appear to be a very ſorry juſtification. We all know that an inferior officer has no right to forbear doing, what he is ordered to perform. We all know, likewiſe, that the hour of action is not a time to aſſert the dignity of the nation, againſt any one——but the *Enemy*.

Art. 9. *The Conduct of a noble Lord ſcrutinized.—By a Volunteer, who was near his Perſon from the 28th of July, to the 2d of Auguſt*, 1759. 8vo. 1s. Fuller.

The intention of this pamphlet, is directly contrary to that of the foregoing one. As that juſtifies, this arraigns, the conduct of the noble Commander. It muſt be allowed, however, that the accuſer is ſtill more impotent than the vindicator. The charge againſt the General, is ſtated without any perſpicuity, or preciſion: the writer's reaſoning on the ſuppoſed facts is without force, and his ſtile is without energy.

Inſtances of public miſconduct in eminent perſonages, always afford room for numerous publications, both for and againſt the delinquents: and in ſuch caſes, they who appear earlieſt, are ſometimes leaſt to be depended on. However, the pamphlet before us is ſo incoherent, and inconcluſive, that it can occaſion no prepoſſeſſion, either in favour, or to the prejudice of the commander. It is a harmleſs compoſition, which will neither provoke ſpleen, nor raiſe indignation.

Art. 10. *A Letter to a late noble Commander of the Britiſh Forces in Germany.* 8vo. 1s. Griffiths.

Pathetically expoſtulates with the late Commander of our Forces in Germany, on his behaviour at the glorious battle of Thornhauſen, fought on the 1ſt of Auguſt laſt. But though the language of this pamphlet is ſpirited, there is no ſcurrility in it: though the author is keen, he is candid; and writes like a gentleman. Nor does his pamphlet conſiſt entirely of declamation; for, *en paſſant*, he takes proper notice of, and thoroughly refutes, certain lame apologies which have appeared in the unfortunate Commander's defence.

Art. 11. *New Military Inſtructions for the Militia. Containing*, 1. *Directions for the Officer and Soldier.* 2. *The new Manual Exerciſe, with an Explanation of every Motion.* 3. *Platoon Exerciſe with Evolutions.* 8vo. 6d. Fuller.

Art. 12. *A ſhort View of the Families of the Scottiſh Nobility; their Titles, Marriages, Iſſue, Deſcents; the Poſts of Honour and Profit they hold in the Government; their Arms, Mottos, and chief Seats. To which are added, a Liſt of all thoſe Peers who have ſerved in Parliament ſince the Union; a Liſt of all thoſe who have been made Knights of the Order of the Thiſtle; an Account of that Order; an Account of the antient Parliament of Scotland; of the Regalia, &c. of that Kingdom; a Liſt of the principal Officers of State in Scotland; a general Scheme of Precedence, &c. and an Index of the Peers of Scotland, ſpecifying the time of their reſpective Creations, and Summons to Parliament; the Titles of their eldeſt Sons, &c. By Mr.* Salmon. 12mo. 3s. Owen.

2. *A ſhort View of the Families of the preſent Iriſh Nobility; their Marriages, Iſſue, Deſcents, and immediate Anceſtors; the Poſts of Honour and Profit they hold in the Government; their Arms, Mottos, and chief Seats. With an Index, ſpecifying the Time of their reſpective Creations, and Summons to Parliament; their Rank, Precedence, &c. By Mr.* Salmon. 12mo. 3s. Owen.

Theſe *two* volumes, together with the *ſecond* edition, juſt publiſhed, of *A ſhort View of the Engliſh Nobility*, by the ſame author, [the *firſt* edition of which, was mentioned in our Review, Vol. IV. p. 473] are intended, it ſeems, to exhibit a complete, though ſhort, view of the whole Peerage of Great Britain and Ireland, as they ſtand at preſent.—Such readers as deſire to ſee a *full* account of each noble family, down from their original, to the preſent time, will be moſt likely to meet with ſatisfaction, by conſulting *Collins's Peerage of England*, *Lodge's Peerage of Ireland*, and *Crawford's Peerage of Scotland*, ſo far as it goes, with the addition of the *Scotch Compendium*, for later times.—But if only a *general* account be wanted, together with a ſomewhat more *particular* one, of the *preſent ſtate* of each family; Mr. Salmon's *three* volumes may be very ſufficient for that purpoſe.

Art. 13. *The Dramatic Works of Mr. Philip Maſſinger, compleat. Reviſed, corrected, and all the various editions collated, by Mr.* Coxeter. *With Notes critical and explanatory, by the Editor, &c.* 8vo. 4 vols. 1l. 4s. Dell.

That many of our readers are ignorant, who or what this Maſſinger was, is a circumſtance which we may ſafely take for granted; and which, too, ſuperſedes the neceſſity of our ſaying much more concerning either the poet or his works. Had he poſſeſſed more merit, he had been better known. Suffice it therefore, if we only add, that he was cotemporary with, or rather ſomewhat later than Shakeſpear; that he wrote many plays, long ſince forgotten *; and

* We muſt however except a Comedy, entitled, *A new Way to pay old Debts*; which has been revived by Mr. Garrick: whoſe merit gives importance to every thing in which he thinks fit to engage.

that this edition of his works, is even unworthy the little repute in which Maſſinger may be ſtill held, by ſome readers.

Art. 14. *The Abecedarian, or Philoſophic Comment upon the Engliſh Alphabet. Setting forth the Abſurdities in the preſent Cuſtom of Spelling, the Superfluity of Letters in Words, and the great Confuſion that their ill Names, and double Meanings are of to all Learners. With modeſt Propoſals for a Reformation of the Alphabet, adapting ſpecial Characters for that Purpoſe, as being the only Means practicable whereby to render the ſame diſtinct, uniform, and univerſal. Alſo, a Word to the Reader, ſhewing the Indignity of ill Habits in Lecturers, pointing out to them the Beauties and Excellency of graceful and fine Reading. Likewiſe a Syllableium, or Univerſal Reading Table, for Beginners, calculated after the preſent Uſe, for the Way of all Schools throughout the kingdom. Together with a Diſcourſe on the Word, or A-Tau, tetragrammatical, preceding thoſe Tables.* By John Yeomans, School-maſter in Five-Fields-Row, Chelſea. 8vo. 1s. 6d. Coote.

The author of this work acquaints us, that he is a ſchool-maſter, at Chelſea. If he has publiſhed this piece, however, with intent to add to the number of his pupils, we wiſh he may not be diſappointed. But men are not always to be known by their writings. Our author may (for ought that we know to the contrary, except from his book) be a very good practical ſchool-maſter, however ridiculous the figure he makes in his theoretical project may ſeem.

But to give our Readers ſome idea of the deſign and execution of this very extraordinary work—It is a ſcheme to new model, or rather to form entirely anew, the Engliſh language: our author's capacity for which great undertaking, he himſelf aſſures us of, in the following terms.

'The knowlege of ſounds have been my conſtant diligence for 'ſeveral years, both at home and in a voyage to the Levant: and I 'had an uncommon talent to that art; inaſmuch as when any one 'ſpoke, my ear ran ſtraitway through every accent and ſyllable of 'their tongue; always liſtening to Nature's voice in the brute crea-'tion, copying the feathered ſongſters artleſs notes, the travellies 'of a drum,, the key of a bell, and even the leaſt nick that chafed 'a ſound; and I have often thought, that had I lived in the days of 'old, when the tools of talk were but jejunely diſcovered, in the 'time of our unbegotten ſire, or high-top Babel's prepoſterous anar-'chy, I ſhould have made a very conſiderable progreſs, both in in-'venting the firſt, and alſo in regulating the later confounded idiom. 'I am not a foreigner to the preſent manner of ſounding our letters, 'and the uncertain rules of proſody; for I could much facilitate the 'art of reading and ſpelling, from the judgment I have in the total 'defects of it, and that with much leſs pains and time (and with 'fewer *Nota Benes*) than has been expended heretofore: but it too

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'much chequers my inclination to think of mending an old thing, 'when I have ſo much the *ſcientient* power to make it anew.'

As to the ſcheme or plan itſelf, it is preceded by a number of apologies We have firſt a preface, which, he tells us, is alſo a dedication: after this he gives us, what he calls, an *Exhibit* (a dedication too): then follows, in admirable order, the introduction, &c. Of the *Exhibit* the above-quoted paſſage is a ſpecimen. He beſpeaks alſo the candour and attention of the reader, in the preface, in the following elegant and florid terms.

'I hope, propitious reader, that you will not overlook this little 'book with a curſory or ſlight-attention; neither, *as a man beholds 'his natural face in a gl ſs*, that is, when you have read it over, not 'to lay it down, ſhake the head, and then go away, and ſtraight for-'get what manner of thing it was; or juſt as beauteous flowers, 'whoſe ſenſual eſſences, whoſe roſy ſteams, lie capſulate and hid, 'ere-while the radiant day ſtreaks in upon its nature, exfoliates the 'pleaſing portrait, and ſheds its ſweetneſs in the perfect air.'

In the introduction we learn, that the world is no longer to bear the hard taſk of learning the Engliſh language, ſince our author has ſo perfectly eſtabliſhed it, that he dare 'prophetic ſay, that it will 'be a pure and unalterable ſtandard to all ſucceeding generations, 'even to the end of the world.'

By our author's method alſo, we are told, that not only foreigners will be enabled to learn the Engliſh tongue, with ſpeed and facility; but that we ſhall alſo, be thereby equally enabled, with the ſame eaſe and certainty, to learn every foreign language. As the work itſelf is but of a ſmall price we ſhall not injure the proprietor ſo much, as to copy any eſſential part of his method: but, if any farther proof be wanting of our author's capacity for the taſk he has undertaken, peruſe, reader, what he has to ſay on the nature of words in the abſtract.

'Words are not, as ſome groſs ears interpret, only a grinding or 'chafeing of ſound of types and letters, ſtriking the outer ear by 'the operation of the breath or ſpirit; but they are very man or 'mono, principle and very ſelf, everlaſting, of infinite, dread-'united meaning, the expreſs diſpoſition of his nature in the heart, 'and not in the inked or graven ſign They are ſpirit, and they 'are life; they are death, and they are deſtruction: and their types 'are purely banners to avocate and ſummon the mind back to itſelf, 'when ſtolen or ſtrayed away, and to regulate the ſenſes in wiſdom, 'truth, and holineſs. The word is very God and very Devil, good 'and evil, virtue and vice; and letters are as ſhadows to reflect the 'life. Herewith bleſs we God, and therewith curſe we men, who 'are formed after the ſimilitude of God. *In the beginning was the 'word, and the word was with God, and the word was God, &c.* 'We have only uſe for letters now to help and comfort us in this 'mortal ſtate; for in the immortal, every good man ſhall be able 'to will at will, ſelf-quicken, ſelf-move, and alſo ſelf-comfort; al-'ways pure, always in order; at once hearing the moſt pleaſant and 'ſweeteſt love-chord harmony; taſting without ſurfeit ambroſia, and 'the all that is good, and delicious. Suſceptible of inbred divi-'nity!

'nity! ſmelling the moſt ſenſible perfumes; knowing all things, 'intuitive of all things, and all in all with God himſelf. The plain 'ſignification of *word*, *verd*, or *green*, or *verb*, is perennial or dur-'ableneſs; being of *virtue* or *worth-ue*, or *worthe*, of the family 'of *vir*'s and *viri*'s, man's name, or the NAM; and nothing but 'what is virgin virtuous can be manly, or is worthy of that vene-'rable and divine appellation; but differently, is vicious, unnatural, 'unworthy, ungodly. None, for this cauſe, ſhould open their lips 'unwordily; foraſmuch as the very word itſelf is *worthy* or *worde*. 'And the holy ſcripture ſaith exactly to this effect: *Let all who 'name the name of Chriſt depart from iniquity*. Nevertheleſs, ſhould 'there be no ſound heard at all from the lips, or corporeal tongue, 'or man's own ſelf be apprehenſive by letters, yet in ſecret whiſper-'ings the heart pronounces, and the will and ſpirit do utter within, 'amazing languages.'

Amazing language, indeed! What a will or ſpirit that muſt be which dictated ſuch to our author!

The reader will, doubtleſs, by this time, think we have diſplayed very ſuſpicious marks of our author's being *non compos*; and therefore very incapable to draw up the beſt plan, that *ever was, or ever can be projected*, for the improvement and eſtabliſhment of the Engliſh language. According to his own requeſt, therefore, and on his own terms, we conſign *him and his propoſals to be cancilled, and his name and honour to be buried in the duſt.*

Art. 15. *A Scheme for ſpeedily raiſing a Sum of Money ſufficient to defray the Expence of building a Stone Bridge at Black Friers; humbly offered to the Conſideration of the Right Hon. the Lord Mayor, the worſhipful the Aldermen, and the Inhabitants of the City of London. With ſome Obſervations on Mr. Whiſton's Scheme, ſhewing, that the Adoption thereof will be a great Burthen to the Citizens. To which is added, a Poſtſcript, containing the Propoſal of a Common Council-man lately deceaſed, for raiſing the Sum wanted, by an eaſy and voluntary Subſcription of the Mayor, Aldermen, Clergy, Gentry, and Inhabitants of London.* By a Liveryman. 8vo. 1s. Pottinger.

POLITICAL.

Art. 16. *A Defence of the Letter from the Dutcheſs of M——b in the Shades, to the Great Man. In Anſwer to the Monitor's two Papers of the 23d and 30th of June*, 1759. 8vo. 1s. Hooper.

In the firſt article of our Catalogue for June laſt, we cenſured this writer's former production, which likewiſe fell under the yet more ſevere cenſure of the Monitor: who warmly undertook the vindication of our preſent miniſtry and meaſures, againſt the invidious attacks of this malignant perſonator of a departed old woman. For us, we ſhall neither trouble ourſelves or our readers with the particulars

culars of this conteſt, being fully ſatisfied that the wheels of the Britiſh adminiſtration will continue to run in the tract that is marked out for them, unleſs interrupted by matters of more conſequence than a few factious pamphlets, the ſpawn of perſonal malice, or private intereſt.

POETICAL.

Art. 17. *Age, an Eſſay, addreſſed to Richard Tyrrell, Eſq;* Fol. 1 s. Cooper.

A moderately poetical, but very paraphraſtical, verſification of the 12th chapter of Eccleſiaſtes, or rather of its firſt ſeven verſes; which, in the language of metaphor, and with ſome air even of an Ænigma, affectingly pourtray all the bodily decays, all the depredations of time on the mortal part of man. The Paraphraſer is not without a poetical ear in general, though his feeble verſe limps too often, like his ſubject indeed, if that conſideration may juſtify or excuſe it, viz.

'Or merited diſeaſe bring to the tomb——'
'Sedate experience denies to ſpread.

But for poetry itſelf, except what neceſſarily reſults from the pathetic and plaintive original, he leans very plainly and frequently on Pope, to whom he expreſsly refers but once. By the laſt diſtich of the following citation from this paraphraſe, it ſhould have been wrote while Sir Iſaac Newton lived, which being many years ſince, muſt make the Paraphraſt, if now living, an old man. This might naturally diſpoſe him to the ſubject, while it apologizes for his languid execution of it; as he obſerves the decay of the faculties, correſponding with that of their organs, to be the ordinary conſequence of age.

'Perception's glimm'ring beam no longer dart
'Rapid ideas to th' unconſcious heart,
'Imagination's wings ſhall ceaſe to fly,
'Its baſeleſs fabrics drop, its phantoms die,
'Scarce the lyre vibrate to the languid lay,
'And mem'rys plodded pages melt away:
'See genius drooping, ſcience charm no more,
'And feeble arts their former ſtrength deplore.
'O'er nobleſt wiſdom dotage ſhall prevail,
'And ſecond infancy the man aſſail.
'Pointleſs ſee *Marlbro*'s ſword, *Hibernia*'s wit,
'Sunk to a Strulbrug, *S-m-rs*, once a *P--t*:
'Age ſhall bid all our brighteſt honors fly,
'And dim a *Newton*'s, as a Peaſant's eye.

This may ſerve at the ſame time, as a proper ſpecimen of our paraphraſer's ſtile and verſification: but we confeſs we are at a loſs to diſcover from the ſubject itſelf, or from the author's manner of treating it, any propriety in its being addreſſed to the very gallant Richard Tyrrel, Eſq; lately commander of the Buckingham, and at preſent of the Foudroyant. His moral purpoſe is evident enough, both from the ſubject and tenour of the poem; but to make the addreſs of

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it to Capt. Tyrrel conſiſtent, or even colourable, there ſhould have been one generous effort at leaſt, on his intrepid behaviour in the Weſt-Indies, which muſt have warmed even the frozen age of poetic genius, where there had been any. The author might have juſtly affirmed, that his patron preferred being nobly prodigal of his life and ſtrength in the ſervice, and for the honour, of his country, to a daſtardly expectation of having them gradually ſapped by the ſlow approaches of time and weakneſs. But as nothing like a tranſition of this ſort, is hinted throughout the eſſay, we can only aſk, What had the brave and manly Tyrrel to do with Age, or decrepit age with Tyrrel? It was not thus the poet, whom the preſent writer habitually regards, addreſſed any one of his ethic epiſtles to any of his noble friends. The ſubject had conſtantly ſome evident relation to their characters; yet this author's concluſion of his piece, ſeems intended for a reſemblance of Pope's manner, of which it is a very humble and languid imitation.

Art. 18. *The Art of preſerving. A Poem. Humbly inſcribed to the Confectioner in Chief of the B--t-ſh C-v-l--y.* fol. 1s. Burd.

This is a tragi-comic piece, which, in the firſt part, ſomewhat wittily, but rather indecently, ridicules a late Commander in Germany, for a ſuppoſed failure in duty. Towards the latter end, the Muſe puts on the buſkin, in which ſhe ſtruts but awkwardly.

Art. 19. *A Tragi-comic Dialogue, between the Ghoſt of an A——l and the Subſtance of a G——l; ſhewing the difference between a Chop and a Pop. By an Antigallican.* 4to. 6. A Moore, *near St. Paul's.*

Introduces, in an equal and frequently ſorry doggrel, the ghoſt of the late Admiral Byng, to announce to L—d G——e S——le, a fate ſimilar to that of him the ſaid Admiral: the chief difference lying only between ſhooting and beheading.

MEDICAL.

Art. 20. *The general State of Education in the Univerſities: With a particular View to the philoſophic and medical Education: Set forth in an Epiſtle, inſcribed to the Rev. Dr.* HALES, *Clerk of the Cloſet to her Royal Highneſs the Princeſs of Wales, being introductory to Eſſays on the Blood. By* Richard Davies, M. D. late Fellow of Queen's College in Cambridge. 8vo. 1s. Cooper.

The Writer of this Epiſtle has prudently beſpoke the public attention and favour on this occaſion, by the very reſpectable name of the great philoſopher and excellent man to whom it is addreſſed. Having complained in his Exordium of the public indignities to which the regular profeſſion of Medicine is expoſed, by the multitude of Quack Advertiſements, and even by the royal ſanction of ſundry

Noſtrums

Noſtrums (which, indeed, there ſeems too much reaſon to apprehend is ſometimes abuſed and proſtituted on ſuch occaſions) he proceeds to expreſs his diſſatisfaction with the conduct and polity of our Univerſities, in no very ſparing terms: for after admitting the decency, and even preference of our collegiate diſcipline in many points, ſuch as the regular calls to chapel and public meals, &c. to that of foreign ſeminaries (whence he cenſures, *en paſſant*, the cuſtom of ſending our youth of condition and fortune to them) he complains, that the revenues of our Univerſities are ſolely applied to the Line of Theology, while a ſufficient number of profeſſorſhips is wanting to compleat the circle of ſcience.

He thinks the ſubſcription required to the Thirty-nine Articles, even by perſons aſpiring only to the lower degrees in Muſic, Law, and Phyſic, as well as Divinity, too illiberal a bondage, and even contrary to Toleration and conſcientious Liberty. He diſlikes the obligation which moſt Fellows of Colleges are under, of entering ſooner or later into orders, and their ſwearing, in ſome Colleges, that they will, or deſign to, take them. He conſiders the reſtraint of Fellowſhips and Scholarſhips, to certain Schools and Counties; and certain excluſions, as well as claims of kindred in ſome Colleges; as having a bad tendency, and calling for amendment. Such amendments, he ſuppoſes, would give a College or Univerſity a different figure from ſuch a one, (adding, if ſuch a one there be) as he ſuppoſes, 'To require no other letters in their Candidates, 'but letters of recommendation; no other virtues but thoſe of good 'fellowſhip, and ſteady attachment to their parties, whether in Church 'or State.'

Our author having thus pointed out the principal defects which he ſuppoſes to deform theſe ſeminaries of learning; tho' he thinks it may be decent to leave the reformation of them to the Legiſlature, yet obſerving, that private information may ſuggeſt what only public wiſdom can enact, he proceeds to propoſe the proper remedies for amending the whole, though he thinks his own College, in ſeveral reſpects, the beſt. Now as he judges that the beſt, with which he is the beſt acquainted, perhaps an equal knowlege of the reſt might have induced him to think a little better of their conduct and polity than he ſeems to do. But as to the remedies, he would have the Maſters and Fellows of Colleges relieved from the neceſſity of engaging in Orders. He would have Fellowſhips expire about the tenth year from taking the Batchelor of Arts Degree. We find the Doctor's Fellowſhip, as he ſtiles himſelf late Fellow, is expired, whether in conſequence of marrying, or declining Orders, is not material: but had the preſent academical polity allowed him ſtill to hold it, that circumſtance might poſſibly have rendered him leſs inflexible on this point—Be this, however, as it may, Dr. Davies ſays, page 33, 'Two 'or three of theſe ſequeſtered Fellowſhips may be coaleſced into a 'ſtipend of a ſuperior order, to be ſucceeded to by a free election. 'Theſe ſhould be all public *Lecturers and Profeſſors* in ſome art or 'ſcience. They ſhould be permitted to marry, to reſide at large in 'the Univerſity, and to make profit of their lectures. Many inge-'nious men,' he adds, 'will naturally fall into this way of life; po-

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'lite as it will be honourable.'—And poſſibly among many others, for he does not propoſe leſs than fifty for each Univerſity, our ingenious author himſelf might condeſcend to adorn one Profeſſorſhip, when thus modelled and ſeaſoned exactly to his taſte. The Maſters of Colleges, however, as Maſters, are to be ſelf-denying in this reſpect, and to be incapable of enjoying Profeſſorſhips, tho' furniſhed with a power to impel and regulate the whole;—which incapacity, or excluſion, perhaps, may not be to the taſte of theſe Maſters.

After theſe propoſed regulations, and ſpecifying thoſe branches of Phyſic which have no appointments for Teachers of them, our author gradually ſubſides into a brief introduction of his propoſed Eſſays on the Blood, the firſt of which, we are told in a Poſtſcript, is now in the preſs. But we are fearful, we may have already exceeded the bounds which the dainty Dr. Davies has preſcribed to us, and to all periodical Writers and Compilers on this occaſion, not to abſtract any part of his *mental Property* on this ſubject, without his expreſs permiſſion, which, not having petitioned for, we cannot have obtained. But to make him ſome amends for this ſmall, yet unlicenſed invaſion of it, by our difference to one part of his injunction, we have carefully declined, and ſhall decline, tranſlating the leaſt part or abſtract of it into any dead or living language; having at a ſmall expence indeed, taken a few precautions to prevent a transfuſion of it into the Abyſſinian; and this partly leſt theſe exotic Chriſtians, who have been thought of the Greek Church, ſhould receive any aſſurances of the bad polity and defective adminiſtration of our Engliſh Univerſities. In the mean time, as the Doctor's ordinance does not expreſsly prohibit us, or any of his readers, to form ſome idea or judgment of his performance, which, having purchaſed it, we are legally entitled to judge of, we declare, we think his pamphlet not void of merit, nor free from exception: containing ſome juſt and reaſonable reflections, and being ſometimes rather declamatory than argumentative. His exceſſive anxiety to preſerve his important Property in this work inviolate, we muſt think ſomewhat inconſiſtent with his own idea of a compleat Phyſician, (in which it was very natural for him to give a glance at home) one requiſite of which, he informs us, 'is to be actuated rather by the honour of the profeſſion 'than the meaner views of private intereſt.' And in fact, we can inform the Doctor, from conſiderable experience, that no monthly abſtract of a valuable work, on any intereſting or truly entertaining ſubject, was ever known to contract, tho' it has often extended, the ſale of it. The authors of firſt, or even ſecond-rate, performances, have very rarely had occaſion to complain of the diminution of their property, from our abſtracts or reports of them.

As to the ſtile and language of the preſent pamphlet, it is conſiderably ſuperior to thoſe of a former letter, addreſſed to a very eminent phyſician in town, and ſubſcribed only with the initials of our preſent author's name: to whom, indeed, that letter was generally aſcribed. The preſent epiſtle is not without good matter, and generally expreſſed with ſenſe and propriety; though there is ſomething in the mein and manner of it, very pregnant with the writer's proper importance, and high ſelf-eſtimation. This may in ſome degree reſult

ſult from our author's reflection, that a perſon who, by name, profeſſes to cenſure and to reform any number, or body of men, of no inconſiderable order or character, ought himſelf to be in poſſeſſion of a weighty and reſpectable one. Manifeſt and allowed abilities ſhould inveſt him with natural dignity; and a moſt amiable exerciſe of them ſhould extend their un-arrogated authority and influence. Perhaps, few names could have been more perſuaſive on the preſent intereſting topic, (ſince the moſt candid have ſuppoſed ſome poſſible improvement in the regulation of our univerſities) than the venerable gentleman's, to whom our author has ſo judiciouſly addreſſed this prefatory epiſtle. Indeed, he is not a little happy in his correſpondents, ſuppoſing them ſuch, by reſponding: and we hope, that all who are capable of redreſſing whatever real defects, and of effecting whatever deſirable ends, there may be among thoſe mentioned and propoſed by Dr. Davies, will heartily concur in redreſſing and effecting them which will be ſerving the community, from whatever individual the intimations may be furniſhed.

SINGLE SERMONS.

1. *THE Alliance of Religion and Learning conſidered*; preached before the Earl of Weſtmoreland, Chancellor, and the Univerſity of Oxford, at St. Mary's, on Act Sunday, July 8th, 1759. By Benjamin Buckler, D. D. Fellow of All Souls college. 6d. Rivington and Fletcher.

2. *The Comparative Bleſſings of Chriſtianity*;—before the Earl of Weſtmoreland, Chancellor, and the Univerſity of Oxford, at St. Mary's, on Act Sunday, July 8, 1759. By Timothy Neve, D. D. Fellow of C. C. C. and one of his Majeſty's Preachers at Whitehall. 6d. Rivington and Fletcher.

3. *The Variance between real and nominal Chriſtians conſidered; and the Cauſe of it explained*;—from Matt. x. 35, 36. By H. Venn, A. M. late Fellow of Queen's College Cambridge. 8vo. 6d. Townſend.

4. *Life and Immortality brought to Light through the Goſpel; or the Promiſes of God the only Foundation of our future Hopes*:—at Huntingdon, at the Viſitation of the Rev. Mr. Archdeacon Jenner, May 2d, 1759. By James Smith, A. M. Rector of Cherryorton, Hants, and late Fellow of Pembroke Hall, Cambridge. 4to. 6d. Ware.

5. *St. Paul's Orthodoxy; or the univerſal Advantage that Goſpel-preaching would be of, to Civil Society.* Delivered to a Proteſtant Diſſenting Church at Pinner's Hall, June 24, 1759. By Caleb Fleming, Paſtor of the ſaid Church. 8vo. 6d. Henderſon.

6. ——At the Aſſizes at Maidſtone, Kent. By Edward Edwards, M. A. 8vo. 6d. T. Payne.

7. *Hope, the Chriſtian Mourner's Relief*:—On the Death of the Rev. Mr. James Floyd; at Daventry, July 23, 1759. By G. Aſhworth. 8vo. 6d. Buckland.

*** The Foreign Books will be reſumed in our next; having been omitted for two months paſt, only on account of the indiſpoſition of the author.

THE MONTHLY REVIEW,

For SEPTEMBER, 1759.

Conjunct Expeditions: Or, Expeditions that have been carried on jointly by the Fleet and Army, with a Commentary on a Littoral War. By Thomas More Molyneux, *Esq*; 8vo. 7s. 6d. Dodsley.

THERE needs no argument to prove that the kind of war which is the subject of this volume, claims the peculiar attention of our British cheiftains; as it is that only, in which we can avail ourselves of our indisputable superiority: every attempt, therefore, to illucidate and improve our system of invasion is undoubtedly commendable. How far the author before us hath succeeded in his design will appear in the course of our examination. In a short preface to the *candid* reader, he apologizes for his book making its *publick entry in so imperfect a dress*, alleging, 'the shortness of time allotted for the performance of so 'large a work, as well as the novelty of the subject.' He has, indeed, very ingeniously, taken care in the preface, effectually to undeceive those who might expect elegance, or accuracy of composition; for the very apology itself is hardly intelligible. However, the importance of the subject, the amazing discoveries contained in this volume, and their unspeakable consequence to this nation, at this *critical conjuncture of affairs*, will, we make no doubt, be amply sufficient to excuse a few faults, that may perchance have slipt the ra-

pid pen of an author, big with the future glory of his country, and the many happy conſequences of his ſingular capacity.

The volume conſiſts of no leſs than four hundred and fifty-four pages. It is divided into two parts; the firſt contains the hiſtory of all the conjunct expeditions that have been formed by, or againſt this kingdom, from that of Julius Cæſar to the preſent year. The account of thoſe to the end of the laſt reign, is chiefly taken from Campbell's Naval Hiſtory, and where the compiler has ſuffered that writer to ſpeak his own language, the work is, conſequently, entertaining, and may be inſtructive to many readers. The expeditions of the preſent reign, ſays the author, we compiled from general hiſtory, and authentic papers. The ſecond part of this rare performance is, a commentary on a * *littoral* war. 'We 'have endeavoured, ſays the preface, with the ſtricteſt up-'rightneſs and truth, to adhere to our principal deſign, 'which was to give a fair impartial account of the expedi-'tions in the firſt part of the work; that our readers may 'form a good judgment themſelves of the nature, as well as 'the general imperfection of the preſent method purſued to 'carry them into execution. It is natural to ſuppoſe, by 'having the hiſtory of the expeditions firſt before them, they 'will alſo be *more* capable of making a *truer* deciſion on the 'remarks and obſervations, as well as the new ſyſtem which 'is (with great ſubmiſſion to our ſuperiors) offered in the 'ſecond part, which we call a commentary on a littoral 'war.'

We imagine our readers will excuſe our tranſcribing any of the firſt part, as it contains nothing original; but we cannot paſs it entirely over, without declaring our diſagreement with the author, in his criticiſm on the conſtruction of the flat-bottom'd boat which was firſt uſed in the expedition againſt St. Malo's, commanded by the late Duke of Marlborough. 'It differed only in theſe reſpects (ſays Mr. Molyneux), 'from the common boats of the fleet; it was conſtructed to 'go in ſhallower waters, and being all of a ſize, they con-'tained the like numbers (this is the very language of the 'author). Each had two ſails and was full of benches; 'one, if not two, was made along the whole length of the 'center of the boat, with little ones branching to the right 'and left, like ſo many ribs, with little benches alſo round 'the edge. There were ten rowers on each ſide. Between

* *Littoral* from *Litus*, as the learned author kindly informs the illiterate reader, in the beginning of the 4th chap. part 2.

'every

'every rower and the edge of the boat, fat a muſketeer to 'defend him; by which method each was deprived of the 'liberty neceſſary in his occupation, that a few ſoldiers on 'the ſides might be in a poſition to fire *very bad*, the rowers 'were obliged only to paddle. The contrivance of this 'piece of mechaniſm ſeemed, as if one main aim had been, 'to render it as difficult as poſſible for the ſoldiers, when 'they reached the ſhore, to get out of it: during which *per-* 'formance, the oars being tied with cordage, ſloped down the 'outſide of the boat like the fins of a fiſh; which, was the 'ingenious part of the conſtruction. Each boat when 'freighted to the utmoſt, contained ſeventy ſoldiers, beſides 'the twenty rowers.'

In juſtice to him who gave the model of theſe boats, we muſt infer that Mr. Molyneux never ſaw them, or, at leaſt that he did not conceive their uſe. He ſuppoſes, that the ſoldier, ſeated between the rower and the *edge* (as he ſtiles it) of the boat, is placed there to defend the man at the oar. Now, we beg leave to aſſure Mr. Molyneux, that he is miſtaken in this ſuppoſition; the boats in queſtion never having been deſigned to land troops in the face of an enemy, ſufficiently powerful to diſpute our diſ-embarkation: this muſketeer, therefore, was never intended to fire either *bad*, or *good*, ſo long as he continued in the boat. We muſt alſo inform him, that this ſaid muſketeer did not, in the leaſt, impede the ſtroke of the oar, and that the ſoldiers *performed* the *performance* of ſtepping out of the boat with very great facility. We do not ſpeak this from what we have heard, but from experience and obſervation.—But we will detain our impatient readers no longer, from the principal part of a work, which promiſes things of ſuch importance to the honour and glory of our country.

In the firſt chapter of the ſecond part, the author propoſes to diſcover his 'thoughts and inventions,' reſulting from the ignorance and ſtupidity of our forefathers; and to reduce this 'amphibious kind of warfare, to ſome ſafe regular 'ſyſtem—the conducting of a military naval, littoral enter- 'prize never having been rightly purſued.' To this end, he firſt gives us the following liſts of our ſeveral expeditions, ſince the reign of Queen Elizabeth. But before we tranſcribe them, we muſt inform the reader, that by *Great Expeditions* he is to underſtand thoſe in which at leaſt four thouſand ſoldiers, or marines, were employed; and by *Small Expeditions*, all under that number.

Great Conjunct Expeditions that have miscarried since Queen ELIZABETH.

EAST-INDIES.	At Pondicherry, —— ——	1
AFRICA.	At Algiers, James the First's reign,	4
NORTH AMERICA *and the* WEST-INDIES.	At Hispaniola, Martinico, Quebec, Carthagena, Cuba, and Panama,	5
EUROPE.	Against the Dutch, —— ——	2
	SPAIN. At Cadiz, —— ——	2
	SPAIN. At Palamos —— ——	1
	FRANCE. At Rochelle, and the Isle of Rhee, —	4
	FRANCE. The Duke of Leinster's Expedition, —	1
	FRANCE. At Brest, —— ——	1
	FRANCE. Against Dunkirk, —— ——	1
	FRANCE. At Toulon, —— ——	1
	FRANCE. Lord Durfley and Byng's Expedition, —	1
	FRANCE. At Port l'Orient, —— ——	1
	FRANCE. At Rochfort, —— ——	1
	FRANCE. At St. Maloe, —— ——	1
		27

A List of the small Conjunct Expeditions that have miscarried since the Reign of Queen ELIZABETH.

AFRICA.	At Algiers, —— ——	1
NORTH AMERICA *and the* WEST-INDIES.	Quebec, —— ——	1
	Placentia, —— ——	2
	Carthagena, —— ——	1
	Leogane, and Petit Goave, ——	1
	La Gueira on the Coast of Carracas,	1
	Porto Cavallo, —— ——	1
	St Jago de Cuba, —— ——	1
EUROPE.	NORWAY, Bergen, — —	1
	FRANCE, Cette, — —	1
	Total	11
	Great	27
	Small	11
	Total miscarried,	38

A List

A List of the great Conjunct Expeditions that have succeeded since Queen ELIZABETH.

NORTH AMERICA *and the* WEST-INDIES.	Jamaica,		1
	Cape Breton,		1
EUROPE.	HOLLAND.	Brandaris in the Isle of Schilling,	1
	SPAIN.	Vigo,	2
	FRANCE.	St. Maloe,	1
		Cherburg,	1
		Total	7

A List of the small Conjunct Expeditions, that have succeeded since Queen ELIZABETH.

AFRICA.	Santa Cruz,	in the Isle of Teneriff,	1
	Tunis,		1
	Algiers,		5
	Senegal,		1
	Tripoli,		1
NORTH AMERICA *and the* WEST-INDIES.	St. Christopher's		2
	Isle of Tobago,		1
	Petit Goave,		1
	Porto Bello,		1
	Fort Louis,	Hispaniola,	1
	Port Royal,		2
EUROPE.	SPAIN *and her Islands.*	Barcelona,	2
		Gibraltar,	1
		Ostend,	1
		Sardinia,	1
		Minorca,	1
			23
		Great	7
		Small	23
		Total succeeded,	30
		Total miscarried,	38

From these lists the author makes the following observations, which are not undeserving the attention of the publick. 'Out of the thirty-eight expeditions which miscarried, it

'appears, that eleven only were ſmall, and twenty-ſeven 'great. What inferences are to be drawn from this? Why, 'firſt, this amphibious war is not reduced to a perfection 'ſufficient to give us an even chance, whether we ſhall 'ſucceed, or not: nothing proves this imperfection more, 'than our defeats out-numbering our ſucceſſes; and our 'better management of the ſmall enterprizes, than great. 'Secondly, we have ſeldom known how, to proportion our 'forces, according to the ſize of the object. We have ſcarce 'ever made a right diſtinction in regard to our numbers, 'and ſtrength of our armaments deſtined for different parts 'of the world; as Africa, America, and Europe; as be-'tween the American iſlands and the American continent; 'the European iſlands and European continent. The con-'ſequences of this *has* been, we have ſucceeded oftner in 'Africa, than America; oftner in America than Europe; 'oftner in the American iſlands, than on the American con-'tinent; oftner on the European iſlands, than on the con-'tinent of Europe; oftner on any part of Europe where 'attempts have been made, than on the coaſt of France.' It is further obſervable, that 'we have failed in almoſt all 'our great attempts; in ſeveral of them, the miſcarriage has 'been attributed to the having not a ſufficient number of 'troops; for two thouſand men upon an American iſland, 'is a greater force than eight thouſand upon the continent 'of France, nay, we may ſay than twelve: that coaſt ought 'never to be inſulted with leſs than twice eight thouſand, 'we may add ſometimes another eight thouſand to that num-'ber.' If this ſyſtem then be admitted, we have no reaſon to be ſurprized that out of fifteen conjunct expeditions to the French coaſt, no more than two were ſucceſsful. The author, having in the firſt chapter produced ſeveral inſtances of our want of ſyſtem and underſtanding, in the management of conjunct expeditions, proceeds in the ſecond, to remind our commanders of ſeveral proviſions and precautions on which their ſucceſs will, in a great meaſure depend. In the third chapter he begins to diſplay his new plan of operation, which is intended to reduce our method of diſ-embarkation to 'rule, form and order.' He purpoſes to land three regiments at a time, the boats to be regimentally diſtinguiſhed by their colour and other viſible marks, and that each boat ſhould contain an exact ſub-diviſion, beſides a certain number of irregulars who are to be employed in managing the ſails, *&c.* In the fourth chapter, he contrives another kind of boats, which he calls, artillery rangers: they are intended to protect the others, and are to carry two pieces of cannon,

non, one at each end, of different dimenſions. The fifth chapter explains and exemplifies their vaſt utility. In the ſixth, we are favoured with the author's method of attacking a fort, or battery, with his floating artillery, and of ſcaling the walls of a town ſituated on a river. He then propoſes a new method of employing our cavalry. He diſapproves the number of light horſe employed on theſe occaſions, and would have in their place, a leſs number of dragoons, which ſhould occaſionally draw the artillery. In the ſeventh and laſt chapter, he teaches us how to retreat with an enemy at our heels; but here he has advanced nothing that is not known to every General of common capacity. It is impoſſible to preſcribe poſitive rules, in this difficult part of the art of war, as the neceſſity of every operation muſt ariſe from immediate circumſtances.

Our author's principal deſign in this new ſyſtem, is to fix the ſoldiers in their boats, in ſuch a manner, as to give them the proper uſe of their arms, ſo that they may be able to land in defiance of an oppoſition from the enemy. For this purpoſe, the front rank is to be ſeated, that the other two may fire over them; but his whole fabric will inevitably fall to the ground, if it ſhould be proved imprudent ever to attempt to land, where the enemy are prepared to receive you: and this we really believe will be found to be the opinion of thoſe who are beſt qualified to judge of theſe matters; eſpecially, when we conſider, that there is nothing ſo eaſy as to find places for diſembarkation entirely unguarded, on ſo extenſive a coaſt as that of France. We are alſo of opinion, that a wiſe general, having made a deſcent with a ſmall army on the coaſt of a powerful nation, will take care to finiſh his operations before the enemy can have had time to aſſemble a ſufficient force to obſtruct his retreat. If the conductors of our laſt ſhameful expedition, had been endowed with common underſtanding, the unfortunate affair of St. Cas would never have happened. It is not to be ſuppoſed that we ſhould make any attempt upon the French coaſt, without certain information of the number of troops in, or near, the place we aim at. We ſhould then land a ſufficient force to keep theſe troops at a diſtance; and ſhould retire before a ſuperior army could poſſibly be aſſembled. If we act upon any other principles againſt France, we deſerve to ſuffer for our ignorance and folly. This then being the caſe, Mr. Molyneux's book is of no uſe to any body, and he will, like many other well meaning men, be mortified with having done his country leſs ſervice than he imagined.

Were we to follow our natural inclination, we ſhould here cloſe our account of this volume; but, leſt we ſhould be accuſed of careleſsneſs, or ignorance, we muſt, in juſtice to our reputation, declare the language and ſtile of this performance to be extremely poor, and frequently ungrammatical. In many inſtances, the author does not ſeem acquainted with the idiom of our language, and he is, throughout the whole, beyond conception, prolix and tedious. We muſt alſo add, that there is ſcarce a ſingle paragraph that does not afford examples of falſe pointing. Mr. Molyneux may be a very honeſt gentleman, and a brave ſoldier, for any thing we know to the contrary; but he is really a bad writer.

DUHAMEL's *Huſbandry concluded.* See our laſt Month's Review.

PART II. of this work, conſiſts of a prodigious number of *experiments and Reflections relative to the* NEW HUSBANDRY. As this method of relating the ſucceſs of different experiments, made at different places, and by many different perſons, ſeems the moſt likely to determine the true value of both the *old* and *new* huſbandry; we cannot help recommending *this part* of the work before us, to the particular attention of all lovers of agriculture: and, as a ſpecimen, ſhall preſent our readers with the *firſt* Section of the *firſt* Chapter, which contains *Experiments on Wheat*, made at *Denainvilliers* and *Acou*, in the year 1750.

Mr. Duhamel begins his account of the advantages of the *new* huſbandry, with experiments made on ſmall pieces of land. The two firſt, he mentions, were made with great care, one under his own eyes, at his brother's eſtate called Denainvilliers, and the other under the eyes of his neighbour, M. de St. Hilaire, at Acou.

'The more eaſily to compare the produce of the *new* huſbandry with that of the *old*, ſays he, I ſhall here take the extent of two arpents; each, containing an hundred perches, and the perch twenty-two feet.—The two arpents lay in the ſame field, and were plowed as uſual for wheat. They were divided into two equal parts, by a furrow, ſo that the quality of the ſoil in each was perfectly alike.—— One of theſe arpents was ſowed in the common way, with ten buſhels of dry grain, weighing two hundred and ten pounds, which, after being ſteeped, and ſprinkled with lime,

lime, filled twelve bushels, and weighed two hundred and fifty-two * pounds.—The other arpent was sowed with the drill-plough, in the following manner: first, a border of two feet was left unsowed; then three rows of wheat were sowed in a bed two feet wide: after which, another space four feet wide was left unsowed. This space we call the *alley*. The beds, of three rows of wheat each, and the alleys, were thus continued alternately till the whole was finished.—As the grains of wheat were sowed in the rows at the distance of four, five, or six inches from each other, two bushels, or forty-two pounds of wheat steeped and limed, were more than sufficient to sow this arpent; by which a saving was already made of ten bushels, or two hundred and *forty* † pounds of wheat, which would have been used in the common husbandry.—This arpent was sowed so thin, that during the winter, and the beginning of the spring, it had more the appearance of ground only plowed, than of a field which had been sowed; whereas the other was green as a meadow.—In the spring, we visited the rows, and pulled up the plants where they grew too thick, so as to leave, at least, four inches distance between each. The alleys were first stirred with the horse-hoe.—The horse-hoeing had a wonderful effect: the wheat became of a deep green, pushed forth large blades, and branched greatly; so that by the middle of May, the earth between the rows was quite covered, and the wheat was higher than that of the other arpent, which, in comparison of this, was of a yellowish green. When the wheat of the rows began to spindle, it was almost as high again as the other. The alleys then received their second hoeing.—We plucked up at this time some of the most thriving plants of the wheat sowed in the common way, and found that each grain had produced no more than two, three, and very rarely four stalks capable of yielding ears. Many grains had even produced but one stalk, of which, numbers were very weak, and seemed choaked by the rest.—Each grain of wheat in the rows, on the contrary produced eight, twelve, fifteen, or twenty stalks, almost

* In the book, the printer has here put only *fifty-two* pounds:—plainly a *typographical* mistake.

† Thus it stands in the book: but should be *two hundred and ten* pounds only, to make it agree with the former calculations.—Our author himself also expressly tells us, at the end of this Sect. p. 117. that he '*computed the weight of a bushel of wheat at twenty-one pounds*:'—and $10 \times 21 = 210$.

all

'all of them ſtrong and able to produce large ears.—The 'wheat in the common way was in full ear, before one ap- 'peared in the rows, in which, nevertheleſs, the wheat 'was taller, and ſtill of a deep green.—As ſoon as the 'wheat of the rows was in ear, it was horſe-hoed a third 'time, and continued growing taller as the ears appeared. 'It bloſſomed, and the grain formed extremely well: but 'it was ſtill very green when great heats came on, which 'ripened it ſuddenly, and prevented its farther increaſe, 'which would otherwiſe have been conſiderable.— The 'crop would certainly have been more plentiful, had it not 'been for this untimely heat: yet, contrary to our expec- 'tation, the grain was not parched; but proved larger and 'better filled than that of the other arpent.

'The wheat was ſowed at Acou, as at Denainvilliers: 'the hoeings were repeated in the ſame manner; the pro- 'greſs of the wheat ſowed in both ways was alike; and 'laſtly, the great heats accelerated too much the ripening 'of the wheat in the rows, at Acou, as at Denainvilliers.

Reſult of the Experiment at Denainvilliers.

'The arpent which was plowed and ſowed in the *com-* 'mon way, had been *very well dunged*; and the other, which 'was cultivated according to the *new* huſbandry, had re- 'ceived *no dung at all*. This ſhould make ſome difference 'in their products. Let us compare them.

'The arpent which was cultivated according to the *new* 'huſbandry, produced two hundred and eighty-four ſheaves: 'the *other* four hundred and ſeventy-ſix. It is proper to ob- 'ſerve, that the quantity of fodder was not in proportion to 'the number of ſheaves; becauſe the ſtraw which grew in 'the rows, was much longer than that of the other arpent. '—The arpent ſowed in rows, yielded ſeventy buſhels of '*large* wheat.— The other yielded ninety-eight buſhels of '*ſmaller* wheat. Thus the field which was cultivated in the '*common* way, produced twenty-eight buſhels more than the '*rows*. But it muſt be remembered, that only *two* buſhels 'of wheat were employed to ſow the *rows*; whereas *twelve* 'buſhels were uſed to ſow the *other* arpent. *Ten* buſhels 'ſhould therefore be deducted from the produce of this *laſt*, 'which will then exceed that of the *rows* only by *eighteen* 'buſhels.—The expence of *dunging* an arpent, is equal to 'the value of *twenty* buſhels of wheat when it bears a mid- 'dling price. This already, brings the produce of the ar- 'pent ſowed in rows, *at leaſt to an equality* with that of the

" other

'other arpent. But a conſiderable advantage of the *new* 'huſbandry, yet remains to be conſidered.—The value of 'the produce of an arpent in the *common* way, can, in *three* '*years*, be only equal to the value of one crop of wheat, and 'one third of a crop; becauſe, a crop of oats is reckoned 'equal to but *one third* of a crop of wheat: therefore, the 'produce of *three years* will be only one hundred and thirty 'buſhels, and two thirds ‡; whereas the arpent, cultivated 'according to the *new* huſbandry, will yield *three crops of* '*wheat*, which, ſuppoſing them equal to that of the firſt 'year, will amount to two hundred and ten buſhels in the 'ſame ſpace of time. The *increaſe* is thus *one third greater*, 'beſides the *ſaving of dung*.

Reſult of the Experiment at Acou.

'In this experiment, *both* the arpents were *dunged*; as 'well that cultivated in the *old*, as that in the *new* way §.

'The arpent cultivated in the *new* way produced one hun-'dred and fifty buſhels.—The arpent cultivated in the *old* 'way produced one hundred and thirty-three buſhels, and 'one third.—Thus the produce of the former, exceeded 'that of the latter by ſixteen buſhels, and two thirds; 'which make a clear gain of *one-eighth*: to this muſt be 'added, eight or ten buſhels ſaved in the ſeed: the profit 'will then amount to twenty-four buſhels, and two thirds. 'On calculating the produce of the two arpents for *three* '*years*, it will be found that the arpent cultivated in the *old* 'way, will yield but one hundred and ſeventy-ſeven buſhels, 'and ſeven-ninths; whereas the arpent cultivated in the '*new* method, will produce in *three years* four hundred and 'fifty buſhels. Thus, beſides the ſaving of the ſeeds [ſeed] 'for oats, there will be in *three years* a *clear profit* of two 'hundred and ſeventy-two buſhels, and two-ninths. A 'vaſt advantage in favour of the *new* huſbandry!'

In the *ſecond* Chapter of this *ſecond* Part, we meet with many ſenſible experiments, related in a clear and convincing man-

‡ This calculation *ſuppoſes* the ground to be *fallowed* one year in three, in the *common* way; which is not, however, always neceſſary.

§ By the turn of expreſſion here made uſe of, one would imagine, that, in the former experiment at Denainvilliers, the arpent cultivated in the *new* way had been *dunged*, and not that in the *old*; whereas juſt the *reverſe* was really the caſe.

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ner, to ſhew the great benefit of the *new* huſbandry, above that of the *old:* but they are too numerous, as well as too long, to be inſerted here. We cannot, however, deny our readers, the pleaſure of peruſing the following *reflections*, upon ſome very intereſting experiments, which we are obliged, unwillingly, to omit.

'The partiſans of *both* kinds of huſbandry, will do well 'to conſider, that the great principle which we are endea- 'vouring to inculcate, and on which almoſt the whole ſuc- 'ceſs of the *new* huſbandry depends, is *admitted* in the *old* 'huſbandry: viz. *thoroughly to divide and looſen the earth.* 'This principle is ſo generally received, that there is not a 'huſbandman who does not know, that one plowing more 'than ordinary does his land as much good as dunging it 'would do. His experience has certainly taught him, that 'this extraordinary plowing produces him better crops: but 'he is not ſufficiently ſenſible, that of all the ways of im- 'proving his land, no one is more effectual, or leſs expen- 'ſive than this. Were the full value of it known, it would 'be practiſed more; and every farmer would give all his lands 'at leaſt one plowing extraordinary.

'What we propoſe, is therefore not a novelty capable of 'giving any huſbandman the leaſt diſlike to the *new* huſbandry. 'We all proceed upon the ſame principle, and agree as to 'its effect. All of us ſay, *the earth muſt be well divided and* 'thoroughly looſened: but we differ in the manner of doing it. 'We propoſe a method by which the ground is much better 'prepared than in the *old* way. In this conſiſts all the *novelty.* 'Whoever rightly conſiders it, and compares it with the 'principles and experiments, will readily receive it: but he 'that is determined before-hand not to enter into this ex- 'amination, will never enjoy the benefits of it, but will con- 'tinue plodding on in the old beaten track; not from reaſon, 'but becauſe others did ſo before him.

'The advantages of the *new* huſbandry are however ſo 'great, that it would be doing the public an injury, not to 'endeavour to make them more and more known. The 'fitteſt way to anſwer this end, ſeems to be, to exhort all 'huſbandmen to convince themſelves, by ſtudying the *theory* 'of the *new* huſbandry, weighing the ſolidity of its princi- 'ples, and conſulting the experiments which have been al- 'ready made.—Every man of common underſtanding, can- 'not but ſucceed in the *practical* part; and his example be- 'ing imitated by others, the *new* huſbandry would ſoon be- 'come the *general* method.'

Chpa.

Chap. III. of this Part, gives us *the Culture of* Maiz, *or* Indian Corn: and Chap. IV. contains, *Experiments on Smyrna Wheat.*—But for theſe particulars, we refer to the work itſelf.

Part III. Treats *of the Culture of Spring-Corn, Millet, and Rice, Leguminous Plants and Pot-Herbs, Flax and Hemp, artificial and natural Graſs, and the Vine.*

In this part we meet with many curious obſervations, and accurate experiments; all tending to ſhew ſtill farther the advantages of the *new* huſbandry. But as we have already ſelected ſeveral paſſages from the *ſecond* part, for this very purpoſe; we may, perhaps, be excuſed from giving any extract from the *third:* which, however, is worthy the peruſal of every lover of agriculture.

The *fourth* and laſt part treats of the various *inſtruments* peculiar to, or uſeful in, the *new huſbandry:* but as the *deſcriptions* of them cannot well be rendered ſufficiently intelligible without the *plates* with which they are accompanied; we ſhall beg leave to conclude our account of the work before us, by ſtrongly recommending it to the notice of the public, as a clear, conſiſtent, well-connected, experimental Syſtem of Agriculture.

The Works of Horace in Engliſh Verſe. By ſeveral Hands. Illuſtrated with Notes Hiſtorical and Critical. Volume the ſecond and laſt. 8vo. 5s. *ſewed.* Dodſley.

FOR an account of the firſt volume of this work, we refer the reader to our Review for the month of January, 1758. This ſecond and laſt volume contains the fifth book of Odes, or Epodes; the Satires, Epiſtles and the Art of Poetry. Mr. J. Duncombe is here alſo the principal tranſlator. His aſſiſtants are, William Duncombe, Eſq; J. P. Shard, Eſq; William Cowper, Eſq; Mr. Fawkes, and W. C. Eſq; The Epodes appear to be entirely Mr. Duncombe's own. He has been aſſiſted only in the Satires, which, as the reader may ſuppoſe, are differently executed according to the different talents of the ſeveral Gentlemen concerned. Mr. Duncomb, no doubt, underſtands the author perfectly: but his poetry, in this volume, is equally *muſical* and *ſublime* with what we have read in the firſt. At

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the end of the Odes we find this poſtſcript. 'The reader is 'deſired to add the following judicious remark to the Notes 'at the end of Book III. Ode 29. of the preceding volume. 'It was communicated to us by the learned Dr. Lowth.

Non eſt meum ſi mugiat Africis
Malus procellis, Ver. 57, & ſeq.

'All the modern Commentators ſeem to have quite miſ-'taken the meaning of Horace in the two laſt ſtanzas of this 'beautiful Ode. They are a continuation of the philoſophi-'cal rant begun four ſtanzas above. In this concluſion he 'is a perfect Epicurean: he treats a principal branch of re-'ligion, namely, *prayer to the Gods*, and *truſt in them for ſuc-'cour in diſtreſs*, with the greateſt ridicule, by uſing the moſt 'contemptuous expreſſions, and the ſevereſt irony. Ad *mi-'ſeras* preces *decurrere*, & votis *paciſci*; as mean and abſurd; 'as equally unworthy of the dignity of the Philoſopher, and 'of the Divine Nature. Tum me, &c. "Then, for-"ſooth, ſays he, (i. e. when I have ſtruck a bargain with "them) Caſtor and Pollux will be ſure to take care, and "carry me ſafe, even in a wherry, thro' the moſt dangerous "ſeas, and the moſt dreadful ſtorm." 'The whole train of 'this Ode, in which conſiſts its greateſt beauty, will ſuffici-'ently juſtify this interpretation. If authority is ſtill want-'ing, take that of the old Scholiaſt, who remarks on the 'three laſt lines, that they are an irony. Dr. Bentley's ar-'bitrary alteration of *feret* to *ferat*, entirely deſtroys the 'ſenſe of the paſſage.'

The Editors, Meſſrs. William and John Duncombe, begin their Preface to the Satires and Epiſtles with a tranſlation of Father Sanadon's portrait of Horace, which, as it is not very long, we ſhall tranſcribe.

'Horace was undoubtedly one of the fineſt geniuſes that 'the age of Auguſtus produced. But wit alone, abſtractedly 'conſidered, is but a poor recommendation. Nay, experi-'ence every day ſhews us, that it leads thoſe who poſſeſs it 'into the greateſt errors, if it is not under the direction of 'good ſenſe and judgment. The wit of our bard ſhines 'thro' all his works; but I will be bold to ſay, that they de-'rive their chief merit from the good ſenſe contained in them. 'His thoughts are the genuine offspring of Nature. They 'are dictated by truth and reaſon. Unambitious to deck 'his ſtyle with frivolous ornaments, which ſerve only to 'amuſe ſuperficial minds, he makes amends for the want of 'theſe, by the ſublimity and luſtre of his ideas and figures

'in

'in his Odes, and by the chaſteneſs of his elocution, and 'the propriety of his images, in his Satires and Epiſtles. 'Graces every where flow from his pen, and pleaſe the more, 'becauſe they ſeem natural and unſtudied. His poetry is 'not a barren ſoil: the uſeful and agreeable ſpring up toge- 'ther: we are at the ſame time entertained and inſtructed. 'The mind finds itſelf enriched by fables, hiſtory, and geo- 'graphy, which are ſprinkled thro' the whole work with 'judgment, and without affectation. The heart is here 'improved by a variety of wiſe reflections on the manners, 'and by lively draughts of vice and virtue. In a word, the 'taſte is formed by a compoſition juſt and correct, without 'conſtraint; full of grace and beauty without varniſh; eaſy 'and yet not negligent; majeſtic, without bombaſt; and 'always ſeaſoned with ſo much wit and learning, as leave no 'room for diſguſt.

'It rarely happens that an author ſucceeds in different 'kinds of compoſition; but Horace is equally happy in Ly- 'ric Poetry and Satire. He has not only united the beauties 'of Pindar, Alcæus, Anacreon, and Sappho, in his Odes, 'but found the means to trace a new path, and to ſubſtitute 'himſelf as a model. He has the ſame ſuperiority in Satire.

'He is more correct than Lucilius, and obſerves a mean 'betwixt the flaming invectives of Juvenal, and the obſcure 'brevity of Perſius: he has neither the bitter gall of the 'one, nor the peeviſh ſpleen of the other. He rather aims 'to correct vice, than to expoſe the guilty.

'As to his morality, tho' he had unhappily imbibed the 'principles of Epicurus, yet he acknowleges a ſingle power, 'ſuperior to all created beings, who will not ſuffer crimes to 'paſs with impunity; to whom even Kings are accountable 'for their conduct, and who ought to be the ſource and end 'of all their actions*.

'Horace teaches us, that our happineſs conſiſts in the right 'uſe of our reaſon, and in curbing the tumultuous ſallies 'of our paſſions; that we cannot too ſoon devote ourſelves 'to the ſtudy of wiſdom; that nothing but virtue deſerves 'our admiration; and that without it there can be no true 'liberty.'

The firſt Satire is, by J. P. Shard, Eſq; adapted to the manners of the preſent times, and addreſſed to the Earl of Corke. To the line *Perfidus hic Caupo*——, we have the

* Book I. Ode XII.

following note, with which, as it is an anecdote, we ſhall oblige our claſſical readers. 'Mr. Markland has hit the blot 'in this paſſage (where *Caupo* is palmed upon us for *Juris-con-ſultus*) but has not been ſo happy in his correction of it. 'The true reading, in all probability, is *Cautor*. The word 'is of the beſt authority: "Cautorem *alieni periculi*." CICERO. As likewiſe the propriety of its uſe for *Juris-conſultus*, is manifeſt, whoſe proper buſineſs it was, "*in jure* "cavere.—*Melius ei* cavere *volo, quam ipſe aliis ſolet.*" CICERO de Valerio Juris-conſulto.—"*Quiq; aliis* cavit (i. e. "Juris-conſultus) *non cavet ipſe ſibi.*" OVID. 'The epi-'thet *perfidus* added to it, makes a very humourous *Oxymoron*, 'as they call it, a pleaſant contradiction in terms. This 'conjecture is, I believe, an anecdote. I heard it many 'years ago; but cannot certainly ſay, who was the author 'of it; but think it was the late Dr. Cockman.'

The editors have added to the Epiſtles, a great number of Imitations, by different hands; of which thoſe by the late Mr. Chriſtopher Pitt are not the leaſt valuable. His Imitation of the nineteenth Epiſtle (to Mæcenas) of the firſt book, may ſerve as an example.

To Mr. LOWTH.

'TIS ſaid, dear Sir, no Poets pleaſe the town,
Who drink mere water, though from Helicon:
For in cold blood they ſeldom boldly think;
Their rhimes are more inſipid than their drink.
Not great Apollo could the train inſpire,
Till generous Bacchus help'd to fan the fire.
Warm'd by two Gods at once, they drink and write,
Rhyme all the day, and tipple all the night.
Homer, ſays Horace, nods in many a place,
But hints he nodded oftner o'er the glaſs.
Inſpir'd with wine old Ennius ſung and thought
With the ſame ſpirit that his heroes fought:
And we from Johnſon's tavern-laws divine,
That Bard was no great enemy to wine.
'Twas from the Bottle *King* deriv'd his wit,
Drank 'till he could not talk, and then he writ.

Let no coif'd Serjeant touch the ſacred juice,
But leave it to the Bards, for better uſe:
Let the grave Judges too the glaſs forbear,
Who never ſing, and dance, but once a year.
This truth once known, our Poets take the hint,
Get drunk or mad, and then get into print;
To raiſe their flames indulge the mellow fit,
And loſe their ſenſes in the ſearch of wit:

And

And when with Claret fired they take the pen,
Swear they can write, becauſe they drink like Ben.
Such mimic Swift or Prior to their coſt,
For in the raſh attempt the Fools are loſt.
When once a Genius breaks thro' common rules,
He leads a herd of imitating Fools.
If Pope, the Prince of Poets, ſick a-bed,
O'er ſteaming coffee bends his aching head,
The Fools in public o'er the fragrant draught
Incline their heads that never ach'd or thought.
This muſt provoke his mirth, or his diſdain,
Cure his complaint, or make him ſick again.

I too, like them, the Poet's path purſue,
And keep great Flaccus ever in my view;
But in a diſtant view——yet what I write,
In theſe looſe ſheets, muſt never ſee the light;
Epiſtles, Odes, and twenty trifles more,
Things that are born, and die, in half an hour.

'What! you muſt dedicate,' ſays ſneering Spence,
'This year ſome new performance to the Prince:
'Though money is your ſcorn, no doubt in time
'You hope to gain ſome vacant ſtall by rhyme;
'Like other Poets, were the truth but known,
'You too admire whatever is your own.'

Theſe wiſe remarks my modeſty confound,
While the laugh riſes, and the mirth goes round;
Vex'd at the jeſt, yet glad to ſhun a fray,
I whiſk into my coach, and drive away.

An Enquiry into the Cauſe of the Peſtilence, and the Diſeaſes in Fleets and Armies. In three Parts. With an Appendix, containing ſome Facts taken from Hiſtory, the Works of Phyſicians, &c. relating to the Subject. 8vo. 3s. ſewed. Printed at Edinburgh; ſold by Bladon in London.

AMong the numerous productions which our obligations to the public engage us to peruſe and conſider, we have met with few ſo crude, erroneous, and indigeſted, as this *Enquiry into the Cauſes of the Peſtilence*: which, in effect, has plagu'd us not a little. For tho' it had been ſufficient, perhaps, with the few, to have diſmiſſed it after a curſory reading, with as curſory a cenſure, yet, as the ſubject is not a little affecting, we imagine neither our readers in general, nor the author, would

acquieſce in ſo brief and poſitive a condemnation, without any abſtract of the evidence in ſupport of it.

To extract then what light we can from our author's ſmoke, we obſerve, that without any phyſical knowlege, and with a very ſmall portion, indeed, of that penetration and diſcernment, ſo indiſpenſable to the forming a good Phyſician, this nameleſs writer rejects all the opinions which former medical ones have entertained concerning the Cauſe or Cauſes of the Peſtilence; ſuch as extreme Heat and Humidity, a Famine, and the putrefaction of dead bodies: for reaſons which might appear ſatisfactory to himſelf, but are very little ſo to us. He never hints then, we may be aſſured, at the Hippocratic Divinity, the θειον τι of a diſeaſe, which the Scriptures aſſert, as ſometimes immediately inflicted by God; and which is, perhaps, the likelieſt to obtain in the Peſtilence, a diſeaſe that proves ſo intractable by art, ſo ſuperior to any known medicines!

As to Humidity, our author thinks, page 4, 'This can 'no ways cauſe, or contribute to, the Plague, becauſe Shake-'ſpear calls the exhalations from it, "the liquid pearls that "deck the bladed graſs:" becauſe the vaſt lakes of North-'America do not impart any thing noxious from their chryſ-'tal exhalations; and becauſe any man that has ſeen Loch-'lomond in Scotland, or a lake of freſh water, muſt be charm-'ed with the purity of that fluid.'—Theſe reaſons muſt ſurely be as cogent as they are curious!

Heat cannot be a cauſe of Peſtilence, according to this author; who aſſerts, and as he ſuppoſes, from Proſper Alpinus, whom he cites, that the Plague riſes to its greateſt malignity in winter; which is contrary both to our notions and former experience of it: nor, indeed, does Alpinus in the part referred to, ſay any thing of the Plague; but that peſtilential Fevers are epidemical, and frequently mortal at Alexandria, in the autumn. We ſhould excuſe this miſtake, however, from our author's evident ignorance of Latin, as in this ſhort citation, he makes Alpinus give the *vomitus biblioſi & dejectiones biblioſæ*, as concomitant ſymptoms of theſe Fevers. Now if theſe *biblious* vomits and ſtools, which no Latin Corrector could overlook, can be conſtrued, they muſt ſignify a vomiting and voiding of books, which could ſcarcely have admitted of a meaning, if our author had not demonſtrated at the ſame time, that a book may affect its readers with a *Nauſea* and ſickneſs.

As

As to Famine, he ſeems to think very little of its conducing towards a Plague, otherwiſe than by its rendering the working people, his third claſs of mankind, inactive; from whence their perſpiration being leſſened, he ſuppoſes them to treaſure up a deal of *inactive matter*, as he terms it, which this extraordinary adept has diſcovered to be the true and ſole cauſe of the Peſtilence; and we muſt, to be impartial, adjudge the diſcovery ſolely to him, and conſequently all its emoluments to him and his heirs. He appears to think nothing of that acrimony which the humours of bodies, otherwiſe healthy, have been ſuppoſed to contract from long abſtinence; or from ſuch bad and unuſual food as Famine may reduce them to, and to which Hippocrates partly attributes ſome of his epidemic diſcaſes.

It muſt be confeſſed, nevertheleſs, that granting our author this ſame ſole Cauſe of the Peſtilence, there is ſomething not very inconſiſtent in his cure of it, which is, at the ſame time, a chearful and merry practice: the very reading of it muſt produce ſuch a doſe of laughing, (which may be called the exerciſe, if not the abſolute dancing of the countenance) as may contribute to keep up perſpiration, and ſo diminiſh that *inactive matter*, or *bane*, as he often terms it, which he ſuppoſes, from its *inactivity* too, to act ſo peſtilentially. Having obſerved then, page 103, 'That the dog 'enjoys animal and vegetable food with his maſter,' [the latter of which his dogſhip is ſaid rarely to prefer, except in caſe of ſickneſs] and having told us, 'that the dog's heat is 'the ſame,' (whence we muſt infer, he has been coupling his thermometers and dogs) 'and the *ſtructure* of his animal 'œconomy nearly the ſame,'—he adds very gravely,—'we 'ought then to find, in the Hiſtory of the Kennel, the ſum total 'of theſe human calamities, or learn the means by which 'they are prevented from taking place.' We are told then, very conſequentially, that 'the Huntſman, or true Canine 'Doctor, having taken his dogs off their labour, gives them 'only half meat, and that cold, in June and July; that he 'bloods, and frequently bathes them, and gives them all the 'fatigue he can deviſe,' (i. e. after taking them off their labour) 'which,' he ſays, 'preſerves the pack;" adding, that 'Farmers ſagacious dogs, who are left to the freedom of 'their inſtinct, run through the night, and in the mornings, 'of their own accord,' which, indeed, we cannot contradict, and ſuppoſe this extraordinary author would not have affirmed without due obſervation.

From theſe kennel-lectures he very regularly introduces us to the ſtable, page 105, where he informs us, from Plutarch, 'That Eumenes being blockaded in a ſmall caſtle, in 'Cappadocia, by Antigonus, tied his horſes up by the head 'to the roof of their ſmall apartment, until their forefeet juſt 'touched the ground, where the grooms laſhed them, at ſtated 'times, into a foam;' by which means he concludes, 'Eumenes 'preſerved them from the ſever.' Such a conſequence we do not chuſe to conteſt here, but ſubmit it to our author's better judgment and experience, whether this method of preſerving horſes from fevers, may not injure their hides, and of courſe ſink the price of their *leather*.—Be this however as it may, we find this practice of Eumenes imitated by ſome of the modern mad-Doctors; and, perhaps, it might be extended, with full as much propriety and advantage, to certain Book-manufacturers, who are ſometimes unfortunately blockaded in their cloſe apartments, by the diſagreeable vigilance of Catchpoles; and are hence compelled, in order to their throwing off the *inactive matter*, to indulge the abſurd excurſions, and ſtupid vagaries, of their heads, for want of a more ſuitable and wholeſome exerciſe, or diſcipline, of their whole perſons.

In further conſequence of our author's peſtilential Theſis, he propoſes, page 108, 'That an article ſhould be added to 'the preſent Articles of War, by which the Sea and Land 'Captains may be made anſwerable for the lives of their 'men, for they may enjoy every where full perſpiration by 'the performance of a dance, or other manly exerciſe;'—from which alternative, we ſuppoſe here, ſuch as cannot dance may be indulged to jump or caper. Neither are we to imagine Guinea or Jamaica the leaſt objection to this precept, which ſays, without the ſlighteſt reſtriction—dance, ſweat, and defy the Peſtilence.

'The Princes of the Eaſt,' ſays our author, page 109, 'in time of famine, ought to require of their people the re-'gular performance of ſome kind of labour.' This doctrine of forcing men to work the more, the leſs they have to eat, is certainly new, and is the way of making them live, as the Wags ſay of people with little, or no *income*, ſolely on their *goings out*: but we are afraid a moderate duration of this regimen and labour, would render it as difficult for ſuch bodies to ſweat, as for a poſt to bleed. The Guinea Captains and Merchants are informed, (ibid.) 'of a cheap remedy for 'preſerving ſholes of their Negroes hereafter, by inducing 'them, as they love muſic, to dance on the deck in fine

'weather

'weather (and ſunſhine) in order to ſweat;' adding, 'that 'when the violence of the winds, or a high ſea, did not ſuf-'fer them to *ſtand* above, they could have their dance and 'muſic in the hold.' Now ſuppoſe they ſhould ſweat in the hold without dancing, this, it ſeems, is not to be conſidered as equivalent. They muſt dance *actively*, even when they cannot ſtand, which ſeems a little difficult. It is not ſufficient they are danced abundantly with the ſhip, by the winds and waves, awake and aſleep. The ſhip's dancing is only ſufficient for its own exerciſe, and has nothing to do with that of the paſſengers; tho' ſome ancient Doctors might ſuppoſe it had, when they preſcribed their *Navigandum eſt*. Doubtleſs our author, who may be a Dancing-maſter from his inceſſant recommendation of it, muſt be at leaſt as deep an adept in that art as in medicine; for we find dancing and labour, the only preſcriptions in his book; in the courſe of which he has jigged us into every place for which his reading has afforded him a name.

Thus have we, with all practicable gravity, extracted the ſum, the whole meaning, and practice of this ſame treatiſe concerning the Peſtilence, containing 112 pages; in the laſt of which the author modeſtly admits, 'If any thing better is '*fallen on*, this eſſay ſhould be rejected.' The Appendix conſiſts of 154 pages, including 31 numbers from very different authors, indeed, beſides Gazettes, Magazines, Prefaces, Tranſlations, and Collections, which this moſt miſcellaneous reader and tranſcriber has taxed towards the compounding and fabricating his 3*s*. book. This conduct, however, ſeems no bad expedient for preventing an indiſcriminate condemnation of it in the aggregate; as ſome articles of the Appendix are cited from good writers, who are not ſeldom dragged in without the leaſt pertinence, or even colour of it. Forty pages are filled from the Plague of Marſeilles, which had been abundantly plundered in the former part. Anſon's Voyage is very liberally mulcted on this occaſion; and the 25th article from Douglas' Summary of American Affairs, fills nine pages with a mere liſt of Indian nations and tribes in North-America. Indeed we could gladly refer our humourous readers to this well-travelled citation, (replete with occidental learning, and which may be proper enough in the original work) as they cannot avoid ſmiling at its curious inſertion in a treatiſe on the plague: tho' it can particularly entertain only thoſe who have no objection to ſplitting a ſupernumerary tooth or two with the *Arouſeguntecook* and *Sochtowwocket* Indians. To oppoſe any ſerious reaſoning to ſuch as our author's, were to

degrade Reaſon. We have given a few ſpecimens of his ſtile, *en paſſant*; and, indifferent as it is, we think it rather too tolerable for his notions, and his manner of deducing them: whence an apology ſeems due to our readers for detaining them ſo long, about what can neither inform nor delight them. In ſhort the whole of this book is, the ſtrangeſt *Farrago* we have ever inſpected. It required no ſmall oddity of intellect, if any intellect, to bundle up ſo motley a heap; which would almoſt induce us to extend the ſupplication againſt Plague and Peſtilence in our Litany, to all ſuch writers upon the ſubject.

A Catalogue of the Curious Collection of Pictures of George Villiers, *Duke of Buckingham. In which is included the valuable Collection of Sir Peter Paul Rubens. With the Life of George Villiers, Duke of Buckingham, the celebrated Poet, Written by* Brian Fairfax, Eſq; *and never before publiſhed. Alſo a Catalogue of Sir Peter Lely's capital Collection of Pictures, Statues, Bronzes, &c. with the exact Meaſures of the Pictures in both Collections: A Deſcription of Kaſton-Neſton in Northamptonſhire, the Seat of the Right Hon. the Earl of Pomfret; with an Account of the curious antique Statues, Buſto's, Urns, &c. A Deſcription of the Cartoons at Hampton-Court: A Letter from Mr. I. Talman to Dr. Aldrich, Dean of Chriſt-Church, giving an Account of a fine Collection of Drawings of Monſignor Marchetti, Biſhop of Arezzo; collected by the celebrated Father Reſta.* 4to. 6s. Bathoe.

IN our Review, vol. XVII. page 278, and in vol. XVIII. page 645, we mentioned the Catalogues of Charles the firſt's, and James the ſecond's Collections; publiſhed by the Editor of the preſent Catalogue. 'We now proceed,' ſays he, in his prefatory Advertiſement, 'to gratify the curioſity 'of the public with ſome other Liſts of valuable Collections; 'the principal one belonged to that magnificent favourite, 'George Villiers, Duke of Buckingham; and was only 'ſuch part of his Muſeum as was preſerved by an old ſervant 'of the family, Mr. Traylman, and by him ſent to Antwerp, to the young Duke, to be ſold for his ſubſiſtance; 'great part having been embezzled when the eſtate was ſe'queſtered by the Parliament. Some of the pictures, on the 'aſſaſſination of the firſt Duke, had been purchaſed by the 'King, the Earl of Northumberland, and Abbot Montagu.

'The

'The Collection was kept at York-houſe in the Strand, and 'had been bought by the Duke at great prices. He gave '10,000 l. for what had been collected by Sir Peter Paul 'Rubens; and Sir Henry Wootton, when Ambaſſador at 'Venice, purchaſed many other capital ones for his Grace. 'One may judge a little how valuable the entire Collection 'muſt have been, by this Liſt of what remained, where we 'find no fewer than nineteen by Titian, ſeventeen by Tintoret, twenty-one by Baſſan, two by Julio Romano, two 'by Giorgione, thirteen by Paul Veroneſe, eight by Palma, 'three by Guido, thirteen by Rubens, three by Leonardo 'da Vinci, two by Corregio, and three by Raphael; beſides other eſteemed and ſcarce Maſters.'

As to the Life of the Duke of Buckingham*, here firſt printed, from Mr. Fairfax's original manuſcript, in the poſſeſſion of the late Biſhop Atterbury, it is a flaviſh, partial, and palliative account of that noble profligate; but contains ſeveral curious anecdotes; ſome of which we ſhall here recite, for the ſatisfaction of our readers: more eſpecially as we have but few particulars recorded of him, beſide thoſe inſerted in the account of his Life, in *Cibber*'s Lives of the Poets—which is the beſt we have.

'The Duke,' ſays Mr. Fairfax, 'inherited from his father 'the greateſt title, and from his mother†, the greateſt eſtate 'of any ſubject in England; and from them both ſo graceful 'a body as gave a luſtre to the ornaments of his mind.—'

The Duke, and his brother Francis, were ſent to Trinity College, Cambridge; whence they repaired to King Charles I. at Oxford; and there, ſays this their Panegyriſt, 'they choſe 'two good tutors to enter them in the *war*, Prince Rupert, 'and my Lord Gerard; and went with them into very ſharp 'ſervice, the ſtorming of the Cloſe at Litchfield.'—For this the 'Parliament ſeized on their eſtates; but by a rare example 'of their compaſſion, reſtored it again, in conſideration of 'their non-age.—

'They were now committed to the care of the Earl of 'Northumberland, and were ſent to travel in France and 'Italy, where they lived in as great ſtate as ſome of thoſe ſo-'vereign Princes. Florence and Rome were the places of

* Son of the great Duke of Buckingham, who was killed by Felton, in the reign of Charles I.

† Lady Catherine Manners, ſole daughter and heir of Francis Earl of Rutland.

'their reſidence, and they brought their religion home again, 'wherein they had been educated, under the eye of the moſt 'devout and beſt of Kings. The Duke did not, as his pre-'deceſſor, in the title of Lord Roſs, had done before him, 'who changed his religion at Rome, and left his tutor, Mr. 'Mole, in the Inquiſition, for having tranſlated King James's 'book, his Admonition to Princes, into Latin; and Du 'Pleſſis Mornay's book of the Maſs into Engliſh.

'Their return into England, was in ſo critical a time, as 'if they had now choſen the laſt opportunity, as they had 'done the firſt, of venturing all in the King's ſervice.

'In the year 1648 the King was a priſoner in the iſle of 'Wight, and his friends, in ſeveral parts of England deſign-'ing to renew the war; Duke Hamilton in Scotland, the 'Earl of Holland and others in Surry, Goring in Kent, 'many in London and Eſſex, and theſe were the laſt efforts 'of the dying cauſe.

'The Duke and brother, my lord Francis, in the heat of 'their courage, engaged with the Earl of Holland; and 'were the firſt that took the field about Rygate in Surry.

'The Parliament, with their old army, knew all theſe de-'ſigns, and deſpiſed them; till they grew ſo numerous in 'Kent, that the General himſelf was ſent to ſuppreſs them, 'who found ſharp ſervice in ſtorming of Maidſtone, and 'taking of Colcheſter.

'Some troops of horſe were ſent, under the command of 'Colonel Gibbons, to ſuppreſs them in Surry; and they 'drove my Lord of Holland before them to Kingſton, but 'engaged his party before they got thither, near Nonſuch, 'and defeated them.

'My Lord Francis, at the head of his troop, having his 'horſe ſlain under him, got to an oak tree in the high-way, 'about two miles from Kingſton, where he ſtood with his 'back againſt it, defending himſelf, ſcorning to aſk quarter, 'and they barbarouſly refuſing to give it; till, with nine 'wounds in his beautiful face and body, he was ſlain. The 'oak-tree is his monument, and has the two firſt letters of 'his name, F. V. cut in it to this day.

'Thus died this noble, valiant, and beautiful youth, in 'the twentieth year of his age. A few days before his death, 'when he left London, he ordered his ſteward, Mr. John 'May, to bring him in a liſt of his debts, and he ſo charged

'his

'his eſtate with them, that the Parliament, who ſeized on 'the eſtate, payed his debts.

'His body was brought from Kingſton by water to York 'houſe in the Strand, and was there embalmed and depoſited 'in his father's vault in Henry VIIth's chapel.'

The Duke, after the loſs of his brother, fled to St. Neod's, where, 'the next morning, finding the houſe where he lay 'ſurrounded, and a troop of horſe drawn up before the gate, 'had time with his ſervants to get to horſe, and then cauſing 'the gate to be opened, he charged the enemy, and killed 'the officer at the head of them, and made his eſcape to the 'ſea-ſide, and to Prince Charles, who was in the Downs 'with thoſe ſhips that had deſerted the Earl of Warwick.

'And now again the Parliament gave him forty days time 'to return to England, but he refuſed, and choſe rather to 'ſtay with the Prince, who was ſoon after King Charles the 'ſecond, and to follow him in his exile.

'The Parliament ſeized on his eſtate, the greateſt of any 'ſubject in England, having now his brother's eſtate fallen to 'him; the yearly value was above 25,000 l.

'It happened that the manor of Helmeſly, which was his 'brother's, was given to my Lord Fairfax, with York-houſe 'in the Strand, for part of his arrears, and this fortunately 'came to him by his marrying my Lord Fairfax's daughter.

'All that he had to live on beyond ſea, was the money he 'got at Antwerp for his pictures, which were part of that 'coſtly and curious collection his father got together from 'Italy, by the help of Sir Henry Wootton, and others, which 'adorned York-houſe to the admiration of all men of judg-'ment in pictures. A note of their names and dimenſions is 'all that is now left of them. The Ecce Homo of Titian 'was valued at 5000 l. being the figure of all the great per-'ſons in his time. The Archduke bought it, and it is now 'in the caſtle of Prague. Theſe pictures were ſecured and 'ſent to him by his old truſty ſervant, Mr. John Traylman, 'who lived in York-houſe.

'The King reſolving to go into Scotland, the Duke at-'tended him, and now again the Parliament offered him to 'compound for his eſtate for 20,000 l. which was leſs than a 'year's value; but he choſe to run the King's fortune in Scot-'land, worſe than exile, came with him out of Scotland in-'to England; and at Worceſter his eſcape was almoſt as mi-'raculous as the King's in the royal oak. He eſcaped again

'into

'into France, and went a voluntier into the French army, 'and was much regarded by all the great officers, ſignalizing 'his courage at the ſiege of Arras and Valenciennes.

'When he came to the Engliſh court, which was but ſel- 'dom, the King was always glad to ſee him. He loved his 'perſon and his company; but the great men about him de- 'ſired rather his room than his company.

'There now happened a great turn in the courſe of his 'life. My Lord Fairfax had part of his eſtate, about 5000l. 'per ann. allotted him by the Parliament towards the pay- 'ment of his arrears due to him as General, and he remitted 'more than would have purchaſed a greater eſtate. They 'gave him the manor of Helmeſly, the ſeat of the noble fa- 'mily of Rutland in Yorkſhire, as a ſalve for the wound he 'received there, being ſhot through the body. They gave 'him alſo York-houſe in London, which was alſo the Duke's.

'The Duke heard how kind and generous my Lord Fair- 'fax was to the Counteſs of Derby, in paying all the rents 'of the Iſle of Man, which the Parliament had alſo aſſigned 'to him, for his arrears, into her own hands, and ſhe con- 'feſſed it was more than all her ſervants before had done.

'The Duke had reaſon to hope my Lord had the ſame 'inclinations as to this eſtate of his, which he never account- 'ed his own, and the Duke wanted it as much as the 'Counteſs.

'He was not deceived in his hopes, for my Lord Fairfax 'wiſhed only for an opportunity of doing it. He lived in 'York-houſe, where every chamber was adorned with the 'arms of Villiers and Manners, lions and peacocks. He was 'deſcended from the ſame anceſtors, Earls of Rutland, Sir 'Guy Fairfax his two ſons having married two of the daugh- 'ters of the Earl of Rutland; which my Lord took frequent 'occaſion to remember.

'The Duke reſolved to try his fortune, which had hitherto 'been adverſe enough, and he had ſome revenge on her, by 'his tranſlation of the Ode in Horace, "Fortuna ſævis læta "negotiis." 'Over he came into England, to make love 'to his only daughter, a moſt virtuous and amiable Lady. 'He found a friend to propoſe it, and I think it was Mr. Ro- 'bert Harlow.

'The parents conſented, and the young Lady could not 'reſiſt his charms, being the moſt graceful and beautiful 'perſon

'perſon that any court in Europe ever ſaw, &c. All his 'trouble in wooing was, He came, ſaw, and conquered.

'When he came into England, he was not ſure either of 'life or liberty. He was an out-law, and had not made his 'peace with Cromwell, who would have forbid the banns if 'he had known of his coming over. He had a greater ſhare 'of his eſtate, had daughters to marry, and would not have 'liked ſuch a conjunction of Mars and Mercury, as was in 'this alliance; knowing my Lord's affections to the royal 'family, which did afterwards produce good effects towards 'its reſtoration.

'They were married at Nun-Appleton, ſix miles from 'York, Sept. 7, 1657, a new and noble houſe built by my 'Lord Fairfax, and where he kept as noble hoſpitality.'

Cromwell, it ſeems, was ſo offended at this match, that he ſent the Duke to the Tower; which ſo provoked Lord Fairfax, that high words aroſe between him and the Protector: but the latter dying ſoon after, 'I,' continues this Writer, 'carried the Duke the news, and he had then leave to be a 'priſoner at Windſor Caſtle, where his friend Ab. Cowley 'was his conſtant companion. Richard Cromwell ſoon after 'abdicated, and then his liberty came of courſe.

'This was the happieſt time of all the Duke's life, when 'he went to his father-in-law's houſe at Appleton, and there 'lived orderly and decently with his own wife; where he 'neither wanted, nor ſo abounded as to be tempted to any 'ſort of extravagance, as he was after, when he came to 'poſſeſs his whole eſtate. He now underſtood the meaning 'of that paradox, *Dimidium plus toto*, with which he uſed 'to poſe young ſcholars; and found by experience, that the 'half or third part of his own eſtate which he now enjoyed, 'was more than the whole which he had at the King and his 'reſtauration.

'Now he lived a moſt regular life, no courtſhips but to his 'own wife, not ſo much as to his after-beloved and coſtly 'miſtreſs, the Philoſopher's ſtone.

'My Lord Fairfax was much pleaſed with his company, 'and to ſee him ſo conformable to the orders and good go-'vernment of the family. If they had any plots together, 'they were to the beſt purpoſes, the reſtoration of the royal 'family.

'My Lord Fairfax's maxim in politics was, that the old 'veteran army which he had commanded, was not to be

'beaten

'beaten by any new raiſed force in England; and that the 'king's friends ſhewed more affection than diſcretion in 'their plots, to reſtore them while they were united: and 'that this old army would never be beaten but by itſelf; 'as the event ſhewed, when Lambert and Monk divided 'them. But the moſt fatal influence of this opinion in my 'Lord Fairfax was the night before the thirtieth of Janu-'ary, when ſome of his friends propoſed to him to attempt 'the next day to reſcue the King, telling him that twenty 'thouſand men were ready to join with him; he ſaid, he 'was ready to venture his own life, but not the lives of 'others againſt the army now united againſt them.

'The ſame appeared in the inſurrection of Sir George 'Booth, which Lambert, with a brigade of this old army, 'did ſo eaſily ſuppreſs; the ſucceſs whereof inſpired him 'with the ambition of imitating Cromwell, in diſſolving 'the parliament, and making himſelf protector.

'The Duke had given ſufficient teſtimony of his loyalty, 'and my Lord Fairfax of his affection and deſire to ſee the 'Royal Family reſtored; and now was the time of doing it.

'General Monk in Scotland declared againſt Lambert, 'who marched againſt him with a ſtrong body of horſe.

'My Lord Fairfax, and the Duke with him, declared for 'Monk in Yorkſhire; but the Duke was obliged to with-'draw, becauſe his preſence gave a jealouſy, that the de-'ſign was to bring in the King, which was too ſoon to be 'owned.

'What the event was is well known. I ſhall only re-'peat the Duke's words in an expoſtulatory letter to King 'Charles ſome years after:

"As to your Majeſty's return into England, I may juſtly "pretend to ſome ſhare; ſince without my Lord Fairfax his "engaging in Yorkſhire, Lambert's army had never quitted "him, nor the Duke of Albemarle marched out of Scot-"land."

'The King's reſtoration, *volvenda dies en attulit ultro*, re-'ſtored the Duke to his eſtate, but ſuch a train of expence 'with it, as brought him acquainted with bankers and ſcri-'veners, that infeſted it with the gangreen of uſury, which 'it never recovered.

'At the King's coronation no ſubject appeared in greater 'ſplendor. None kept greater hoſpitality than he did at 'Wallingford-

'Wallingford-houſe, eſpecially for the French nobility that 'came over. This engaged him in play, which had he con-'tinued, his eſtate had not laſted ſo long; but he reſolved to 'give it over, and kept his reſolution ever after. He was 'moderate in all his expences, his table, ſtable, laboratory. 'All the King's favours to him were occaſions of great ex-'pence. His Lord Lieutenancy in Yorkſhire coſt him more 'than it did all that ſucceeded him. The maſter of the 'horſes place coſt him twenty-thouſand pounds to the Duke 'of Albemarle.

'His embaſſies into France and Holland coſt him more 'than a diamond ring could recompenſe: that into Holland '(ſetting aſide the politic part of it) being a conſequence of 'that into France.

'We took barge at Whitehall, June 1673, and lay that 'night on board the Engliſh admiral at the buoy in the Nore, 'the King and Duke being there. The next night we came 'to anchor in our yacht in the Dutch-fleet on the coaſt of 'Holland. The next night we were entertained by the 'Sates at the Hague. The next night we ſupped with the 'Prince of Orange at his camp at Bodegrave. Next night 'with the King of France at Utrecht, where we ſtaid two 'or three days, and then marched back with him at the head 'of his army to Arnheim, where we viſited the Prince of 'Conde, who lay ill there of a wound in his arm, which he 'got paſſing the Rhine at Tolhua, and Marſhal Turin. 'Thence we went with the King to Nimeguen, Grave, 'Boxtell, and there we parted. The King went to Paris, 'and we into the Spaniſh dominions, to Antwerp, Bruſſels, 'Bruges, Ghent, Dunkirk, and Calais; where our yachts 'ſtayed for us, and we came to Dover, Canterbury, Lon-'don; where we arrived the day month that we left it.

'He was ſent Ambaſſador into France, where he was 'highly careſſed by the King, and many of the nobility, 'his old acquaintance. This was before the other into Hol-'land. At his return he was choſen Chancellor of the Uni-'verſity of Cambridge, and entertained them nobly at York-'houſe, where his father had done it on the ſame occaſion 'forty years before.

'He now ſeemed to be ſetting up for a favourite, but he 'wanted his father's diligence, which fitted him to ſtand be-'fore Princes.

'He fell into a new way of expence in building, in that 'ſort of architecture which Cicero calls, *Inſanæ ſubſtructiones*; 'and

'and himſelf, when his friends diſſuaded him from it, called 'it, his folly.

'The world has been ſevere in cenſuring his foibles, but 'not ſo juſt in noting his good qualities.

'For his perſon, he was the glory of the age, and any 'court wherever he came. Of a moſt graceful and charm-'ing mien and behaviour; a ſtrong, tall and active body, 'all which gave a luſtre to the ornaments of his mind; of 'an admirable wit and excellent judgment; and had all 'other qualities of a gentleman. He was courteous and 'affable to all; of a compaſſionate nature; ready to for-'give and forget injuries. What was ſaid of a great man 'in the court of Queen Elizabeth, that he uſed to vent his 'diſcontents at court by writing from company, and writ-'ing ſonnets, may be ſaid of him; but when he was pro-'voked by the malice of ſome and ingratitude of others, he 'might ſhew that a good-natured man might have an ill-'natured muſe.

'He gave a good inſtance of his readineſs to forgive in-'juries. When a conſiderable man at court did him an 'injury, which he was fearful he would reſent, he deſired 'a friend to mediate for him, and endeavour a reconcilia-'tion, which he undertook. The Duke told him he did 'not remember he had ever injured him; if he had he freely 'forgave him.

'His charitable diſpoſition he ſeemed to inherit from his 'grandfather, Francis Earl of Rutland, who uſed every 'quarter-day at London, to ſend his ſteward with bags of 'money to ſeveral priſons to relieve priſoners and pay their 'debts, bidding them thank God, and pray for their bene-'factor, but not telling them who it was.

'He was a man of great courage and preſence of mind 'in danger. One inſtance of it was when a melancholy-'mad ſervant aſſaulted him with a drawn ſword in his hand 'when he was at ſupper, and he with a knife diſarmed him. 'The man was afterwards hanged for ſaying, he would do 'it to the King.

'His father had two crimes objected againſt him which 'he was not guilty of; plurality of offices, and preferring 'his relations. The faults objected againſt him were, that 'he loved women, and ſpent his eſtate.

'The eſtate was his own. He had often loſt it for the 'King, and might now be allowed to enjoy it himſelf.

'If

'If he was *sui profusus*, he never was *alieni appetens*. If 'he was extravagant in spending, he was just in paying 'his debts, and at his death charged his debts on his estate, 'leaving much more than enough to pay them. "If he was "a grievance, (as he told the House of Commons) he was "the cheapest to the public that ever was complained of."

'He had no children by his Dutchess, nor heirs capable of 'inheriting his estate or title.

'His amours were too notorious to be concealed, and too 'scandalous to be justified, by saying he was bred in the 'latitude of foreign climates, and now lived in a vicious 'age and court; where his accusers of this crime were as 'guilty as himself. He lay under so ill a name for this, that 'whenever he was shut up in his chamber, as he loved to be, '*nescio quid*, or in his laboratory *, *meditans pugarum*, over 'the fumes of charcoal, it was said to be with women. 'When a dirty chymist, a fox-hunter, a pretender to poetry

* We find the Duke's chemical foible alluded to, among the rest, in the famous satyrical picture drawn for him by Dryden, in revenge for his Grace's burlesquing him, in the celebrated and still admired *Rehearsal*.

'A man so various that he seem'd to be
'Not one, but all mankind's epitome.
'Stiff in opinion, always in the wrong;
'Was every thing by starts, and nothing long;
'But, in the course of one revolving moon,
'Was Chymist, fidler, statesman, and buffoon:
'Then all for women, painting, rhiming, drinking:
'Besides ten thousand freaks that died in thinking.
'Blest madman, who could every hour employ,
'In something new to wish, or to enjoy!
'Railing, and praising were his usual themes,
'And both, to shew his judgment, in extremes;
'So over violent, or over civil,
'That every man with him was God, or devil.
'In squandering wealth was his peculiar art;
'Nothing went unrewarded but desert.
'Beggar'd by fools, whom still he found too late,
'He had his jest, and they had his estate.
'He laught himself from court, then sought relief,
'By forming parties, but could ne'er be chief:
'Thus wicked, but in will, of means bereft,
'He left not faction, but of that was left.'

This, as Cibber justly remarks, is a striking picture, and a masterpiece; for it has the first beauty, which is *Truth*.

'or politics, a rehearſal ſhould entertain him, when a meſ-
'ſenger to ſummon him to council could not be admitted.

'This is true of him, that of all the noiſe made of his
'loving women, he never had ſo much as a baſtard laid to his
'charge, that he or any body elſe believed to be his own.
'Some pretended to love his perſon, but it was his eſtate,
'which ſmarted for it. It is hard to tell by his expence
'which was his favourite pleaſure, I think, his chymiſtry at
'home, and fox-hunting abroad.

'I will conclude his character with ſaying, that if human
'frailty will not excuſe theſe faults, let chriſtian charity
'oblige us to hope, that as God gave him time, he gave
'him alſo the grace of true repentance.

'We are now come to the laſt ſcene of the tragi-comedy
'of his life. At the death of King Charles he went into
'the country to his own manor of Helmeſly, the ſeat of the
'Earls of Rutland in Yorkſhire. King Charles was his beſt
'friend, he loved him and excuſed his faults. He was not ſo
'well aſſured of his ſucceſſor. In the country he paſt his
'time in hunting, and entertaining his friends; which he
'did a fortnight before his death as pleaſantly and hoſpitably
'as ever he did in his life. He took cold one day after fox-
'hunting, by ſitting on the cold ground, which caſt him
'into an ague and fever, of which he died, after three days
'ſickneſs, at a tenant's houſe, Kirkby More-ſide, a lordſhip
'of his own, near Helmeſly, Ap. 16, 1688; ætat. 60.

'The day before his death he ſent to his old ſervant Mr.
'Brian Fairfax, to deſire him to provide him a bed at his
'houſe at Biſhop-hill in York, but the next morning the
'ſame man returned with the news that his life was deſpair-
'ed of. Mr. Fairfax went poſt, but before he got to him he
'was ſpeechleſs. The Earl of Arran, ſon to Duke Hamil-
'ton, was with him; who, hearing he was ſick, viſited him
'in his way to Scotland.

'When Mr. Fairfax came, the Duke knew him, looked
'earneſtly at him, and held him by the hand, but could
'not ſpeak. Mr. Fairfax aſked a gentleman there preſent,
'a Juſtice of Peace, and a worthy diſcreet man in the
'neighbourhood, what he had ſaid, or done, before he be-
'came ſpeechleſs. He told me ſome queſtions had been
'aſked him about his eſtate, to which he gave no anſwer.
'Then he was admoniſhed of the danger he was in, which
'he ſeemed not to apprehend; he was aſked, if he would
'have the miniſter of the pariſh ſent for to pray with him,

'to

'to which he gave no anſwer; which made another queſtion 'be aſked, If he would have a Popiſh Prieſt? To which he 'anſwered with great vehemence, "No, no!" repeating 'the words, "He would have nothing to do with them." 'Then the aforeſaid gentleman, Mr. Gibſon, aſked him 'again, If he would have the Miniſter ſent for? And he 'calmly anſwered, "Yes, pray ſend for him." This was 'the morning, and he died that night *. The Miniſter came, 'and did the office required by the church; the Duke de-'voutly attending it, and received the ſacrament, and an 'hour after became ſpeechleſs; but appearing ſenſible, we 'had the prayers of the church repeated by his bed-ſide, re-'commending him to the mercy of God, through the merits 'of Jeſus Chriſt.

'Thus he died quietly in his bed, the fate of few of his 'predeceſſors in the title of Buckingham. His body was em-'balmed and brought to Weſtminſter-abbey, and there laid 'in the vault with his father and brothers, in Hen. the 'VIIth's Chapel.

'Mary Dutcheſs of Buckingham was the only daughter 'of Thomas Lord Fairfax, and Ann, the daughter of Ho-'race Lord Vere. A moſt virtuous and pious Lady, in a 'vitious age and court. If ſhe had any of the vanities, ſhe 'had certainly none of the vices of it. The Duke and ſhe

* This agrees pretty nearly with Mr. Pope's deſcription, in the following picturesque lines:

'In the worſt inn's worſt room, with mat half hung
'The floors of plaiſter, and the walls of dung,
'On once a flock-bed, but repaired with ſtraw,
'With tape-ty'd curtains, never meant to draw,
'The George and Garter dangling from that bed,
'Where tawdry yellow, ſtrove with dirty red,
'Great Villiers lies—alas! how chang'd from him
'That life of pleaſure, and that ſoul of whim!
'Gallant and gay, in Cliveden's proud alcove,
'The bow'r of wanton Shrewſbury † and love;
'Or juſt as gay in council, in a ring
'Of mimic'd ſtateſmen and their merry King.
'No wit to flatter left of all his ſtore!
'No fool to laugh at, which he valued more;
'There, victor of his health, of fortune, friends,
'And fame, this lord of uſeleſs thouſands ends.

† 'The Counteſs of Shrewſbury, a woman abandoned to gallantries. The 'Earl her Huſband was killed by the Duke of Buckingham; and it has been 'ſaid, that during the combat, ſhe held the Duke's horſes, in the habit of a 'Page.'

'lived lovingly and decently together; ſhe patiently bear-
'ing with thoſe faults in him which ſhe could not re-
'medy. She ſurvived him many years, and died near St.
'James' at Weſtminſter, and was buried in the vault of
'the family of Villiers, in Hen. VIIth's Chapel, anno 1705.
'ætat. 66.'

Samuel triplici Nomine Laudatus, Propheta, Populi Iſraelitici Judex, Scholarum Propheticarum Rector. *Conciones duæ Habitæ in Templo B. V. M. Oxon. Coram Baccalaureis Determinantibus. A.* Johanne Burton, *S. T. P. Coll. Eton. Haud ita pridem C. C. C. Oxon. Socio.* 8vo. 1s. 6d. Rivington *and* Co.

THE firſt of theſe diſcourſes celebrates the praiſes of Samuel, conſidered as a Prophet and Judge. The ſecond celebrates him as founder of the *Scholæ Propheticæ:* and here the author does not amuſe his readers, with the idle and fanciful conjectures of the *rabbinical* writers, but taking *Scripture* alone for his guide, lays before them what may be collected from thence in regard to the origin, diſcipline, *&c.* of theſe *ſchools.*

In the *Appendix*, he conſiders a point of great importance to the intereſts of religion, and the credit and uſefulneſs of our clergy, *viz.* the great want of proper inſtruction, in the Univerſity of *Oxford*, for thoſe who are deſigned for the ſacred office. Hear part of what he ſays upon this ſubject, which will ſerve, at the ſame time, for a ſpecimen of his ſtile and manner of writing.

'Sentio in materiem me incidiſſe ardui ſane momenti, ne-
'que tacendam neque dicendam ſine cura: ideoque, ut a dic-
'tis abſit invidia, orationem eſſe mihi hac in parte præmu-
'niendam, ſententiam diſtinctius explicandam, cautiuſque
'defendendam. "Deſideratur nempe ſpecialis aliqua inſti-
"tutio & præceptio quæ Prophetarum filios ad officium Paſto-
"rale obeundum aliquanto inſtructiores efficiat."——'*Qualis*
'autem illa eſſe debet & *unde* ſubminiſtranda, ſi quæras, rem
'omnem paulo altius repetitam ſic mecum cognoſce.

'Scias imprimis aliam in Academiis nunc eſſe, quam quæ
'ſæculis ſuperioribus olim fuit, ſtudiorum atque diſciplinæ
'rationem. Non jam undique ad *Scholas publicas*, non ad
'Profeſſorum cathedras concurritur: non jam ex ipſorum
'prælectionibus & diſputationibus hauritur quicquid eſt ſcien-
'tiarum

'tiarum. Jamdiu exolevit illa olim laudabilis publice præ-
'legendi conſuetudo; &, cum audientium ſpe ſtudioque,
'Prælectorum induſtria ſimul conſenuiſſe videtur. Omnis
'iſta præceptio ſyſtematica, & quidem ut plurimum ſcholaſti-
'ca, qua majores noſtri guadebant, in deſuetudinem prorſus
'abiit. Imo quidem & Diſcipuli noſtri ab operoſa iſta &
'ſervili ſyſtematum diſciplina uſque adeo abhorrent, ut extra
'ordinem ſine duce vagari & errare malint, quam ex præ-
'ſcripto ſapere, & theologiæ ſynopſin aliquam prælibare.

'Quid porro autem? nullane intra *parietes privatos* in Col-
'legiis, & quidem Theologorum, inſtitutio Theologica ce-
'lebratur? quidibi Prophetæ inſigniores? nonne illi ultro
'ſibi filios aſciſcunt ſuos, & diſcipulos, ad virtutum conſimi-
'lium æmulationem tum præceptis tum etiam exemplis for-
'mandos?—Eſt illud ſane in promptu:—& foret profecto
'illud optandum maxime, quod Eccleſiæ prodeſſet maxime.
'Sed diſciplinam talem fruſtra quærimus. Antiquam vero
'illam, quæ in prælectionibus publicis ſive exercitationibus
'ſcholaſticis unice verſabatur, fructu ſuo & gratia deſtitutam
'prorſus obſoleviſſe video.

'Quid interim a *Præceptore domeſtico* reſtat expectandum?
'profecto quid illius cura efficere potuerit in univerſum pro
'certo ſtatuere non auſim: at vero unum illum omnibus ſuffi-
'cere non poſſe facile intelligo; & proinde hac in parte ſpe-
'cialem præceptionem atque diſciplinam deſiderari.

'Ut ut vero iſthæc fuerint, id ipſum, de quo querimur,
'malo fato noſtro contigiſſe ſentio: nempe Theologiæ ſtudia,
'quibus nihil gravius ſanctiuſve, cum præceptionibus neque
'publicis neque privatis pro merito ſuo dirigantur, fluctuare
'prorſus & in incerta ferri; & hac ardua in re præter fas
'æquumque adoleſcentium noſtrorum ingenio atque libidini
'nimium permitti.—Tantamne vero rem tam negligenter
'agi?—& illam ſcientiarum principem, cui cæteræ omnes
'famulantur, *την τεχνων τεχνην και επιςημων επιςημην*, ap-
'paratu ſuo & ſatellitio deſtitutam quorumlibet quaſi impuris
'manibus invadendam objici? hoccine eſt credibile aut me-
'morabile?—Artes quidem cæteræ, tum liberales tum etiam
'Mechanicæ, dignitatem ſuam quaſi præmunitam tuentur,
'nec niſi diuturno labore & exercitatione ſe expugnari patiun-
'tur. Non Chirurgiam, non medicinam exercet, niſi qui
'ſub alicujus Magiſtri auſpiciis artis præcepta didiceret, niſi
'qui in corporis humani anatomia, in materie medica explo-
'randa & adhibenda aliquandiu fuerit verſatus. Non itidem
'in Foro cauſas agit, niſi qui juris conſultorum inſtitutis at-
'que doctrina imbutus, niſi qui & meditatione domeſtica &

'uſu forenſi aliquam & juris peritiam & dicendi facultatem 'fuerit aſſecutus. Neque vero agmen ducit Centurio, niſi 'qui ſub imperatore aliquo ſtipendia meruerit, conſiliis mili-'taribus aptoque armorum uſu exercitatus, & ad diſcrimen 'omne præparatus.—At vero Artifex Theologicus—at Juris 'Divini conſultus—at Miles Chriſtianus—ſine inſtitutione 'debita, ſine diſciplina, ſine exercitatione prævia, uno quaſi 'impetu facto, ad officia momenti longe graviſſimi adminiſ-'tranda fidenter accingitur.—Atqui profecto, ſiqua omnino 'in re, in hac præſertim cautius erat agendum: illius certe 'ſpecialis dignitas tum etiam difficultas ſpecialem quandam '& majorem ſolito προπαρασκευην poſtulabat. Imo ſane, in-'quis: at vero illam haud ſemper recipit adoleſcentis Acade-'mici, qualis fere ſolet eſſe, conditio. Quid enim Ille? 'cum jam in philoſophiæ curriculo quadriennium rite con-'fecerit, illico votorum compos exit Artium Baccalaureus: 'quid deinde? per unum fere atque alterum annum ruſtica-'tur: ibi ſtudiis vacat omnibus, forſan & nullis: interea pro 'Prophetarum filio vix agnoſceres. Jamque tandem, quan-'do ætas patitur, ſubigitque fortaſſe res anguſta domi, inter 'Theologiæ ſtudioſos nomen profitetur ſuum: teſtimonio 'facile parabili commendatus Ordinum ſacrorum candidatus 'accedit; initiatur: Curam Paſtoralem ſuſcipit; in Roſtra, 'in celebritatem prodit rudis ille & αυτοδιδακτος, jam populi 'præceptor reverendus, non is, qualis eſſe debuit, non certe 'Evangelicus ille οικοδεσποτης, e locuplete penu inſtrumenta 'theologica vetera ſimul & nova depromens uſibus variis ac-'commodata, προς διδασκαλιαν, προς ελεγχον, προς επανορ-'θωσιν, προς παιδειαν την εν δικαιοσυνη.

'Quæ cum ita ſint, deſine mirari, ſi in tanta hominum 'Clericorum frequentia tam pauci re vera Theologi reperian-'tur. Quin potius mecum diſpice quænam media ad illum 'quem appetimus finem aptiſſime conducant: ut nempe inſti-'tutione quadam theologica imbutus, & ingenii morumque 'conformatione exercitatus, noſter hic Prophetarum filius 'ex Academia in Eccleſiam prodeat tanto nomine non in-'dignus.'—

'In Collegiis ſingulis quiſquis Theologiæ nomen dederit 'per annum integrum, antequam ab Academia diſceſſerit, 'aut Ordinum ſacrorum Candidatus prodierit, Prælectore ali-'quo publico ſtudiorum duce morumque informatore uti te-'neatur, & ſub illius auſpiciis Theologiæ curſum qualemcun-'que ſyſtematicum εν συνοψει conficere: ita ut hiſtoriam 'univerſam Biblicam, Evangelica dogmata fidei, præcepta 'moralia ſive Ethicam Chriſtianam, &, quæcunque demum

'in

'in genere homini theologo ſunt ſcitu maxime neceſſaria, in 'promptu habeat perſpecta & explicata. Atque inſuper ut, 'præter hanc theologiæ notitiam *generalem*, inſtitutio quædam '*ſpecialis* adhibeatur, quæ Provinciæ, quam eſt ingreſſurus, 'Paſtoralis membra ſingula variaſque adminiſtrationum artes 'deſignet; atque adeo operis ſuſcepti dignitatem cum difficul-'tate ſimul & periculo conjunctam proponat; ita ut hic noſter 'præmonitus ſibi caveat ad omnia præparatus & præmunitus; 'ut miles hic noſter in aciem prodeat non rudis & diſciplinæ 'militaris imperitus, ſed habilis & idoneus, armorumque uſu 'exercitatus, per omnia docilis idem & διδακτικος; diverſo 'in genere ſcribendi, legendi, prælegendi, orandi, peroran-'di facultate non fruſtra verſatus; ſine Rhetoricæ artificio 'orator, ſatis habens de re qualibet ſubjecta apte, diſtincte, 'graviter dicere; & illud demum aſſecutus, ut omni in parte 'το πρεπον & decori ſpeciem tueatur; ita ut adminiſtrationi-'bus ſuis quibuſcunque fructus uberior atque gratia accedat.

'En, qualem eſſe volumus, Prophetarum filium! illum 'ita inſtitutum & formatum, atque inſuper Præceptoris ſui 'de ipſo quid ſentiat publice profitentis teſtimonio ſingulari 'commendatum Epiſcopo ordinandum libenter tradimus. 'Et profecto præclarum quiddam rei publicæ polliceri videtur 'hæc inſtitutio: adoleſcentibus noſtris in hanc palæſtram evo-'catis excitabitur quicquid eſt ingenii & induſtriæ, ſive æmu-'lationis ambitioſæ: præcidetur illa Epiſcoporum querela 'rudes & αμυνητους aliquando ſibi obtrudi: αξιωμα ſuum Aca-'demia tuebitur inviolatum, non vano nomine theologorum 'nutrix: jure demum triumphabit Eccleſia, Paſtores magis 'idoneos ſortita, qui ſibi & præſidio fuerint & ornamento.'

Remarks upon ſome Paſſages in a Dedication to the Jews, by W. Warburton, *D. D. Dean of Briſtol. By the Writer of a Piece publiſhed in* 1754, *intitled,* ΔΙΑΣΠΟΡΑ. *Or ſome Reflections upon the Queſtion relating to the Naturalization of Jews, conſidered as a Point of Religion, &c. With ſome Obſervations and Suggeſtions relative to the future Converſion and Re-eſtabliſhment of the Jewiſh Nation in the Land of Promiſe, and to the Reign of Chriſt upon Earth.* 8vo. 1 s. Johnſton.

HAVING, by ſome inadvertency, neglected to give our readers an account of the author's former piece, intitled, ΔΙΑΣΠΟΡΑ, and as the writer has given us ſome farther thoughts upon the ſame ſubject, we gladly embrace the opportunity of taking a ſhort view of what he has ad-

vanced in both his pamphlets. The queſtion relaing to the naturalization of the Jews, conſidered in a *political*, or *commercial* light, he does not enter into, but confines himſelf entirely to that part of it, which is *religious* and *moral*. In his pamphlet publiſhed in the year 1754, he examined how far the admiſſion of the Jews into our community may be conſiſtent with, or repugnant to our duty and obligations, as Chriſtians. The arguments that have been urged to prove it inconſiſtent, he reduces to the four following.

1. That it is counteracting the decrees of God, whoſe will appears, by the prophecies, to be, that, for the puniſhment of their diſobedience, they ſhould remain in a ſtate of diſperſion, without any fixed ſettlement. 2. That it is giving countenance to the crucifiers of our Lord and Saviour, the *accurſed of God*; whom, inſtead of cheriſhing and inviting, we ought to reject and abhor. 3. That it is receiving and nurſing up to our own deſtruction, the bittereſt enemies of our moſt holy religion. 4. That it tends to the corruption of our own people to incorporate with them, the moſt corrupt and abandoned nation on earth, in point of morality.

In anſwer to the firſt argument he obſerves that, ſince the final diſperſion of the Jews under *Adrian*, they have actually had, both in the Eaſt and Weſt, large and extenſive ſettlements, with their ſynagogues, courts of juſtice, and even princes and patriarchs at their head; not to mention the innumerable ones of wealthy traders in almoſt every trading city of the world. So, that if this were the meaning of the prophecies, they would deſerve no attention, being already falſified in a thouſand inſtances by the event. Whoever ſeriouſly attends, our author ſays, to the whole ſeries of God Almighty's diſpenſations towards the Jewiſh nation, comparing his threatnings and his promiſes, his judgments and his mercies, towards them; as well thoſe already executed, as thoſe whoſe execution is ſtill depending, or deferred; will ſee abundant reaſon to be convinced, that the puniſhment of the Jews, as a people, conſiſts in their ſeparation from the Land of Promiſe, in the deſtruction of their city, temple, and civil government, as exerciſed in *Judæa*, whilſt God permitted them to continue a nation, under his own theocratical ſuperintendency.

To the ſecond argument he replies by aſking:—Has God Almighty any where in ſcripture forbidden us to harbour and befriend the deſcendants from that generation of men, ſome of whom crucified our Saviour? If not, who made us the

the executors of his vengeance upon them? Are we, in his ſtead, 'to puniſh the ſins of the fathers upon the children, and to carry the reſentment too, not to the third and fourth, but to the thirtieth and fortieth generation?—In other inſtances we do not argue thus. We do not look upon the children of the moſt abandoned parents, much leſs the deſcendants from diſtant anceſtors, to be infected with ſuch a new ſpecies of original ſin, or likely to communicate it to us; though we treat them with all offices of humanity, nay, and contract alliances with them, we are far from thinking, that ſuch a conduct towards them, implies an approbation of the ſins of their families.

As to the third argument he obſerves, that a zeal for the preſervation and ſecurity of our moſt holy religion, is certainly highly commendable, provided it be tempered with that ſpirit of moderation and charity, which is enjoined by the author of it; *Bleſs them that perſecute you*, &c. Now if we are to practice this benevolence towards thoſe who do actually perſecute us, how much more towards ſuch whom we can accuſe of nothing, but a preference of their own belief to ours! The Jews themſelves admitted the ſtranger within their gates; and our Saviour, by the parable of the poor *Samaritan*, plainly teaches us, that difference in opinion upon religious points, ought not to interfere with the offices of humanity and compaſſion.

The fourth argument naturally leads him, to take a ſhort view of our national character in regard to morals, which whoever calmly reflects on, as he juſtly obſerves, will find little reaſon to think that we have any new leſſons of immorality to learn; or, that any thing that bears any relation thereto, is to be apprehended from the Jews; 'Unleſs to ſome few of us, ſays he, it may be matter of apprehenſion, leſt they ſhould leſſen our opportunities of exerciſing our own iniquities; and to all, or almoſt all, leſt they ſhould ſhame our negligence and coldneſs of affection towards our moſt excellent religion, by their zealous, though miſtaken attachment to that, which they received from their forefathers.'

This is a ſhort abſtract, of what is contained in our author's little piece, entitled ΔΙΑΣΠΟΡΑ; his remarks upon ſome paſſages in Dr. *Warburton*'s Dedication to the Jews, are introduced in the following manner:

'The writer of the ſmall tract mentioned in the title page having obſerved, in a *Dedication* addreſſed *to the Jews* by

'*W. Warburton* D. D. Dean of *Briſtol*, ſome propoſitions 'directly, and eſſentially contradicting thoſe advanced in the 'ſaid tract; and being very unwilling to remain himſelf un- 'der ſo great a deception, and much more ſo, to be the oc- 'caſion of miſleading any other perſon, he has thought him- 'ſelf obliged to re-conſider, with all poſſible attention, the 'opinion, which he then delivered, and to examine, with 'the utmoſt care, and impartiality, the contrary aſſertions 'now exhibited, by an opponent, whoſe great genius, and 'extenſive knowledge entitle him to particular regard.

'It is very poſſible that the obſcure pamphlet above-men- 'tioned may be as unknown, as the writer of it, to the 'learned Dean. He has therefore no right to treat the *De-* '*dication*, as an anſwer to the *Diaſpora*. But, as the doc- 'trines advanced in the former, do, if true, and conforma- 'ble to Scripture, (which he apprehends they are not) total- 'ly overthrow the ſyſtem of the latter, the author thinks it 'incumbent on him to ſubmit his objections thereto to the 'public.

'And, in doing it, he flatters himſelf that he ſhall meet, 'as well on the part of the very learned dedicator himſelf, 'as of others, with that candor, and indulgence, which is 'due to one, not moved by a petulant ſpirit of contradic- 'tion, or by any political partiality to that ſide of the queſ- 'tion, which he ſupports; but induced both to publiſh his 'thoughts upon it at firſt, and now to attempt a defence of 'them, by the ſole deſire of contributing to the diſcovery 'and eſtabliſhment of the true ſenſe of the prophecies, with 'reſpect to the very important point under debate.'

The propoſitions contained, either expreſly, or by neceſſary conſequence, in Dr. *Warburton's* Dedication, which our author ſuſpects to be ill-founded, are the following. 1. That the ſentence denounced by God Almighty upon the Jews, was, not only the loſs of their own community, but the being debarred an entrance into any other, inaſmuch as they are condemned to be aliens, and ſtrangers in every land, where they abide and ſojourn: and that God, in puniſhment of their nation for rejecting their promiſed Meſſiah, had ſentenced it to the irremiſſible infamy of an unſettled vagabond condition, without country or civil policy, *till the fulneſs of the Gentiles be come in.*

2. That the puniſhment above can only reſpect particulars, and not the community: ſo that the ſentence againſt them imports, that the particulars of their race ſhall not be received

received by naturalization to the rights and privileges of the free-born ſubjects of thoſe civil ſtates, amongſt which they ſhall happen to be diſperſed.

3. That the naturalization granted to them by the act paſſed in the 26th year of his Majeſty, and afterwards repealed, was a naturalization contradictory to that ſentence, or, in other words, to the prophecies, which pronounce it.

4. That their future reſtitution to divine favour, will conſiſt, not in being re-called to their own original country; but, in being naturalized, and incorporated into the various communities of the faithful.

Theſe propoſitions our author examines in a very clear and diſtinct manner, and appears, through both his pieces, in the character of a ſincere and impartial enquirer after truth. Whether the interpretation he gives of the prophecies relating to the Jews be a juſt one or not, we ſhall not attempt here to determine: we have only to obſerve, that he writes like a Gentleman, a Scholar, and a Chriſtian. Here are no traces of an over-bearing haughty ſpirit, or of that illiberal turn of mind, which diſgrace the controverſial writings of his antagoniſt, but, on the contrary, many evident marks of that candid, modeſt, and humble diſpoſition, which is the characteriſtic of every genuine Diſciple of JESUS.

The principal point he contends for in his *remarks* is, the literal revocation, and re-eſtabliſhment of the *Jewiſh* people, in the land given, from the firſt, by God Almighty to their forefathers, for an *everlaſting poſſeſſion*. As to the ſentence pronounced upon the Jews, his notion is this:

'That the condemnation of the *Hebrew* People is general, 'and national; *i. e.* not neceſſarily extended to individuals, 'in the ſenſe of a perſonal puniſhment, or ſuffering, the 'diſtribution of which, in proportion to perſonal offence, is 'reſerved to the great Judge of all.—That it conſiſts—In 'the diſperſion, or ſcattering through the nations, conſidered in the light of a removal, and ſeparation from the land 'of promiſe, inferring and including the breach of all thoſe 'tyes, which united them, as a religious and civil community *there*, under the government of the God of *Jacob*;—'and in the conſequences of ſuch ſeparation;—That they 'want the illumination of divine grace to guide them into 'the way of truth, being left, generally, I do not ſay, uni-'verſally (for ſome are frequently converted) to the error of 'their own conceits, in conſequence of which, the veil, as 'it is ſtiled by St. *Paul*, remains to this day upon their hearts;

'and

'and that blindneſs, which is ſaid by him to have happened in 'part to *Iſrael*, ſtill continues to miſlead them;—In a word, 'that they are no longer, in the ſenſe in which they formerly 'were ſo, the People of God.'

The Military Engineer: Or, a Treatiſe on the Attack and Defence of all Kinds of fortified Places. In which are explained the Conſtruction of the neceſſary Works, with the Method of deſigning them on Paper, and transferring the Plan to the Ground; the Attacks of large Towns, with their different Outworks moſt in Uſe; and alſo of ſmaller Places, Forts and other Poſts, which occur in the Courſe of a War; the Manner of Eſcalades and Surpriſes; and all other Matters relating either to the Works or Operations, neceſſary to convey a full Knowlege of the Art of Engineering. Compoſed by M. Le Blond, *Profeſſor of Mathematics, for the Uſe of the French Nobleſſe. To which is added, a ſuccinct Account of three remarkable Sieges at different Periods, by which the Progreſs of the Art is pointed out. Illuſtrated with twenty Copper-Plates.* 8vo. 2 vols. 8s. *in boards.* Nourſe.

MR. Le Blond's character as an engineer is ſo univerſally eſtabliſhed, that a good tranſlation of his writings muſt neceſſarily be acceptable to thoſe gentlemen, who ſtudy this branch of the art of war, and are unacquainted with the French language.

We learn from the author's advertiſement prefixed to the work, that he had no deſign either to ſupercede, or improve upon, the celebrated Marſhal Vauban's methods of attack and defence; but rather to write an elementary treatiſe on the ſame ſubject, on the ſame principles. Theſe volumes, therefore, are not to be conſidered as a repetition, or tranſcript of Vauban; but as a ſuperſtructure raiſed on his foundation, in which the author has likewiſe availed himſelf of the works of ſubſequent writers, ſuch as Feuquieres, Goulon, Folard, &c.

Mr. Le Blond, very properly, begins with general obſervations on the preparatives neceſſary for the attack of a fortified town; explains the terms of art that will occur in the ſequel of his work; and lays down ſuch maxims as are conſtantly to be obſerved on theſe occaſions. He then proceeds to *inveſt*, which is the firſt operation of a ſiege, and is generally executed by a body of cavalry, before the arrival of the main

main army. The line of circumvallation, the park of artillery, the line of countervallation, trenches and parallels, propereſt parts for attacking, opening of trenches, ſap, batteries, ſallies, lodgment on the glacis, and taking the covert-way, batteries on the covert-way, deſcent and paſſage of the ditch of the half-moon, attack of reduits, baſtions, lunets, horn-works, crown-works, and of every other part of a fortification, that has hitherto been invented for the ſecurity of towns, or the protection of countries. Theſe ſeveral articles make the ſubjects of ſo many diſtinct chapters. To theſe ſucceed the attack of a place ſituated on uneven ground, of a place ſurrounded with a moraſs, near a great river, on a hill, and of a maritime town. We are then taught how to prevent ſuccours from being thrown into a town beſieged, the manner of raiſing a ſiege, of attacking ſmall towns and caſtles, of ſurpriſing large places, of taking a place by ſcalade, and in what caſe, and by what means a ſiege may be accelerated.

The author having in the firſt volume treated, very amply, the preſent method of attack, proceeds, in the ſecond, to inform his readers in what manner they are to fruſtrate the deſigns of the beſiegers. He begins, very properly, with conſidering the garriſon, proviſions, ammunition, and general diſpoſitions neceſſary for a vigorous defence. He then deſcends to the manner of ſuſtaining each particular work, or part of the fortification; deſcanting, ſomewhat largely, on the defence of ſmall towns, caſtles, caſſines, *&c.* In this laſt part, he confeſſes to have borrowed conſiderably from the Chevalier Folard's commentary on Polybius; as alſo to have copied from an able engineer (whom he does not name) the memorial, ſubjoined to this treatiſe, containing a ſummary account of the principal things to be obſerved in reconnoitering a place. To this memorial, he adds, ſeveral of his own notes, and concludes the whole with a ſhort dictionary, of the terms that moſt frequently occur in fortification, artillery, attack and defence, *&c.* Thus far Mr. Le Blond.

The remainder of this volume, as we have ſeen in the title page, contains a ſuccinct account of three remarkable ſieges, viz. *Bois le Duc*, *Namur*, and *Bergen-op-zoom*.

'The ſiege of Bois-le-Duc, (ſays the tranſlator in his 'preface) formed by the Dutch under the command of Fre-'derick Henry, Prince of Orange, laſted from the firſt of 'May 1629, to the fourteenth of September: there were 'five attacks, one carried on by the Engliſh and French,

'under

'under the Prince of Orange on the ſouth-weſt quarter of 'the town; another carried againſt the north-eaſt quarter 'by the Scotch, under the command of Count Erneſt Caſi- 'mir of Naſſau; another under the conduct of the Baron 'de Broderode, was directed againſt the ſouth-eaſt ſide: 'Count William of Naſſau had the command of the attack 'on the north, and the Sieur Pinſen, Governor of Rees, 'attacked on the weſt-ſide. In this ſiege, it ſeems, as if 'the method of carrying on direct approaches through a mo- 'raſs, was firſt uſed. Such approaches were conducted in 'the attacks of both Count Earneſt, and Count William; 'their two approaches being joined, the attack was in con- 'junction carried on towards the Hintem-gate, where the 'horn-work and the ravelin between it and the town, were 'in poſſeſſion of the beſiegers, when the chamade was beat 'at the Vucht-gate: the French having alſo made them- 'ſelves maſters of fort Iſabel on the eighteenth of July, and 'the Engliſh of fort St. Antony on the nineteenth, they in 'conjunction, carried on the approaches towards Vucht- 'gate; and here the breach in St. Peter's baſtion was made, 'which brought on the capitulation, when the beſieged were 'allowed the honours of war: the account of this ſiege was 'firſt publiſhed in French in a ſmall folio ſize, and printed 'at Leuwarden in Friezeland, 1630.

'The ſiege of Namur in 1695, was conducted by King 'William the Third. The whole was completely inveſted 'on the ſecond of July, the town capitulated on the fourth 'of Auguſt, and the caſtle and other works on the hill ca- 'pitulated from the firſt of September. The King's quar- 'ters extended from the Maeſe to the ſouth-eaſt of the town, 'quite to the Sambre on the north-weſt of the place. The 'Elector of Bavaria's quarters extended from the Sambre, 'on the north-weſt of the town, down to the Maeſe on 'the ſouth-weſt: and the quarters of the Brandenburghers 'extended from the ſouth-eaſt to the ſouth-weſt, on the 'ſide of Condroz, or ſouth-ſide of the Maeſe: what is 'ſaid on this ſubject, is a tranſlation of a folio book printed 'at the Hague 1696, and entitled, *Relation de la Campagne 'de Flandre et du ſiege de Namur, en l' année* 1695. The 'plates were engraved by order of King William, and the 'book publiſhed by his permiſſion.

'The ſiege of Bergen-op-zoom in the year 1747, was 'formed by the French under the command of Marſhal 'Lowendhal; the town was defended by the allies under 'General Cronſtrom, and the lines by the Allies, under the,

'the Prince of Saxe-Hilbourghauſen. The French came 'againſt the town on the twelfth of July, and it was taken 'by aſſault on the ſixteenth of September. This place 'having the river Scheld running on the ſouth and ſouth-'eaſt parts, and very ſtrong lines ſtretching from the north 'weſtward through moraſſes, it was only to be attacked 'between the north-eaſt and ſouth-eaſt parts, and the French 'made their approaches on the eaſt ſide. The Journal 'given in this work is ſomething more than what was pub-'liſhed in French in a quarto work printed at Straſbourg 'in the year 1750, and entitled, *Plans et Journaux des ſieges 'de la derniere guerre de Flandres raſſemblés par deux capitaines 'eſtrangers au ſervice de France.* For a copy of a manu-'ſcript journal of the ſiege, kept by a very conſiderable 'officer in the ſervice of the Allies, and ſent over to Eng-'land for the uſe of a great perſon, ſome time ſince de-'ceaſed, having fallen into the hands of the editor, he 'has blended the two journals together; and thereby, as 'he apprehends, has given a more diſtinct account of the 'tranſactions on both ſides, than has before been made 'public.'

This tranſcript will be ſufficient to inform the reader what he may expect to find in the account of theſe three remarkable ſieges, which are the more inſtructive as they were formed in diſtant periods of time: thus every improvement will be evidently conſpicuous. Upon the whole, the tranſlation appears to be a good one; and, we make no doubt, it will be very acceptable to our young ſtudents in the art of war.

Philoſophical Tranſactions, Concluded. See our laſt, Page 128.

HAVING given a ſeparate account of the Mathematical Papers contained in this part of the volume, we ſhall claſs the remaining articles, in like manner, under the ſciences to which they more immediately relate; by which means, as we cannot enlarge upon each in their order, the reader may the more readily take a view of the entertainment and inſtruction he is like to meet with, in his own particular branch of knowlege.

The articles which belong to Natural Hiſtory, &c. are as follow.

Art.

Of PLANTS.

Art. 65. *Some Obſervations on the Sleep of Plants; and an Account of that Faculty which Linnæus calls* VIGILIÆ FLORUM. By Mr. Pulteney of Leiceſter.

Acoſta, and Proſper Alpinus, are ſuppoſed to have been the firſt who obſerved that nocturnal change in the Leaves of Plants, ſince called their *Sleep*. It is now more than twenty years ſince Linnæus firſt attended to it; and at preſent the Phænomenon, and its cauſe, are very generally known. What the ſame Naturaliſt calls the *Vigiliæ Florum*, is an appearance equally entertaining and curious. It is found, that by virtue of a certain quality, there are a claſs of Flowers, which open and ſhut duly and conſtantly at determinate hours; and this with ſo little variation, in point of time, as to render them well worth the obſervation of all whoſe taſte leads them this way. Linnæus has enumerated near fifty Plants, whoſe Flowers open and ſhut in this manner; a liſt of which is annexed to this article.

Art. 86. *Obſervations on the Sea Alga with broad Leaves.* By Dr. Andrew Peyſſonel.

Art. 90. *A Liſt of Fifty Plants preſented to the Society by the Apothecary's Company: for* 1757.

Art. 91. *A Memoir concerning a Genus of Plants called Lichen, &c.* By Dr. Watſon.

This is a curious article, and well worth the peruſal of the Botaniſt.

Art. 195. *Singular Obſervations on the Manchinelle Apple.* By Dr. Andrew Peyſſonel.

Tho' the fatal effects ariſing from the Manchinelle Tree and its Fruit, are known to many, ſome of our Readers may not have been informed, perhaps, that the Savages uſe the Juice of this Fruit to poiſon their arrows, the wounds of which are thereby rendered mortal; that the rain which waſhes off the Leaves, and falls on the human body, cauſes bliſters to riſe like boiling oil; and that even the ſhade of the tree is fatal to thoſe who ſit under it. The ſingular obſervations here made are, that a breeding woman eat three of theſe Apples, without receiving any prejudice from them; and that a man who had eaten two dozen of them was, by timely evacuations, happily relieved.

Art. 114. *A farther Account of the Poiſonous Effects of the Hemlock Dropwort; or the* Oenanthe Aquatica ſucco viroſo crocante *of* Lobel. By Dr. Watſon.

In the month of June, 1746, Dr. Watſon communicated to the Society, an account of ſeveral French Priſoners having been poiſoned by this Plant, at Pembroke. This account was publiſhed in the Tranſactions, and afterwards in moſt of the periodical papers of the time. A late inſtance, however, has evinced, ſays this Gentleman, that thoſe publications have not fully anſwered the end of the writer; the Plant in queſtion not being yet ſufficiently known and attended to. This inſtance is here noticed in the caſe of one Mildane, a Cabinet-maker, of Havant in Hampſhire; who, taking about five ſpoonfuls of the Juice of this Root, inſtead of the Water Parſnip, was ſoon after ſeized with vomiting and convulſions, in which he immediately died.

Art. 116. *A Diſcourſe on the Cinnamon, Caſſia, or Canella.* By Taylor White, Eſq;

The intent of this Paper is to ſhew, that the Caſſia of Malabar and Sumatra might anſwer all the valuable purpoſes of the Cinnamon of Ceylon.

Of FOSSILES.

Art. 68. *An Account of a Foſſile Thigh-bone of a large Animal, dug up at Stonefield near Woodſtock.* By Mr. Joſhua Platt.

Some Vertebræ of an enormous ſize having been found, about three years ago, in the ſame place, Mr. Platt, author of this paper, conceives the Thigh-bone now diſcovered, might belong to the ſame animal, which he ſuppoſes to have been an Hippopotamus or Rhinoceros, depoſited there at the time of the Flood.

Art. 92. *An Account of the Foſſile Bones of an Allegator, found on the Sea-ſhore, near Whitby in Yorkſhire.* By Captain Chapman.

Theſe Bones were preſented, together with the Deſcription and a Drawing of them, to the Society. They were found in a Stratum, what is there called Allum-rock, a kind of Black Slate; lying near ſixty yards lower than the top of the cliff; which is continually wearing away, by the waſhing of the Sea, and muſt a Century ago have extended much farther than the ſpot where the Bones were found.

Art.

Art. 108. *Is another Deſcription of the ſame Bones.* By Dr. Morton.

Art. 93. *De Rariori quadam Orthoceratitis Specie, in Suecia reperta, tractatus: in Litteris a* Nicholao de Himſel, M. D. Riga Livono, ad Gul. Watſon, M. D.

Of INSECTS, FISH, *&c.*

Art. 77. *Obſervations on the Limax non Cochleata Purpuram ferens; the naked Snail producing Purple.* By Dr. Andrew Peyſſonel.

This Fiſh is ſoft, viſcous, without ſhell, ſcales, or bones; being of the nature of the Polypi, without feet, fins, or any thing to ſupply their places. Its motion is vermicular; and, like Slugs, it wreathes itſelf up, when touch'd, 'till it be quite round. It is commonly about four inches long, and two thick; and throws out its purple juice, as the Cuttle-fiſh doth his ink. This juice is of a beautiful deep colour, and dies linen ſo as not eaſily to be got out,

Art. 78. *Obſervations on the Worms that form Spunges.* By the ſame.

Art. 112. *On the Corona Solis Marina Americana: or the American Sea-ſun-crown.* By the ſame.

This inſect bears a reſemblance to the Flower called Corona Solis, from which, therefore, it takes its name. It is flat and round; and adheres to the rocks; bearing from the center certain rays, like white nerves, on a moiſt fleſh, of a livid violet colour.

Art. 113. *An Account of ſeveral rare Species of Barnacles.* By John Ellis, Eſq;

Among fourteen Papers relative to PHYSIC and SURGERY, the following are the moſt intereſting.

Art. 59. *An Account of the Effects of Electricity in Paralytic Caſes.*

The ingenious Mr. Franklin of Philadelphia, relates in this article, the little ſucceſs he met with, in his attempts to cure the Palſy by Electrification: the advantages the patients reaped by the operation not being laſting, but always ſucceeded by a relapſe. We are hence led to ſuſpect the greater part of thoſe numerous cures, boaſted of in Scotland, Sweden, and many other countries, to have been of the ſame temporary

rary nature. It is, however, admitted, by this candid and ingenious obſerver, that ſome permanent advantage may poſſibly be obtained, when the electric ſhocks are accompanied with proper medicine and regimen, under the direction of a ſkilful Phyſician.

Art. 66. *The Caſe of a Boy troubled with convulſive Fits, cured by the Diſcharge of Worms.* By the Rev. Mr. Oram, Chaplain to the Biſhop of Ely.

This is a very extraordinary caſe of a poor boy, in the moſt miſerable circumſtances, who was yet aſtoniſhingly relieved, by ſwallowing near half a pint of White Paint; which, vomiting and purging him with great violence, brought away an infinite number of Worms, the cauſe of his diſorder. In Art. 111, Dr. Wall has made ſome obſervations on this caſe, and recommends Oil as a powerful Vermifuge. This is the form ſucceſsfully preſcribed by the Phyſicians of the Worceſter Infirmary. ℞. *Ol. Oliv. lb. ſs. Sp. vol. aromat.* ʒij *M. cap. Cochl.* iii. *mane et H. S.*

Art. 69. *A Diſcourſe of the Uſefulneſs of Inoculation of the Horned Cattle, to prevent the Contagious Diſtemper among them.*

Dr. Layard, the author of this paper, having ſome time ago written an Eſſay on the Contagion among the Cattle, he appears now extremely ſollicitous to eſtabliſh the practice of Inoculating, to prevent its fatality. It was a very juſt remark, however, which the learned Preſident made on this ſubject, that "Before Inoculation could be practiſed on the "Horned Cattle, it is neceſſary to bring proofs, that this "diſeaſe is not ſuſceptible more than once; and alſo aſſur-"ances, that a Recovery from the Diſtemper, by Inocula-"tion, guards the Beaſt from a ſecond Infection." This our author endeavours to do, and appears to have ſucceeded, as to the former part of the obſervation, viz. That Cattle having had the Diſtemper in the natural way, are not ſubject to a ſecond infection. As to the latter part of the Remark, the very few trials that have as yet been made, hardly afford examples ſufficient to give ſuch aſſurance. Indeed, even the great number of inſtances brought to prove, that this Diſtemper is not ſuſceptible more than once, ought, perhaps, to be confined to the natural way of receiving the Contagion: becauſe we ourſelves are well aſſured, that of certain Cattle inoculated at Beverwyk in Holland, one of them had before

went through the Diſtemper in the natural way, and yet received it again by Inoculation.

Art. 81. *An Account of an extraordinary Caſe of the Efficacy of the Bark in the Delirium of a Fever.* By Dr. Munckley.

Art. 75. *On the remarkable Effects of Bliſters, in leſſening the Quickneſs of the Pulſe in Coughs, attended with Infarction of the Lungs and Fever.* By Dr. Whytt.

Both theſe articles are intereſting, and well deſerve the notice of the Faculty.

Among the ASTRONOMICAL, and METEOROLOGICAL Papers, we find *Obſervations* on the Comet of 1757, and on two Lunar Eclipſes in the years 1757 and 1758. The firſt by Dr. Klinkenberg, at the Hague; the ſecond by a Correſpondent of Dr. Maty's. Alſo,

Remarks on the different Temperature of the Air, at Edyſtone *and at* Plymouth, *by Mr.* Smeaton; *and an Account of the extraordinary Heat of the Weather, and its Effects, at* Plymouth, *in* July *and* Auguſt 1757; *when* Fahrenheit's *Thermometer aſcended nearly to* 86. *By Dr.* Huxham.

In Article 102, we have alſo an account of the extraordinary Heat of the Weather in Georgia; in a Letter from Governor Ellis, part of which we have here extracted.

Georgia, 17 July, 1758.

'Tis now about three o'clock; the ſun bears nearly S. W. 'and I am writing in a piazza, open at each end, on the 'north-eaſt ſide of my houſe, perfectly in the ſhade; a ſmall 'breeze at S. E. blows freely thro' it; no buildings are 'nearer, to reflect the heat, than ſixty yards: yet in a ther-'moter hanging by me, made by Mr. Bird, and compared 'by the late Mr. George Graham, with an approved one of 'his own, the Mercury ſtands at 102. Twice it has riſen 'this ſummer to the ſame height; viz. on the 28th of June, 'and the 11th of July. Several times it has been at 100, 'and for many days ſucceſſively at 98; and did not in the 'nights ſink below 89. I think it highly probable, that the 'inhabitants of this town breathe a hotter air than any other 'people on the face of the earth. The greateſt Heat we 'had laſt year was but 92, and that but once; from 84 'to 90 were the uſual variations; but this is reckoned an 'extraordinary hot ſummer. The weather-wiſe of this coun-'try ſay it forebodes a Hurricane; for it has always been 'remarked, that theſe tempeſts have been preceded by conti-

'nual

'nual and uncommon Heats. I muſt acquaint you, how-
'ever, that the Heats we are ſubject to here, are more intenſe
'than in any other parts of the province, the town of Sa-
'vannah being ſituated upon a ſandy eminence, and ſhelter-
'ed all round with high woods. But it is very ſufficient,
'that the people actually breathe ſo hot an air as I deſcribe;
'and no leſs remarkable, that this very ſpot, from its height
'and dryneſs, is reckoned equally healthy with any other in
'the province.

'I have frequently walked an hundred yards under an um-
'brella; with a thermometer ſuſpended from it, by a thread,
'to the height of my noſtrils, when the mercury has roſe to
'105; which is prodigious. At the ſame time I have con-
'fined this inſtrument cloſe to the hotteſt part of my body,
'and have been aſtoniſhed to obſerve, that it has ſubſided ſe-
'veral degrees. Indeed, I never could raiſe the mercury
'above 97 with the heat of my body.

'You know, dear Sir, that I have traverſed a great part
'of this globe, not without giving ſome attention to the pe-
'culiarities of each climate; and I can fairly pronounce,
'that I never felt ſuch Heats any-where as in Georgia. I
'know experiments on this ſubject are extremely liable to
'error; but I preſume I cannot now be miſtaken, either in
'the goodneſs of the inſtrument, or in the fairneſs of the
'trials, which I have repeatedly made with it. This ſame
'thermometer I have had thrice in the equatorial parts of
'Africa; as often at Jamaica, and the Weſt-India iſlands;
'and, upon examination of my journals, I do not find, that
'the quickſilver ever roſe in thoſe parts above the 87th de-
'gree, and to that but ſeldom: its general ſtation was be-
'tween the 79th and 86th degree; and yet I think I have
'felt thoſe degrees, with a moiſt air, more diſagreeable than
'what I now feel.

'In my relation of the late expedition to the North-weſt,
'if I recollect right, I have obſerved, that all the changes
'and variety of weather, that happen in the Temperate
'Zone throughout the year, may be experienced at the Hud-
'ſon's Bay ſettlements in twenty-four hours. But I may
'now extend this obſervation; for in my cellar the therm-
'meter ſtands at 81, in the next ſtory at 102, and in the up-
'per one at 105; and yet theſe Heats, violent as they are,
'would be tolerable, but for the ſudden changes that ſuc-
'ceed them. On the 10th of December laſt the mercury
'was at 86; on the 11th it was ſo low as 38 of the ſame

'inſtrument. What havock muſt this make with an Euro-
'pean conſtitution? Nevertheleſs, few people die here out
'of the ordinary courſe; tho' indeed one can ſcarce call it
'living, merely to breathe, and trail about a vigorleſs body;
'yet ſuch is generally our condition from the middle of June
'to the middle of September.'

We have only to obſerve on this article, that however extraordinary the Heat of Georgia may appear to us, who can hardly conceive the poſſibility of ſurviving it, we have yet read an account of a ſtill greater Heat experienced at Tomſk, a large town in Siberia; where de l' Iſle's thermometer ſtood at 85, which anſwers to 110 on Fahrenheit's; no leſs than fourteen degrees above the common Heat of the Blood, in healthful people reſiding in England, and five degrees more than what Mr. Ellis obſerved in Georgia.

The Articles 62, 64, 82, and 89, contain relations of earthquakes; the firſt in the iſland of Sumatra, and the two following in England, attended with no very peculiar circumſtances. The laſt is of one that happened in the iſland of Guadaloupe; the whole of which article we ſhall lay before the reader.

Art. 89. *Obſervations on a ſlight Earthquake, tho' very particular, which may lead to the Knowlege of the Cauſe of great and violent ones, that ravage whole Countries, and overturn Cities.* By Dr. Andrew Peyſſonel.

'I went to make my obſervations upon the Natural Hiſ-
'tory of the Sea; and when I arrived at a place called the
'Cauldrons of Lance Caraibe, near Lancebertrand, a part
'of the iſland of Grande Terre Guadaloupe, in which place
'the coaſt runs north-eaſt and ſouth-weſt, the ſea being
'much agitated that day flowed from the north-weſt. There
'the coaſt is furniſhed with hollow rocks, and vaults under-
'neath, with chinks and crevices: and the ſea, puſhed in-
'to theſe deep caverns by the force and agitation of the
'waves, compreſſes the air, which, recovering its ſpring,
'forces the water back in the form of the moſt magnificent
'fountains; which ceaſe, and begin again at every great
'preſſure. This phœnomenon is common to many places in
'this iſland. The explanation of it is eaſy; but the fol-
'lowing is what I particularly obſerved.

'As I walked within about forty paces from the brink of
'the ſea, where the waves broke, I perceived, in one place,
'the plants were much agitated by ſome cauſe, that was not

'yet

'yet apparent. I drew near, and diſcovered a hole about 'ſix feet deep, and half a foot diameter; and ſtopping to 'conſider it, I perceived the earth tremble under my feet. 'This increaſed my attention; and I heard a dull kind of 'noiſe under-ground, like that which precedes common earth-'quakes; which I have obſerved many a time. It was fol-'lowed by a quivering of the earth; and after this a wind 'iſſued out of the hole, which agitated the plants round 'about. I watched to ſee whether the motion extended to 'any diſtance; but was ſenſible it did not reach above three 'or four paces from the hole, and that no motion was per-'ceived farther off.

'I further obſerved, that this phœnomenon never happens 'till after the ſeventh wave rolls in; for it is a common thing 'in this country, to find the ſea appear calm for ſome time, 'and then to produce ſeven waves, which break upon the 'coaſt one after another: the firſt is not very conſiderable; 'the ſecond is ſomewhat ſtronger; and thus they go on in-'creaſing to the ſeventh, after which the ſea grows calm 'again, and retires. This phœnomenon of the ſeven waves 'is obſerved by Navigators with great attention, eſpecially 'at low water, in order to be the better able to go in or 'come out at the very time that the ſea grows quiet. Theſe 'ſeven waves ſucceſſively fill the caverns, which are all along 'the coaſt; and when the ſeventh comes to open itſelf, the 'air at the bottom of the caverns being greatly compreſſed, 'acted by its elaſticity, and immediately made thoſe foun-'tains and guſhings I have mentioned; and the waters con-'tinuing in the caverns, up to the very place of the hole, 'began to produce that dull noiſe, cauſed the emotion or 'Earthquake, and finiſhed with the violent wind forced up 'thro' the hole; after which the water retired into the ſea, 'and having no further impelling cauſe, on account of the 'waves, rendered every thing quiet again.

'I obſerved, that this phœnomenon happened at no limit-'ed time, but according to the approach of the waves, be-'ing ſtrongly put in motion after the ſeventh. I remained 'near half an hour to obſerve it; and nearly followed the 'courſe of the cavern to its entrance, directed by the diſpo-'ſition of the coaſt. I made my Negroes go down where 'the water broke; for they doubted the report of the great-'neſs of theſe caverns; and when the ſea was calm one of 'them ventured in, but returned very quickly, or he muſt 'have periſhed. Therefore I conclude, that theſe ſmall 'Earthquakes round the hole, about forty paces from the

'wave, were only cauſed by the compreſſed air in ſome great 'vault about this place, and that by its force was driven up 'the hole that appeared: that this air in the caverns, com-'preſſed to a certain degree, firſt cauſed the dull noiſe, by 'the rolling of the waters, which reſiſted in the cavern; 'then acting more violently, cauſed the ſmall Earthquake, 'which ceaſed when the wind paſſed out of the hole, and 'that the ſea retired, and gave liberty to the air which was 'contained and compreſſed.

'Such are the obſervations I have made; from which the 'learned, who are endeavouring to find the cauſe of Earth-'quakes, ſince that dreadful one, which deſtroyed the city 'of Liſbon, may make ſuch concluſions as they ſhall think 'proper.'

Under the articles which relate to LETTERS, ANTIQUITIES, and miſcellaneous HISTORY, the two following are the moſt curious.

Art. 96. *A Deſcription of the Plan of Peking, the Capital of China.* By Father Gaubil, a Jeſuit.

This is a curious Paper; but without the engraved Plan, it would be hardly intelligible; and, conſequently, any extract from it muſt afford little entertainment to our readers.

Art. 109. *A Diſſertation on the Phœnician Numeral Characters, anciently uſed at Sidon.* By the Rev. Mr. Swinton.

The deſign of this Diſſertation is to aſcertain the Phœnician dates of ſeveral ancient Sidonian Coins, one of which was ſtruck above a century before the birth of Chriſt, hitherto utterly unknown; and to evince the notation of the Phœnicians, at leaſt thoſe of Sidon, when they firſt appeared, to have been extremely ſimilar to, if not nearly the ſame with that of the Palmyrenes. It is a learned and well-written Diſſertation, doing honour both to the Society and its Author.

We ſhall take our leave of this volume with inſerting the abſtract of a Letter from Mr. Arderon of Norwich, on giving Magnetiſm and Polarity to Braſs.

This Gentleman ſays, that he found his Braſs Compaſs-box to attract the Needle, when ſuſpended without, at half an inch diſtance: and that if ſuffered to touch, it drew it ninety degrees from the Pole. He communicated Magnetiſm to Braſs, by proper hammering, and giving the double Touch

after

afterMr. Mitchell's method. Mr. Arderon did not find magneticBrass to attract Iron; but does not pretend to determine the cause. Different pieces were found to receive Magnetism in different degrees; and some not at all; without any evident reason for the peculiarity.

The author proposes two ends to be obtained by prosecuting these experiments: first, to shew the impropriety of making Compass-boxes of Brass; which may occasion fatal effects: and, secondly, that if Brass Needles could be made to act as strong as Iron ones, they would be preferable, because less liable to rust.

ACCOUNT *of* FOREIGN BOOKS.

Fabularum Æsopiarum Libri quinque. Auctore Francisco Josepho Desbillons, é Soc. Jesu.

Ejusdem Fabularum Libri quinque alteri nunc primum editi. That is,

Fables written after the manner of Æsop. In ten Books. 12mo. Printed at Paris, for Barbou, 1759.

THE first five books of the Fables before us, were printed at Glascow, in the year 1754; and a second edition of them at Paris in 1756. The ingenious author has now acknowleged the work, and obliged the public with a more correct and improved copy; having added five new books to the former publication. The whole contains about 350 Fables; the greater part of which are translated, or paraphrased, from the writings of the most eminent Fabulists, ancient and modern. La Fontaine, in particular, appears to be our author's favourite; he having imitated him, in a great variety of well-chosen Fables. The famous tale of Perrette, the Milk-maid, so well told by that excellent Fabulist, is thus concisely imitated by our author, in the twelfth Fable of his sixth book.

Summo repositum capite lactis cymbium
Puella dum fert rustica, tacito in sinu
Reputare cœpit quidquid hinc posset boni
Emergere sibi: Vel nihil, inquit, ex meo
Conficiam lacte, vel pecuniæ satis,
Ut ova centum compa em: pulli tribus
Simul à gallinis excludentur: est quidem
Astuta vulpis; horum non adeò tamen

Numerum diminuet, ut porco non ſint pares
Emendo: tenuis emptus eſt porcus mihi:
Pingueſcit; jamque multum fecit corporis;
Venditur: emiturque vacca et ejus inſuper
Vitulus, in arvo qui jam exultat florido——
Hic, oneris oblita ſui; gaudio exilit
Puella, ſpeſque cum lacte evertit ſuas.
Mortalium pleroſque fabella hæc monet,
Qui ſomniare magna vigilantes ſolent.

Our author does not appear, however, to be altogether a mere Imitator; his work containing a conſiderable number of apt and well-turned Fables, of his own particular invention and application. For the entertainment of thoſe claſſical readers, who are not too much prejudiced againſt the Latin of the moderns, we ſhall quote one of theſe, as a further ſpecimen of this writer's abilities. Book the eighth, Fable the fourteenth.

DE CORVO ET LEPORE.

PER odora rura dum thymum paſcit Lepus;
Volans per auras hunc ſimul Corvus videt,
Simulque venatores aſpicit procul:
Miſeramque pecudem niſi, ait, admoneam citò,
His facilè præda venatoribus.
Delapſus ergò poſtquam conſedit ſolo,
Leporem quietum hortatur monitor anxius,
Fugiat, ſuoque ſe recipiat latibulo,
Ac venatorum vitet adventum, et necem.
His monitis ille paruit, falſis licet:
Nam venatores aliò curſum verterant.
At Corvus, ut humo tollere ſe tentat pedes
Retineri ſentit impeditos caſſibus,
In quos latentes induit ſe improvidus,
Saluti alterius providere dum cupit.

Rebus alienis qui ſtudent vigilantiùs,
Quàm ſit opus, hi ſæpè nihil in propriis vident.

Thus tranſlated, for the ſake of our Engliſh readers.

The CROW and the HARE.

THE flow'ry meads were in their prime,
And Leverets cropt the fragrant thyme,
When, high in air, a meddling Crow
Saw cauſe ſecurely feaſt below;
Meanwhile the hunters, from afar,
Let looſe the yelping dogs of war.

"Alas,

" Alas, poor Hare! ere yet too late,
" O let me warn thee of thy fate."
Exclaim'd the Crow; and quick defcended,
To give the good advice intended.
The Hare, alarm'd, with ſpeed withdrew,
Not doubting but the tale was true:
Whereas, in truth, th' unkennell'd pack
Had ta'en, full cry, a different track.
But now, to mount on wing again,
The ſtruggling Crow attempts in vain;
For, while intent t' adviſe the Hare,
She lighted on the Fowler's ſnare;
And found, at length, herſelf the bubble
Of all her needleſs pains and trouble.

Who meddle thus with others' cares,
Too oft neglect their own affairs:
But who abroad for buſineſs roam,
Should nothing leave undone at home.

The ſeveral books, into which our author has divided his work, are introduced each by a Prologue, in the manner of Phædrus; in imitation of whom, alſo, he gives us, in one of them, the following deſcription of himſelf, as to his diſpoſition and manner of life.

—— Vivo mihi propè uni cognitus:
Nullumque novi ex iſtis terræ filiis,
Regifica quorum prandia examen leve
Famelicumque literatorum colit:
Neque eruditis verſor in conventibus,
Undè mihi furtim ſub pectore inoleverit
Et efferbuerit acrior æmulatio;
Tàm mentis ægritudo, liver poſteà,
Demùm ſimultas, et odium coaluerint.
Sed inhonoratus invidendam nemini
Placidamque vitam ſolus in tenebris ago;
Ac, ſi quid fortè calleo de moribus
Hominum, illud omne debeo libris,
Quos conſulare amo lector non indiligens.

It may be ſuſpected, that a man who confeſſedly draws his knowlege of mankind ſolely from books, muſt be very unequal to the taſk of a Fabuliſt. To invent Fables, indeed, with any great degree of ſucceſs, at this time of day, may require a more intimate acquaintance with the vices and foibles of mankind, than our author ſeems to be poſſeſſed of; but it ſhould be remembered, that elegance and ſimplicity of expreſſion contribute much to form the character of the Fabuliſt. Fontaine invented little; and yet his choice of ſubjects,

jects, and the excellence of his ſtile, have diſtinguiſhed him as one of the firſt rank of this kind of writers: and, perhaps, the greateſt merit of our author himſelf, as far as it relates to the preſent work, conſiſts rather in his turn of expreſſion, and verſification, than in any inſtance of his penetration or invention.

Hiſtoire de l'Academie Royale des Sciences et Belles Lettres. 4to. Berlin.

The Hiſtory of the Royal Academy of Sciences and Belles-Lettres.

In our Review for April laſt, page 371, we made firſt mention of this volume, and particularized the ſeveral articles of Experimental Philoſophy that it contained. We ſhall now do the ſame by thoſe ranked in the claſs of Mathematics, conſiſting only of four. The firſt is an enquiry into the nature, and cauſe of the Variation of the Needle; by Mr. Euler.

The ſtrange irregularity which has been obſerved in this Variation, hath occaſioned frequent attempts to diſcover ſome theory whereby it might be always known and accounted for. Hitherto, however, theſe attempts have been attended with little ſucceſs; the difficulty of reducing ſuch a variety of obſervations, apparently incompatible and inconſiſtent, having been as yet inſurmountable. The celebrated author of this article ſets out with controverting the well-known theory of Dr. Halley; which he cenſures as inconcluſive and unphiloſophical. But we do not know that the Doctor himſelf, or any body elſe, ever laid any great ſtreſs on his hypotheſis. It was undoubtedly ingenious; and, tho' it might not appear very ſatisfactory, yet we do not ſee what great advantages can be gained, or advances made, by formally combating profeſſed conjecture.

The Doctor, indeed, to account for theſe very ſurprizing and inconſiſtent phœnomena, ſuppoſed the exiſtence of four magnetical Poles: viz. two moveable, and two fixed. His reaſon for which ſuppoſition was, that if the earth was conceived to have but two magnetical Poles, the Needle ſhould be found in any Meridian to vary conſtantly, in every place under that ſame line, the ſame way; either toward Eaſt or Weſt: whereas, under the Meridian, paſſing over Hudſon's Bay, and the coaſts of Brazil, it had been obſerved, that the Declination was weſtward in the former place, and eaſtward in the latter, and that to a very conſiderable degree of both.

Mr.

Mr. Euler does not judge this obſervation a ſufficient reaſon for thinking the Variation of the Needle inexplicable, on the ſuppoſition of there being two magnetic Poles only. He obſerves, that if we ſuppoſe the two Poles to be placed diametrically oppoſite to each other, it could not, indeed, happen that in any two places, under one and the ſame Meridian, the declination ſhould be found, in the one to be Eaſt, and in the other Weſt. But, ſays he, if theſe Poles are not diametrically oppoſite, but poſited obliquely, with reſpect to the earth's diameter, ſuch a Variation may happen. This he proves geometrically; and thence takes occaſion, as above-mentioned, to cenſure Halley's hypotheſis of four Poles, as exceptionable; and aſſerts it to be abſurd, to have recourſe to ſuch a ſuppoſition before it be proved, that the Variation cannot be accounted for on the principle of there being but two. After having thus endeavoured to obviate the objections that might be made to his theory, as a needleſs innovation, he lays down his general problem; viz. How are we to account for, and determine, the Declination of the Needle, at any time, and on every part of the globe, on the ſuppoſition of there being two magnetical Poles only. We cannot enter minutely into his argument, without treſpaſſing too much on our plan; and to make an abſtract, ſhort enough for our purpoſe, would be difficult, without doing the author injuſtice.

The ſecond article, written by the ſame hand, relates to the ſtrength of Columns. It conſiſts chiefly of Calculations, tending to explain a rule for determining the ſtrength of any pillar, or the greateſt weight it can bear without giving way; ſuppoſing the preſſure to be vertical, and ſuch column to be equally ſtrong throughout its whole length.

Article the third is entitled, *General Rules for the Conſtruction of Teleſcopes and Microſcopes, of whatever number of Glaſſes.* By the Same. This paper contains a very plain and intelligible account of the principles on which the diſpoſition and form of the glaſſes, in all inſtruments of this kind are founded; and the manner in which the whole inſtrument muſt be conſtructed, ſo as to be poſſeſſed of the ſeveral properties eſſential to its perfection. Theſe Mr. Euler particularizes thus. Firſt, the object ſhould be magnified to the given degree. It ſhould be rendered ſufficiently luminous, diſtinct, and clear. The field ſhould be made as large as poſſible: and, laſtly, the eye ſhould be never incommoded with thoſe priſmatic colours, that ariſe from the different refrangibility of the rays of light.

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The fourth, and laſt article, is written alſo by Mr. Euler, and relates to the conſtruction of Perſpectives with three glaſſes, repreſenting the object inverted. In this Memoir, our Geometrician applies the principles laid down in the preceding article, and demonſtrates, that with due care, theſe kind of teleſcopes might be brought to a much greater degree of perfection, than it appears our beſt artiſts have, as yet, attained to.

Bigarrures Philoſophiques. Or, Philoſophical Rhapſodies. 2 vols. 12mo. Amſterdam; for Merkus, 1759.

The ſprightly author of *Amilec** hath here publiſhed as whimſical a medley, of truth and error, argument and fable, ſenſe and nonſenſe, as perhaps ever afforded entertainment to the public. My principal intention, ſays he, is hereby to expoſe the ſeveral philoſophical ſyſtems in vogue, and point out the degree of confidence worthy to be placed in each.

We conceive, however, if this were his chief deſign, he has failed in effecting it: unleſs he intended that degree of confidence ſhould be very little, indeed. For, tho' he ſometimes, ingeniouſly enough, rallies the Hypotheſiſts, he ſeldom mends the matter, by giving proofs of greater ſagacity in himſelf.

It is not difficult, even for men of the loweſt capacity, to perplex the faireſt reaſoner, by doubts and objections; and much leſs ſo for a man of wit and words, to repreſent the ſoundeſt argument in a light ludicrous enough to make it ſeem ridiculous. But it ſhould be remembered, that it is much eaſier to laugh at the beſt ſyſtem, than to form one of the worſt.

As a work of entertainment, nevertheleſs, our author's Rhapſodies have their merit: and had he pretended to nothing more than amuſement, or, in his own words,—'égayer 'de temps en temps ces hommes phlegmatiques, qui vou-'droient toujours penſer; et faire penſer de temps en temps 'ces eſprits frivoles, qui voudroient toujours s'égayer.' Publiſhed with this view only, his book might, perhaps, have entirely anſwered his intentions, while his readers, reſpecting him as another *Saiouph, un philoſophe enjoué au poſſible*, had honoured him with the diſtinguiſhing appellation of the joyous Philoſopher.

* *Amilec, ou la graine des Hommes*; attributed to Mr. de la Roche of Caen.

Bu

But to give our readers a more particular idea of the work. It is divided into two parts; the firſt containing the *Viſions of Ibraim*, an Arabian Philoſopher, and an *Eſſay on the Nature of the Soul*. The ſecond conſiſts of *A Voyage to Limbo*; and a continuation of the foregoing eſſay.

Ibraim, our philoſophical Arab had ſtudied under Saiouph, a facetious profeſſor, who played the drole in his academy, and ſolved problems with the ſame face and geſture, as if he had been making puns, or cracking jeſts: for, indeed, he was fully convinced that none of the ſciences were of conſequence enough to be treated ſeriouſly. The following is one of his extempore lectures, delivered publicly in the ſchools, in defence of the influence of the moon.

'It was formerly the cuſtom, my dear pupils, to take things 'on truſt, and to believe without ſeeing; whence the world 'were apt ſometimes to fall into errors. It is now, on the 'contrary, the faſhion to believe nothing but what we do 'ſee; and by that means, there are a thouſand intereſting 'truths we give no credit to at all. It is generally believed, 'for inſtance, that the moon has the power to raiſe the wa-'ters of the ſea; becauſe we ſee the effect of it, in the tides: 'and yet no body thinks the ſame planet hath the like effect 'on the ſmall quantity of fluid which circulates in the or-'ganized bodies of plants or animals: and that for no other 'reaſon but becauſe they cannot ſee it. Thus the influence 'of the moon, ſo univerſally acknowleged of yore, is now 'entirely diſcredited. But, wherefore? Hath that planet 'the power to diſturb the immenſe body of water in the 'ocean, and not that of affecting the ſmall ſtream of veget-'able ſap, or the inviſible current of the animal ſpirits? 'For my part, I do not ſee why that planet ſhould not have 'a ſimilar influence over all bodies. I think I have obſerved 'the diſpoſition of all terreſtrial objects to vary, according to 'the ſituation of the planets. For example, toward the Ver-'nal Equinox, you ſee all the ſprings of Nature come into 'play. The multiplication of the animal ſpecies goes on, to 'a miracle. Vegetation performs wonders too: and every 'object around us is alive and merry. Then is the time to 'ſow, to plant, to make verſes, to ſolve problems in meta-'phyſics, to form ſyſtems, &c.—I can aſſure you, I know a 'very honeſt, good ſort of a man, who hath always more or 'leſs wit, according to the changes of the moon. Some 'years ago, he took it into his head to write a tragedy; and 'as he never wrote a line but at ſeaſons indicated to him by 'a judicious aſtrologer, of his acquaintance, he made a to-

on his altars. Thither, therefore, he turned his ſteps, and dwelt in the midſt of Babylon. In return for their offerings and devotion, he condeſcended to indulge them with the preſence of an Oracle; to inſtruct them in the truth of whatever they deſired to know. To this end he took poſſeſſion of the organs of a man, who happened to be one day in a profound ſleep; and, thus endued with a human form, placed himſelf in the temple they had erected; anſwering all manner of queſtions they had to propoſe. He recollected things paſt, expoſed the preſent, and foretold the future.

Never was there an oracle ſo dangerous, for never was there an oracle that ſo often told the truth. He was univerſally conſulted, and the Babylonians believed themſelves in the way to be perfectly happy; as they were now no longer liable to be impoſed on. But, alas! this was their misfortune. Mankind are too weak to ſupport the weight of truth! There might you ſee a man, whoſe flattering hopes had attended him to the brink of the grave, learning of the Oracle how idly they had been founded, turn mad, and die deſperate. Here another, full of himſelf, and almoſt happy in the contemplation of his own merit, fall headlong on the diſcovery of his intrinſic value, from the higheſt pinnacle of ſelf-ſufficiency, into the loweſt and moſt abject ſtate of humiliation. Even, philoſophers, who had ſpent their whole lives in ſeeking the truth, ſoon began to doubt of every thing they knew, and plunged themſelves into the bottomleſs abyſs of Scepticiſm. Every ſentence, delivered by the oracle, was, in fact, a mortal blow to the happineſs of the Babylonians. Their preſent enjoyments gave little pleaſure, becauſe they foreſaw the ill conſequences attending their indulgence: while the future evils, they were taught to expect, began to torment them in imagination, before they really happened.

Broken friendſhips, divorces, and diſſolving partnerſhips, became the general talk; for friends began to find one another out; the women appeared to be what they really were; and thoſe who intended to dupe others, ſaw themſelves already in danger of becoming dupes themſelves. Peace and good order thus vaniſhed with their ignorance, and diſcord and confuſion attended their knowlege of the truth. The towers of Babylon were falling to ruin, and its ſtreets were growing deſolate.

At this juncture a philoſopher, named *Ima*, was at the head of the police. His character deſerves to be known. Altho' young, he had frequently made the human mind the object

object of his contemplations, and had formed no very high ideas of its capacity. He looked on himſelf as ignorant, and eſteemed few others very wiſe. As he found little inſtruction in books, he read the leſs; and thought the more: not that he flattered himſelf with making much greater diſcoveries than his predeceſſors or cotemporaries, but that he choſe rather to indulge the luxuriancy of his own imagination, than to adopt the notions of others, about matters, where both were equally chimerical. The ignorance, weakneſs, and malignity of human nature, had particularly engaged his attention. I have no very great opinion, would he often ſay, of mankind; but they are my brethren: I reſpect them, and wiſh alſo to be myſelf reſpected. There is no love loſt, however between us: ſuch as theirs is for me, I am very indifferent about it: and ſuch as I could wiſh it to be, it is more than probable I ſhall never deſerve it.

Theſe reflections, which made him look on all the occurrences of life with the greateſt indifference, had, at the ſame time given him a tranquility of temper, and a ſweetneſs of manners that nothing could diſcompoſe. Meanwhile, to outward appearance, eaſy, careleſs, and indolent, he cheriſhed within, an active and lively imagination, equal to the government of two Babylons. The adminiſtration, who, contrary to the advice of Ima, had thus paid their devoirs to the Genius of Truth, now applied to their neglected magiſtrate, to deſire he would find means to get rid of him. He undertook it, and ſucceeded. To this end, he conveyed privately into the temple, every morning, four or five impoſtors, who mimicked the tone and geſture of the oracle to perfection. The public ſwallowed the bait, and gave thanks to the Genius, for increaſing the number of oracles. In a ſhort time, however, it was diſcovered that very little dependance was to be put on what had lately been uttered. Hence, alſo, it ſoon began to be ſuſpected, that from the firſt, the people had been under a deluſion; and that, tho' ſometimes the oracle might have told truth, it was mere gueſs-work, and had happened only by chance. Under this perſuaſion, they gave themſelves no further trouble to conſult the oracles.

From this time friendſhips recommenced; huſbands and wives were reconciled; ſocieties were again eſtabliſhed; and the Babylonians recovered their former peace and tranquility, in proportion to their ignorance of the truth, and as they became again the dupes of each other.

Our author has another prettily-imagined tale, which he calls the Grotto of Totis, King of Egypt. The moral of it, however, ſeems to be levelled too indiſcriminately at philoſophy and philoſophers, in general: at leaſt, it appears that he would have their inquiries after truth, directed by the ſuperior wiſdom of ſuch as never make any inquiries at all; and the truth of their diſcoveries to be determined by thoſe who take every thing on truſt. We ſhall quote, therefore, only the firſt chapter of this ſtory; as we find therein a ſatirical deſcription of the literature and manners of the *French* nation.

Once on a time, there reigned a King over Egypt, who was the beſt of monarchs. His name was Totis. He was a father to his ſubjects, and a brother to the reſt of mankind. Conſtantly attended by the genius of wiſdom, to whom Solomon was afterwards indebted for all his glory, he formed a reſolution to make the Egyptians a nation of wiſe men. He therefore, diſtributed the ſages of his court throughout the kingdom; he founded univerſities; liberally endowed colleges, and appointed profeſſors in all arts and ſciences. Every thing wore a promiſing face. In a ſhort time, he had philoſophers, orators, poets, and men of ſcience of all kinds: one would have thought wiſdom herſelf, had taken up her reſidence in Egypt. Unhappily the women took it their heads to become wiſe too; and that ſpoiled all: for, as they either could not, or would not, reach up to the ſciences, it was attempted to bring the ſciences down to them.

It was now found neceſſary, to lay the powers of genius under reſtrictions, and to confine them within the ſphere of female underſtandings: to riſe beyond this was a crime, and the whole circle of the ſciences was in no little danger of being ſhortly included within the round of an hoop-petticoat. Literature, accordingly, appealed to the tribunal of the fair ſex, and the approbation of the ladies became the author's only paſsport to fame. Writers ſtudied no longer to inſtruct, but to amuſe; the great point being to ſkim over a pleaſing diverſity of objects, without examining any, and to tickle the imagination without troubling the judgment. Thus, they ſoon gave up the *ſublime* and *beautiful*, for the *quaint* and *pretty*; the *juſt* for the *ſingular*; argument for declamation, and good ſenſe for wit. A taſte for trifles became general; folly raiſed her head, in triumph; and wiſdom ſtood abaſhed and dumb. There were few who had reſolution enough to oppoſe the torrent; and, of thoſe few, the greater part gave into an oppoſite exceſs.

The ſtile of the Egyptians was originally ſtiff and diffuſe. By degrees it had been improved, and had arrived to ſuch perfection, that their writings were eſteemed maſter-pieces of method, preciſion and elegance. But like fruit, which once perfectly ripe, begins to decay, ſo now their writers began to degenerate. From that time, their ſtile, no longer eaſy and flowing, was perpetually breaking out in leaps and ſtarts; their works becoming ſo affectedly conciſe, that they reſembled mere ſketches, and looked rather like tables of contents, than finiſhed pieces.

It was nevertheleſs conceived by ſome, that the old taſte might, yet, be reſtored; others maintained it never could. The modern ſtile, ſaid they, is like a ſtrong ſpirituous liquor, to the taſte of which we are accuſtomed; whence it is impoſſible, we ſhould ever be brought to reliſh ſimple wine again, though the beſt in the world.

To give every one their due, however, the Egyptians did excel in ſome few particulars. They were the firſt people on earth at making entertainments: their furniture, dreſs and equipage, were all in high taſte; and they were indiſputably the beſt dancers in the univerſe. In ſhort, they might, as they did, juſtly pique themſelves on being the greateſt maſters in the leaſt of arts. One danced, another ſung, a third wrote romances, all played the fool, and called it the enjoyment of life. Let us ſing, dance, and be merry, was their cry, we live but for an inſtant; juſt to look about us, and to die.

Is it not very ſurprizing, that ſuch people ſhould ſet themſelves up as models for other nations? And ſtill more ſurprizing, that other nations ſhould acquieſce in them as ſuch, and copy after them accordingly!

In our author's eſſay, on the Nature of the Soul, we have a recapitulation of the known arguments of Locke, Maupertuis and others: like them, too, having written a good deal about, and about it, he leaves the argument much where he took it up; and of conſequence, his readers, as wiſe as he found them. We ſhall, therefore, diſmiſs him for the preſent, leaving our remarks on his Voyage to Limbo, in the ſecond part of his work, till another opportunity.

Memorias das principaes Providencias, que ſe derao no Terremoto que padeceo Liſboa, no Anno 1755. That is,

An Account of the principal Meaſures taken, for the public Safety, during the Earthquake, at Liſbon, in the Year 1755. Fol. Liſbon. 1759.

A number of authors have given us circumſtantial relations, of the dreadful havock and deſtruction, made at different times and places, by earthquakes: they have pathetically deſcribed the diſtreſs of the ſufferers, and the horrors of the ſcene. Others, again, have buſied themſelves, to little purpoſe, in phyſiological inquiries into the cauſe of theſe terrible phenomena. But none, that we know of, have taken the pains to tranſmit to poſterity any very particular account of the expedients, made uſe of to ſuccour the inhabitants, or alleviate their miſeries, during ſuch a time of conſternation and calamity.

This, ſays our author, is the taſk, which excited by a love to my country, I have here undertaken. May Portugal ever be preſerved from the like deplorable events! But, if ſuch an accident ſhould providentially happen, thoſe, who are the unfortunate witneſſes of it, may probably gather, from theſe memoirs, the means to ſerve them in their extremity; by reflecting on thoſe meaſures, which have been already taken on the like dreadful occaſion.

Our readers will excuſe us, that we do not enter into the particulars of this work; as the circumſtances, and indeed the conſequences of this earthquake, in general, are pretty well known. As the pieces, of which theſe memoirs are compoſed, however, are undoubtedly authentic, we preſume the whole will be eſteemed valuable to any future writer, who may wiſh to particularize an event, remarkable enough to form a new æra in the hiſtory of Portugal.

La Science des Poſtes Militaires, ou traité des Fortifications de Campagne, á l'uſage des Officiers particuliers d'Infanterie, qui ſont détaché á la Guerre. Dans lequel on a compris la Maniere de les Defendre et de les Aattaquer. Par Mr. Le Cointe. Or,

The Attack and Defence of Poſts. Written for the Uſe of Officers of Foot, ſent on detached Parties. 12mo. Paris. For Deſaint, 1759.

This is evidently the performance of a literary as well as a military genius. For his capacity, as to the latter, the reader, may depend on the ſuffrage his book has been honoured with by Marſhal Lautrec and Mr. Belidor: the latter of whom, we underſtand, hath commended it, as a judicious performance, containing the beſt and moſt practicable rules to fortify, and defend, the advanced poſts of an army; and as a work of the greateſt utility to the young and unexperienced.

Le Partiſan; ou L'Art de faire la Petite-Guerre avec ſuccés, ſelon le Génie de nos Jours. Detaillé ſur des Plans propres á faciliter l' Intelligence des Diſpoſitions & de tous les Mouvemens neceſſaires aux Troupes Legéres. Pour réuſſir dans leurs Marches, leurs Embuſcades leurs Attaques, & leurs Retraites, &c. Par Mr. De Jeney. *A la Haye* 1759. 12mo.

The Partiſan; or, the Art of ſkirmiſhing with Succeſs, according to the Genius of the preſent Times, *&c.*

In this martial age, it is more than probable that we have many readers, who will be glad of any information that may guide them in their purſuit of military erudition. Our own writers on the art of war are few and inſignificant, unleſs in thoſe branches that are particularly founded on the mathematics: we muſt therefore ſtoop to be inſtructed by our neighbours, even by our enemies; *fas eſt*, ſays Horace, *ab hoſte doceri*. Mankind have in general, ſo aſſiduouſly cultivated the noble art of murdering each other, that it is become a neceſſary ſtudy to each particular nation, for their own ſecurity. The writer of this ſhort treatiſe is indeed no Frenchman, although an officer in the French ſervice. He modeſtly declares, that he has no pretenſions to the name of an author, that he derives his maxims and reflections entirely from his own experience, acquired in the courſe of twenty-four campaigns in Turkey, Hungary, Italy, Germany, Flanders, *&c.* His intention was not to publiſh a compleat treatiſe on the buſineſs of a Partiſan, but only an introduction. He divides his book into fourteen chapters, under the following heads. 1. Of the corps of a Partiſan. 2. Of the number of troops requiſite. 3. The choice of recruits, their dreſs and arms. 4. The choice of horſes, and equipage. 5. Exerciſe. 6. Subordination. 7. Precaution neceſſary in ſecret marches. 8. The choice of poſts, and the method of defence. 9. Precautions to be taken in reconnoitering. 10. Of ſurprizes. 11. Ambuſcades. 12. Retreats. 13. Means of immediate relief, in ſuch complaints as are common to light troops during the campaign. 14. Certain methods of curing horſes in thoſe diſorders which moſt frequently retard the ſervice. Theſe ſeveral ſubjects (except the two laſt chapters) are treated ſkilfully, conciſely and with perſpicuity. Here are a few plans for illuſtration, which though poorly executed, are abundantly ſufficient for the purpoſe.

We cannot, at this time, deny ourſelves the pleaſure of tranſlating a ſhort paſſage from the volume in queſtion, as it is a teſtimony of our beloved Prince Ferdinand's military capacity, from the mouth of his enemy. 'In the year 1757,

'the Duke de Richlieu advanced with his army towards 'Zell, deſigning to attack the allies. I had orders, the day 'before, to get into the rear of their camp with a hundred 'light horſe. I marched twenty-two leagues, and arrived 'there without the leaſt accident; but the prudence of the 'Prince of Brunſwick fruſtrated our whole deſign, and left 'us nothing to do but to admire his retreat.'

It is well known, that the books on military ſubjects, in the French language, are almoſt without number, yet we are of opinion, that there is more knowledge in this branch of the art, to be gathered from the few pages of this author, than from any of their celebrated voluminous writers, moſt of which are either ſo immethodical, or ſo prolix, that it is hardly poſſible, to collect from them matter ſufficient to form a tolerable ſyſtem. We ſhould imagine, that a tranſlation of this book would be very acceptable to the military gentlemen of this kingdom, eſpecially, thoſe who are engaged in the light troops.

De recondita Febrium intermittentium tum remittentium Natura, et de earum Curatione variis Experimentis et Obſervationibus illuſtrata. Or,

A Diſſertation on the Nature of intermitting and remitting Fevers, with their Method of Cure. 8vo. Paris. For Cavelier, 1759.

Although the author of this work hath thought proper to conceal his name, the character we have received of it ſufficiently diſtinguiſhes him, as a man of knowlege, candour and ingenuity. We may, on a future occaſion, perhaps, be better enabled to enter particularly into the merits of his performance. In the mean time, we dare aſſure the medical reader of its being well worthy his peruſal.

Oratio de origine Lucis ſiſtens novam theoriam Colorum, in publico conventu Academiæ Scientiarum imperialis Petropolitanæ habita. Or,

An Eſſay on Light and Colours: Read before the Royal Academy of Sciences at Peterſburg. By M. Lomonoſow. 8vo. Peterſburg, 1759.

This is an attempt to eſtabliſh a new theory of light and colours. Mr. Lomonoſow ſuppoſes light to conſiſt of a ſubtle matter, agitated by perpetual vibrations and gyrations, on which latter ſpecies of motion, depend our ſenſations of colours. He conjectures the particles of light to be ſpherical, and to be of three different ſizes, ſo adapted to each other, that

that the ſmalleſt may be included in the interſtices of the largeſt: the gyrations of the largeſt ſpheres, producing the ſenſation of red, thoſe of the middle ſize yellow, and of the ſmalleſt blue. On the whole, the piece is ingenious enough; but, being purely hypothetical, we ſhall not trouble our readers with the concluſions our academic draws, from premiſes ſo chimerical.

(The Account of Foreign Literature, *will be continued in our next.)*

Travels through Part of Europe, Aſia Minor, the Iſlands of the Archipelago; Syria, Paleſtine, Egypt, Mount Sinai, &c. Giving a particular Account of the moſt remarkable Places, Structures, Ruins, Inſcriptions, &c. in theſe Countries. Together with the Cuſtoms, Manners, Religion, Trade, Commerce, Temper, and manner of Living of the Inhabitants. By the Honourable J. Ægidius Van Egmont, Envoy Extraordinary from the United Provinces to the Court of Naples; and John Hayman, Profeſſor of the Oriental Languages in the Univerſity of Leyden. Tranſlated from the Low Dutch. 8vo. 2 vols. 10 s. Davis and Reymers.

IN peruſing the ſeveral Accounts of Travellers, viſiting the ſame places and people, it muſt be expected to meet with repeated information concerning matters already known. If we reflect, however, on the many impoſitions which Voyagers are apt to put on the public, eſpecially thoſe who give the firſt account of ſtrange cuſtoms, and remote countries, we ſhall think ourſelves not a little obliged to ſucceeding ones, by whoſe authentic relations thoſe of the former are corrected or confirmed.

It is ſome years ſince the Travels before us were undertaken, and this account of them written: we meet, nevertheleſs, with many obſervations that we do not remember to have ſeen in other Writers. But were theſe even few, as our Author aſſures us, 'he mentions nothing but what he 'has himſelf ſeen and obſerved,' his work cannot fail of affording a ſatisfactory entertainment to thoſe who ſeek rather to acquire real than imaginary knowlege.

An objection, indeed, may be made to the propriety and uſe of the preſent publication, on account of that frequent change in the cuſtoms, manners, and even the face, of ſome countries, by time; inſomuch, that in half a Century many of them would not be known by their former deſcriptions. This remark, however, ſhould be confined, in a great degree

gree, to countries that have a free intercourſe with other nations, by commerce; or to thoſe where the Civil Arts are cultivated and improved. Fifty years may make, and in fact have made, a great change in the manners and cuſtoms of the trading towns, and polite cities of Europe; as well as in the face of the country of our Colonies, in other parts of the world: nay, we ſee even a ſimilarity of manners gradually take place among thoſe people who hold a conſtant and general intercourſe with each other; ſo that men of certain ranks, in Holland, France, and England, ſo nearly reſemble each other therein, that they ſeem to have loſt thoſe national characteriſtics which uſed formerly to diſtinguiſh them.

Notwithſtanding this, we find other people who have not ſo general an intercourſe with each other, ſo tenacious of their old manners and cuſtoms, that whole centuries paſs away without their making any remarkable deviation from thoſe of their predeceſſors. Hence the Arab ſtill lives the rambling life of his anceſtors, and the young iſlander of the Texel, courts his miſtreſs in the faſhion of ages paſt, and which, in all probability, may laſt for ages to come. We can aſſure the reader, at leaſt, that it is the faſhion, at preſent, and, as it is ſomewhat ſingular, we ſhall give it in the Author's words.

'The iſland of Texel is one of the iſlands of North-Holland, and lies in 53 Degrees North Latitude, is ſix long Dutch miles in circuit, and tolerably well inhabited. As to the tempers of the natives, it comes neareſt to that of the Frieſlanders; and there is very little difference in their dreſs. They are parſimonious; ſimple in their diet; greedy of gain; for which the ſea is chiefly their reſource, by fiſhing, piloting ſhips in and out, and ſaving of the cargoes of ſhips ſtranded, or otherwiſe damaged: and of the goods thus ſaved, a third belongs to them for ſalvage, and their dexterity and intrepidity on ſuch occaſions are worthy of the recompence. The women are good tempered and handy, and not entirely without beauty; very fond of courtſhips, which, among the youth of the *peaſantry* is carried on in a manner like *queeſting* *. This is an ancient cuſtom of evening viſits and courtſhips among the young people in thei ſland of Vlie, and Wieringen, but eſpecially in the

* What does the Tranſlator mean by *a manner like queeſting*? We have no ſuch word in Engliſh; and in Dutch, *te queeſten* means to court, or woo, in that very particular manner; and is uſed in no other ſenſe. Can any thing be properly ſaid to be like itſelf.—He ſhould, perhaps have ſaid *in the manner called queeſtende*.

'Texel.

'Texel. It is, indeed, of an antiquity, the date of which 'cannot be traced. The Spark comes into the houſe at 'night, either by the door, which is left upon the latch, or 'half open, by one of the windows, or through the ſtable, 'and makes his way to the bed-chamber of his Sweetheart, 'who is already in her bed. After a compliment or two, he 'begs leave that he may pull off his upper garment, and 'come upon the bed to her. This being of courſe granted, 'he lifts up the quilt or rug, lays himſelf under it, and then '*queeſts*, that is, chats with her 'till he thinks it time to de-'part, which is invariably done by the ſame entrance he came 'in at. This is a cuſtom from which the natives will not 'ſoon depart: the parents thinking it equitable not to deny 'their children a freedom they themſelves were indulged in. 'Their innate tenacious parſimony alſo finds its account in 'this cuſtom, which diſpenſes with the articles of fire and 'candle in the long winter evenings and nights.'

The conſtitution of theſe young iſlanders will be thought, perhaps, ſomething cold, or the nymphs remarkably chaſte, to admit of ſo familiar a method of courtſhip. But the truth is, they are not over delicate in their notions of modeſty, and if any accident ſhould happen, whereby a criminal familiarity is betrayed, the law obliges the young fellow to marry his miſtreſs: and, as events of this nature are, as might be well expected, pretty frequent, they leave hardly any ſtain on the reputation: the marriage ceremony once paſſed, all things are ſet to rights.

After the above obſervations on the Texel, our Author takes leave of his native country, and proceeds on his voyage to Turkey, touching at ſeveral places in his way, at ſome of which the Reader, perhaps, will not be diſpleaſed to attend him.

In Italy he made ſome ſtay; and tells us, that at Leghorn, he ſaw a ſcene of courtſhip of a very different kind from the above; where, inſtead of being in ſo familiar a ſituation as that of the North-Hollander. 'The Lover, with his Sun-'day cloaths on, and his rolled up ſtockings, ſtood in the 'ſtreets, addreſſing his liſtening charmer, who was lolling 'all the while out of her window. And indeed,' continues our Author, 'a young female would ruin her character, 'were ſhe to admit her lover within doors, or enter into an 'evening chat with him, *tête a tête*. This, however, was a 'ſcene confined to the vulgar; among people of faſhion 'marriages being determined by the parents; and 'till that

'time

'time daughters are diſpoſed of in the convents for educa-
'tion, where they ſerve the Nuns as Minions; and thus,
'according to the proverb, learn *un poco di bene et un poco di*
'*malo.*'

The fair ſex, eſpecially of any rank, enjoy, however, more liberty now than at the time our Author made his obſervations; when no young woman was permitted to go abroad without a governeſs or aunt; nor was it ſafe, according to him, to ſalute a young Lady, leſt it ſhould be conſtrued into an affront, or occaſion a legal attempt to force one into marriage.

'As to the Devotion of the Italians, ſays he, they are, in
'general, both ſuperſtitious and ignorant, though to a leſs
'degree than the Spaniards. However, we do not find among
'them that exorbitant malignity againſt Hereticks and fo-
'reigners, as in too many other places. And what I was
'agreeably ſurprized at was, that in the inns no difficulty
'was made in providing fleſh for foreigners on Fridays and
'Saturdays; and a Gentleman who was juſt come from
'Rome, and to whom I was expreſſing my ſatisfaction at the
'indulgence, aſſured me, that he had eat fleſh there even on
'Good-Friday. However, this is more than an Italian him-
'ſelf dare do, for fear of the Inquiſition: he may, however,
'commit all kinds of debauchery, provided he takes care not
'to offend againſt the Sovereign and the Laws; but ſhould
'he eat fleſh on the days of abſtinence, the Inquiſition would
'immediately take cognizance of it, and impriſon him. But
'the power of that tribunal does not extend to foreigners,
'with regard to their eating and drinking. I have obſerved,
'that the Italians are not ſo infatuated with their images as
'the Spaniards; poſſibly their intention may be rather to
'ornament their churches, than to worſhip the ſtatues,
'though I do not here include the vulgar, who have a great
'propenſity to idolatry and image-worſhip. As I was walk-
'ing in Florence, I really ſaw a fellow very reverentially pull
'off his hat to the ſtatue of Hercules and the Centaur.

At Florence, our Author paid a viſit to the celebrated Magliabechi, whoſe dreſs and manners he particularly deſcribes. We have already given our Readers ſome account of this prodigy: ſee Review, vol. XX. p. 217.

We paſs forward with our Author to Smyrna; where, from the account he gives of the ſtate and power of the Dutch Conſul, it ſhould ſeem the trade of that nation was formerly much more conſiderable than it is at preſent.

Among

Among other Turkish customs at Smyrna, our Author tells us, that 'the women, both Turks and others, instead of 'swathing up their infants, as is customary here, dress them 'only in a light gown, leaving Nature at full liberty to di- 'rect their growth. And yet it is remarkable, that crooked 'persons are much rarer in Turkey than in those nations 'who value themselves upon the knowlege of the human 'body. The women are also very careful to keep themselves 'neat and clean, and for that purpose frequently make use of 'the bath; but this so weakens the elasticity of the fibres, as 'to render their flesh soft, and often flabby. Corpulency is 'here in such high esteem, especially among the Turks, that 'some, at certain times, and with superstitious ceremonies, 'swallow a quarter of an ounce of Mercury, the supreme 'beauty in all these parts being a large fat body, and promi- 'nent breasts.

'The Greek women at Smyrna make great use of paint, 'which odious custom has also got footing among the Franks. 'This paint, which is called Sullama, imparts a beautiful 'redness to the cheeks, and gives the skin a remarkable gloss. 'This is, however, easily discovered by chewing a clove, 'and breathing on the person's face; which in this circum- 'stance it immediately turns yellow. But this is not the only 'bad consequence attending the practice; for a considerable 'quantity of Mercury making a part of this paint, the teeth 'of those who use it soon suffer remarkably; and thus for a 'false, they loose a real beauty. Greek girls often carry 'their decorations to a much higher pitch, especially on the 'day of their marriage; for they even gild their faces, which 'is here considered as irresistibly charming.

'I shall conclude these remarks on the customs of the fair 'sex of Smyrna, with observing, that when a Frank is de- 'sirous of having one of them for a concubine, he must first 'address himself to the Soubasci for a licence, and for which 'he pays a certain number of piasters; this licence secures 'him, for should any one offer to molest him, or intrude on 'his rights, the Soubasci would immediately secure him, as 'an offender against the laws of the country; and should he 'happen to be surprized in his illegal amour, both the gen- 'tleman and his mistress, would be exhibited thro' all the 'streets of the city upon an ass, unless he thought proper to 'buy off his punishment by a round sum of money.'

After visiting Constantinople, and other places, our Author went up to Jerusalem; where he arrived about Easter; having

having thereby an opportunity of ſeeing the various ceremonies exhibited there at that ſeaſon, by the Devotees of the Latin and Greek churches. We have ſelected the two following inſtances, as the moſt remarkable of thoſe, at which he was actually preſent.

On Good-Friday, after ſupping on ſallad and eggs, with the Fathers of the convent, our Author, with his companions, retired into what is called the Chapel of the Apparition, where, 'ſoon after ſun-ſet all the candles were put out, the 'doors locked, and one of the eccleſiaſticks preached in Ita-'lian from theſe words: *In iſta nox tenebroſa*, &c. In this 'dark night, &c. The reaſon for putting out all the lights 'is, that they think darkneſs better adapted to religious wor-'ſhip, particularly the melancholy ſubject now commemo-'rated.

'Sermon being over, the candles were again lighted, and 'a wax taper given to every one of the audience, in order to 'aſſiſt at the proceſſion now to be performed. Every one of 'the eccleſiaſticks had alſo a book, containing the hymns ap-'pointed to be ſung in every conſecrated place.

'At the head of this proceſſion was carried a large croſs, 'with the figure of a man nailed to it, ſtreaked with blood, 'and the ſculpture ſo finely executed, that it repreſented, in 'a very lively manner, the melancholy ſpectacle of our Sa-'viour hanging on the croſs. This was followed by ſeveral 'other croſſes. The Father Guardian aſſiſted at this pro-'ceſſion, dreſſed in his mitre and croſier, as is common on 'all great feſtivals.

'We next paſſed by the place where our Saviour is ſaid to 'have appeared to Mary; and where he ſhewed himſelf in 'the dreſs of a gardener to Mary Magdalene. We alſo 'paſſed by ſeveral chapels, as that of the impriſonment of 'St. Longinus, &c. and at length ſtopped before the chapel 'of the Diviſion of the apparel. At each the proper hymns 'were ſung, and the prayers read; and here an eccleſiaſtic 'preached a ſermon in French ſuitable to the occaſion. This 'Divine was at that time Preſident of the Holy Sepulchre, 'the next place in dignity to that of the Guardian, but is 'held only for three months; for the Fathers of the Holy 'Land conſiſting chiefly of three nations, France, Spain, 'and Italy, they muſt be equally reſpected; and in order to 'this, the Scuttoris, as it is called, conſiſts of the Father 'Guardian an Italian, the Father Vicar a Frenchman, and 'the Father Procurator a Spaniard: and of three other Fa-

'thers,

'thers, who have no dignity, and therefore called *diſcreti*; 'a Preſident is every three months choſen of a different na- 'tion; and who, in the abſence or ſickneſs of the Father 'Guardian, ſupplies his place.

'The next ſtop was at the chapel of the Pillar called *Im- 'properii*. And here another French ſermon was delivered, 'a monk ſtanding by the preacher, holding in his hand a 'large croſs.

'We now paſſed by the chapel of St. Helena, near which 'is another dedicated to the Invention of the Croſs, and ſaid 'to have been built on the very ſpot where the true croſs 'was found.

'We were now arrived at the foot of Mount Calvary, 'and all aſcended it barefooted, leaving our ſhoes at the bot- 'tom of the ſteps. Here the French Vicar preached before 'the altar, and ſtood on the very ſpot where our Saviour is 'ſaid to have been nailed to the croſs. Now the large croſs, 'which had hitherto been carried at the head of the proceſ- 'ſion, was fixed in the hole where the true croſs ſtood, while 'our Redeemer ſuffered on it.

'We next heard a very elegant and pathetic diſcourſe in 'Italian; after which two eccleſiaſtics, one repreſenting Ni- 'codemus, and the other Joſeph of Arimathea, approached 'the croſs, with the greateſt marks of veneration, in order 'to take down the body; but previouſly crowned it with a 'ſilver diadem, repreſenting a crown of thorns; when every 'one climbed up to kiſs the ſtatue. The eccleſiaſtics now, in 'order to make a greater ſhew of devotion, began all to ſmite 'heavily on their breaſts, and every one applied himſelf with 'alacrity to draw the nails out of the croſs.

'This ſtatue was ſo artfully formed, that when the nails 'were drawn out of the hands and feet, every part of it was 'moveable, and repreſented exactly a human corpſe, except 'in ſize, which was conſiderably leſs than a man. The 'place, indeed, was not high enough to admit a croſs of the 'natural bigneſs.

'This ceremony I have deſcribed with all poſſible accura- 'cy. It was inſtituted to inflame the devotion of all who 'viſited the holy places, by conveying the moſt lively idea 'of the paſſion of our Saviour.

'Now the two eccleſiaſtics repreſenting Nicodemus and 'Joſeph of Arimathea, wrapped up this ſtatue in fine linnen,

'on

'on which were embroidered the arms of Jeruſalem, being a 'red croſs, ſurrounded with four ſmaller.'

'This being performed, we deſcended from Mount Cal- 'vary, greatly affected with the ſolemn manner of their 'chanting the hymns. The ſtatue was alſo brought down 'to the ſtone of unction, where our Saviour's body is ſaid to 'have been anointed.

'Here the Father Guardian anointed the ſuppoſed body 'with fragrant balſams, while the eccleſiaſtics perfumed the 'ſtone and audience with the ſmoke of their incenſe. After 'which one of them preached in Arabic; but as we did not 'underſtand him, we thought his diſcourſe tedious.

'The whole proceſſion now followed this anointed ſtatue 'to the holy ſepulchre, into which the repreſentatives of Ni- 'codemus and Joſeph carried it, the Father Guardian alſo 'going in with them. Here a Spaniſh eccleſiaſtic delivered 'a ſermon in his own language, which put a period to this 'mournful ceremony, which laſted till after midnight.'

On the ſixth day after Eaſter, was celebrated a kind of feſtival; the Greeks and Armenians being taught to believe, that on that day 'is to be ſeen in the church of the Holy 'Sepulchre, and iſſuing out of the grave itſelf, a holy fire, 'a ſolemnity, which, like many others of the ſame kind, 'ſeems to owe its original to policy, and to be ſupported by 'avarice; for the biſhops not only ſuffer the people to re- 'main in this belief, but cheriſh it, in order to draw the 'greater number of Pilgrims to Jeruſalem, and thus enable 'them to defray thoſe enormous expences with which they 'are oppreſſed by the Turks. Nay, the intereſt of the latter 'is concerned in maintaining this miracle, by reaſon of the 'great profits accruing to them, from the vaſt numbers of fo- 'reigners, whom curioſity draws hither. Some hours before 'the ſolemnity begins, a ſtranger cannot but be highly en- 'tertained with the ſtrange grimaces and geſticulations uſual 'on theſe occaſions; and as no pilgrim would fail of being 'preſent, the church is a ſcene of confuſion. We were 'ſeated in a gallery facing the entrance of the holy ſepulchre, 'with the Fathers of the Romiſh church, (who, by the bye, 'are ſaid to do all they can to explode this pretended miracle) 'and ſome Turks of the Paſcha's retinue, who alſo came 'hither on this occaſion.

'The whole church reſounded with the noiſe and voci- 'ferations of a vaſt multitude of people, who ſeemed fran- 'tic,

'tic, running after one another, and playing such pranks as 'would be more suitable at a carnival, and were certainly 'quite inconsistent with the sacredness of the place, and the 'pretended miracle. Among others, I observed a man coun-'terfeiting a dead person, possibly intending to imitate our 'Saviour, being carried several times round the grave, and 'then disappeared. Some carried others on their shoulders, 'and let them fall on the crowd; others again tumbled about 'the grave, like tumblers on a stage, performing a thousand 'antics and postures, which continually afforded new subject 'of laughter and noisy applause. In a word, nothing can 'be imagined more grotesque, wild, and fantastical, than 'what we saw here, in any place, and on an occasion which 'should naturally have raised seriousness in those who believ-'ed it. At last the Greek clergy made their appearance, but 'it was with great confusion, that among this multitude of 'people, they went through the procession. The Armeni-'nians, Syrians, and Coptics, at that time did not join in 'the procession. After this a Greek Bishop, followed by the 'Patriarch of Armenia, and the Syrian and the Coptic priests, 'went into the holy sepulchre, near which, at the same time, 'the Epitropos, or Vicar of the Greek Patriarch, placed 'himself, possibly to instruct the others how they must act, 'or to secure the door, whilst three or four Turks stood be-'fore the holy sepulchre, with whips and staves, to keep off 'the people who thronged for admittance. About half a 'quarter of an hour after the abovementioned ecclesiastics 'entered, the Greek Bishops came out with a bunch of wax 'candles tied together, which had been lighted at the holy 'fire; then was the height of the tumult, for every one 'thrusting to be the first to light his candle at that of the 'Bishops, they being all firmly persuaded, that the first fire 'is the most holy and pure; and that whatever it touches, it 'does not burn.

'Whilst every one was thus expressing his devout zeal for 'being possessed of this fire or light, the Turks laid about 'them without distinction. But at that time no strokes were 'felt, the raptures at that time taking away all sensation; 'and those who were behind furiously leaped on the shoulders 'of the foremost, that they might also get their candles 'lighted. The conclusion was, that some of the busy zea-'lots among them, lifted the Bishop on their shoulders, and 'thus carried him, with great rejoicings, to their church. 'With the Armenian Bishop, or Patriarch, matters did not 'succeed so well; for he no sooner made his appearance with 'his wax lights, than the people crowded so violently about 'him,

'him, that they all went out, and he was obliged to light 'them again at the candle of a private Pilgrim. However 'two men lifted him up, and he was carried away with the 'same formality as the other. The Syrians and Coptics 'made all possible haste to carry the holy fire to their cha-'pels, in order to light their lamps with it: and thus, in 'an instant, there was a general illumination all over the 'church; after which every one performed divine worship, 'according to their respective rites.'

Our Author contradicts, from his own experience, the assertions of those who have pretended, that the vapours arising from the Lake of Sodom and Gomorrah, or the Dead Sea, were fatal to birds flying over it: having, himself, with his fellow Traveller, made the experiment with sparrows, carried thither for that purpose. 'At our coming to the mar-'gin of the water,' says he, 'we stripped ourselves, and 'swam to some distance from the shore; but, to our great 'surprize, we found ourselves as it were lifted up by the 'water. When I had swam to some distance, I endeavoured 'to sink perpendicular to the bottom, but could not; for 'the water kept me continually up, and would certainly have 'thrown me upon my face, had I not put forth all the 'strength I was master of, to keep myself in a perpendicular 'posture: so that I walked in the sea as if I trod on firm 'ground, without having occasion to make any of the mo-'tions necessary in treading fresh water; and when I was 'swimming, I was obliged to keep my legs the greatest part 'of the time out of the water.

'My Fellow-traveller was agreeably surprized to find that 'he could swim here, having never learned. But his case 'and mine proceeded from the gravity of the water, as this 'certainly does, from the extraordinary quantity of salt in 'it, as a person is known to keep himself above water in the 'sea with less difficulty than in a river or canal. Yet the 'water of this sea is clear, and has the appearance of other 'sea-water. As for its taste, it is extremely salt, bitter, and 'nauseous. It is, indeed, commonly said, that birds flying 'over the lake drop down dead; and that this deleterious 'quality resides in the continual thick vapours issuing 'from it.

'For a trial of this we had brought with us two sparrows, 'and plucked out a few feathers from each wing, that they 'could not fly long. Accordingly, when we had set them 'at liberty, after a short flight, they fell into, or rather up-

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'on the ſea; but ſo far were they from dying there, that 'they both got ſafe aſhore; though had there been any ſuch 'noxious effluvia, they were long enough on the ſurface of 'the water to have felt its deleterious effect.'

It is impoſſible for us to trace our Voyager more particularly to the ſeveral parts of Paleſtine, Egypt, &c. nor is it at all needful; as moſt of his obſervations are common to thoſe who have viſited theſe countries, with any ſhare of underſtanding or knowlege. His reflections, indeed, do not give us any great idea of his talents, to judge of the various and valuable remains of antiquity, with which theſe parts abound.

We have heard ſome perſons even condemn many of theſe reflections, as puerile and trivial: and we muſt confeſs, we, ourſelves, could hardly forbear ſmiling at our Author, as an important and ſagacious ſtickler for the truth, when he takes on him to refute, from his own proper experience, the report, that *the Pyramids caſt no ſhadow.*

We cannot help thinking, that notion might have been ſufficiently refuted, without any one's taking the trouble of going to Cairo, to know the contrary by experience; eſpecially as our Author learnedly obſerves, from Pliny and Laertius, that Thales, the Mileſian, meaſured the height of the ſaid Pyramids by their ſhadows, near two thouſand years ago.

As we have not the original of this work by us, we cannot pretend to ſay how far the Tranſlator has done it juſtice: but, it is very evident, he is no elegant writer of Engliſh; his language being, in many parts of the work, ungrammatical and obſcure, and, in others, totally unintelligible.

MONTHLY CATALOGUE.

For SEPTEMBER, 1759.

MISCELLANEOUS.

Art. 1. *An Addreſs to the People of England, in which the Conduct of Lieut. Gen. Lord George Sackville is properly conſidered; at once to Silence, by the Voice of Truth, the Cries of Falſhood, Scurrility and Dulneſs.* 8vo. 1s. Burd.

TO the intelligent reader, the title page of this pamphlet gives an omen of the nonſenſe and ſtupidity which is ſpread over the whole compoſition. The author, indeed, modeſtly profeſſes that it is

not his deſign to prove himſelf a good writer, but an honeſt man. But we muſt inform this triſler, that when he preſumes to take pen in hand publicly to addreſs the people of England, it is incumbent on him to ſhew that he has a good head, as well as a good heart.

This is a profeſſed anſwer to a pamphlet, entitled, *A Letter to a late noble Commander of the Britiſh Forces in Germany**, which this writer attacks in the hackneyed ſtile of ill-mannered controverſy, calling the author *hired ſcribbler*, &c. It would not become us to give our opinion in a diſpute of this kind, which depends on facts not yet properly authenticated, and of which it is every man's duty to ſuſpend his judgment. But though we do not preſume to decide, with reſpect to the noble Commander's conduct, yet with regard to the merits of his accuſers and defenders, we muſt obſerve, that if the former condemn him upon report, the latter juſtify him upon hear-ſay. The juſtifications likewiſe, if they deſerve that name, which have been hitherto attempted, are ſo extremely weak, that had his Lordſhip's enemies dictated to the writers, they could ſcarce have ſuggeſted any thing more to his prejudice.

The illuſtrious pamphleteer before us, would, indeed, inſinuate that he is in the noble Lord's ſecrets, and that what he tells us is nothing but truth: for he aſſures us that he has more than *once* had the honour of being in his Lordſhip's company: what he has advanced, however, has been ſometime ſince known to every man who mixes with the world; and is, in part, the ſubſtance of a narrative privately handed about, which in fact proves nothing in reſpect of the charge exhibited, how juſtly we know not, againſt the noble Commander.

* Vide our laſt, p. 175, Art. 17.

Art. 2. *Remarks on a Pamphlet lately publiſhed, entitled,* The Conduct of a noble Lord ſcrutinized. *By an Officer.* 8vo. 1s. Thruſh.

The deſign of this wretched piece, is the ſame with that of the foregoing one, and the execution equally contemptible.

Art. 3. *A Letter from a P**n**e in Ireland, to a certain Great Man, who was out of Town on the firſt of Auguſt laſt.* 8vo. 1s. *Dublin printed, London re-printed for* Stevens *in Pater-noſter-row.*

An execrable catch-penny.

Art. 4. *A Letter to the moſt noble John Manners, Marquis of Granby, Commander in Chief of the Britiſh Forces under Prince Ferdinand of Brunſwick. From a Member of Parliament.* 8vo. 1s. Pridden.

We more than ſuſpect, that this author has had the preſumption to aſſume a character, which does not belong to him. If, however, he is a Member, nevertheleſs, in the capacity of a writer, he cannot plead his privile_e. It may be temerity in us to determine, what

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are the privileges of a Britiſh Parliament; but we will venture to aſſert, that a right to murder the Engliſh language, and butcher common ſenſe, is not among the number.

This incomparable letter-writer, addreſſes himſelf to the Marquis, on the ſubject of his Predeceſſor's behaviour, in the following terms: 'You know, my Lord, and *muſt* from your ſituation be an eye witneſs of his conduct that day; then to whom ſo fit can we apply for a detail of it? His enemies have raſhly and ignorantly condemned him, and his advocates, in hints, have even attempted to *pollute* your name.'——That a Commander on the *left* wing *may* be an eye-witneſs to the conduct of the Commander on the *right*, is poſſible: but that he *muſt*, is not altogether ſo clear to us. As to the attempts which, as he ſuppoſes, have been made to *pollute* the Marquis' name, we are ſtrangers to any endeavours of that ſort. The firſt attempt of the kind which we have obſerved, is the prefixing his Lordſhip's name to this filthy pamphlet. The next ſentence is an admirable ſpecimen of grammatical correctneſs, and elegant phraſeology. 'We are truly ſenſible, ſays he, that from you muſt proceed the trueſt account, and cleareſt obſervations; whoſe integrity is unſhaken, and whoſe *ſentiments* is *untampered* by faction; whoſe honour is as ſpotleſs as famous, &c.' Now, gentle reader, attend to him as a rhetorician. 'If I may, (ſays he) my Lord; *call the flower* of *rhetoric* to *aid* me in declaring the ſatisfaction we feel in you, late the volunteer of active patriotiſm. In the ſenate uncorrupt, in war intrepid. To others, you leave to prove their zeal by ſpeeches —— you fight — in the behalf of Britain —— and with your ſword, in characters indelible, your title to patriot virtue, ſtands written upon the records of immortality.' What a pity it is, when this gentleman *called the flower of rhetoric to aid him*, that the thiſtle ſhould ſpring up to his aſſiſtance.

The purport of this pamphlet, if any meaning it has, is to engage the public to with-hold their judgment, with reſpect to a late Commander's conduct. For this purpoſe, the writer makes uſe of Hiberian rhetoric. 'While, (ſays he) the matter lies in OBLIVION, or rather the whole affair in ſuſpenſion, how unprecedented it is to aſperſe his character, ſcrutinize his conduct, &c.' That this pamphleteer will from henceforth *lie in oblivion*, is more than probable; while he remains ſo, his character is ſafe: for we will venture to aſſure him, that no one can remember him and forget him at the ſame time.

Art. 5. *A Vindication of the Right Hon. Lord George Sackville. Humbly inſcribed to his Grace the Duke of Dorſet.* 8vo. 6d. A. Henderſon.

It is difficult to gueſs what this pretended vindicator would be at: his performance being ſuch a ſtrange medley of abſurdity and low impertinence, that it is hard to ſay, whether he is moſt entitled to the pity, or the contempt of his readers.

Art. 6. *Yet One Vindication more of the Conduct of L—— G—— S——.* 8vo. 1s. Wilkie.

A compound of inſipidity and ſcurrility. The pretended Vindication is nothing more than a collection of thoſe weak apologies which have already appeared in the numerous pamphlets written on this occaſion. The writer indulges himſelf in the groſſeſt abuſe of the author of a *Letter to a late noble Commander*, whom he accuſes of having been hired, &c. We will, however, do him the juſtice to believe that no one *hired him*.

Art. 7. *A Letter to the Inhabitants of Paddington.* By John Ketch, Eſq; 8vo. Thirteen Pence-half-penny. Stevens.

The noble perſon whoſe late unſeaſonable inaction has put ſo many pens in motion, is the principal ſubject of this ſuperficial *Jeu d'Eſprit*. Every body will acknowlege, ſays this pretended Jack Ketch, 'that 'he who did not contribute to give the populace of this city the 'pleaſure of a Rejoicing Night, ſhould compenſate for it, by giving 'them a Holiday.'

Art. 8. *A ſhort Addreſs from Lord* George Sackville *to the Public.* Folio. 6d. Owen.

Contains, chiefly, a copy of Lord George's Letter to the Secretary of State, wherein he requeſts, 'a public opportunity of attempting 'to juſtify himſelf to his Majeſty and to his Country, by a Court-'martial.'—To this he was anſwered, 'That a Court-Martial upon 'his application would be granted, as ſoon as the Officers capable of 'giving evidence could leave their poſts.'—For the reſt, his Lordſhip's Addreſs only ſollicits, 'That the public will ſuſpend its judgment 'till ſuch facts can be produced, from which alone the Truth can 'appear.'

Art. 9. *Short Obſervations on a Short Addreſs to the Public, in a Letter to Lord C****.* Folio. 6d. Fuller.

Nothing to the purpoſe.

Art. 10. *A Reply to Lord George Sackville's Vindication; with ſome Remarks on his Lordſhip's Addreſs to the Public.* Folio. 6d. Kearſly.

Of the ſame ſtamp with the *Short Obſervations*. Vide the preceding Article.

Art. 11. *Lord George Sackville's Vindication of himſelf, in a Letter to Colonel Fitzroy, one of the Aids de Camp to Prince Ferdinand: With Colonel Fitzroy's Anſwer, and the Declaration of Capt. Smith, one of the Aids de Camp to Lord George Sackville.* 4to. 1s. Stevens.

Theſe

Theſe Letters have the appearance of authenticity; but their publication has given great offence to Lord George; who has adverti ſed his reſolution to proſecute the Publiſher: a reſolution which we know not how reconcile with his Lordſhip's avowed 'deſire to bring 'Truth to light, and to ſubject his conduct to the ſtricteſt ſcrutiny.' Vid. *Addreſs*, p. 4.—If the Letters are genuine, they are certainly much to the purpoſe, and their contents ought to be known. If they are ſpurious, why did not his L——p declare them ſo, in the ſame Advertiſement wherein he threatens the Printer? whence the public might have judged what degree of credit was due to their contents.

POETICAL.

Art. 12. *The Juſtification, a Satire. Vindicating the Character of a much-injured Nobleman. To which is annexed, a Letter to a certain great D——; interſperſed with Reflections on the Love of our Country, and private Pique and Reſentment.* By a Gentleman of the Middle-Temple. 4to. 1s. Anderſon, and Burd.

This Juſtifier abuſes Lord G. S. as much as the reſt of the mob of Scribblers lately raiſed upon him; but with ſomewhat more wit than a majority of them ſeem poſſeſſed of.

Art. 13. *The true Cauſe of a certain G——l Officer's Conduct on the firſt of Auguſt laſt, in which, all former Explanations are explained away.* 4to. 1s. Stephens.

A wretched piece of doggrel, as void of decency as it is of ſenſe and harmony. It is intended to ridicule a certain late General Officer, but the ridicule falls on the writer.

Art. 14. *Ode on the glorious Victory obtained by the Allied Army in Germany, over the French, in the Plains near Minden.* 4to. 1s. Dodſley.

The character of this performance is juſtly comprehended in the following lines of Mr. Pope: for the author, like the famous Sir Richard, but with inferior genius,

> ——— Rumbling, rough, and fierce,
> With Arms, and George, and Brunſwic crowds the verſe;
> Rends with tremendous ſounds our ears aſunder,
> With gun, drum, trumpet, blunderbus, and thunder.

POLITICAL.

Art. 15. *Serious Conſiderations on the preſent Critical Situation of Affairs, between this Nation and its Allies.* By a Citizen. 8vo. 4d. Medley.

The Writer urges the neceſſity of 'not only compleating the Mi-'litia, for the defence of this kingdom, but alſo for the ſpeedy raiſ-

'ing

'ing a body of forces to be ſent to the aſſiſtance of the King of Pruſ-'ſia and Prince Ferdinand.'

Art. 16. *A Letter to the Norfolk Militia, upon the Proceedings of ancient Nations, when engaged in War.* By a Dumpling-Eater. 8vo. 2s. Cooper.

This Eater of Dumplins having lately, as it ſhould ſeem, gobbled down, by way of deſert, a large quantity of Ancient Hiſtory, which did not happen to lie eaſy on his ſtomach, has here diſcharged ſome of its crudities, for the ſecond-hand digeſtion of the Norfolk Militia. What has chiefly come up, on this occaſion, are certain fragments of Herodotus, Thucydides, Polybius, and Diodorus Siculus; from whence (to drop an indelicate alluſion) we are to infer, 'That in-'dolence and Luxury were always baniſhed by a people who were 'actuated with any conceptions of Honour and Virtue; that the 'promotion, or revival of Martial Bravery in a ſtate, always advan-'ced its reputation and intereſt; that the cultivation of Morals, 'both in public and private life, always produced ſuch a civil har-'mony in the community, as to make it happy at home, and a ter-'ror to its enemies abroad! And that, on the contrary, by Luxu-'ry, Intemperance, and Diſſentions, Authority hath often degene-'rated into Oppreſſion, and Liberty into Licentiouſneſs: and that 'moſt of the evils which have deſtroyed a ſtate, have been derived 'from theſe cauſes.' P. 13.

In regard to the *eating* article, with which the Author introduces his hiſtorical examples, he affects to be ſomewhat droll in this part: complimenting his *brethren* of the Norfolk Militia, (for he appears to be one of the corps) upon the ſuperiority by which their anceſtors were always diſtinguiſhed, by their attachment to 'this *excellent* 'food,—their *peculiar uſe* of that ſtaff of life, the *Dumpling*.' The mind, he ſays, 'is greatly affected by the different habits of the bo-'dy;—and ſuperior bravery and fortitude are the natural conſe-'quences of ſuperior ſtrength and conſtitution.'—The *Qualities* of the *Dumplin* deſerve, in our Author's opinion, to be remembered by lateſt poſterity. He does not, however, explain theſe; but he ſtrong-ly intimates, that the effects of dumplin-eating are glorious indeed! 'It preſerves all the faculties in their natural ſtrength, and makes 'you capable of every action that can be performed by men.—To 'this it is owing, that amidſt the general depravity—the Norfolk 'men remain unſpotted in their manners.' It is the remembrance of what their forefathers, the valiant *Iceni* did, 'when with Queen Boa-'dicea at their head, they cut off 70,000 Romans at Maldon,' that ought to inſpire the 'preſent race of Dumplin-eaters,' with the ſame courage and bravery, 'to repel the aſſaults, and dreadful *flat-'bottomed boats* of their oſtentatious enemies.'—But as our Readers have, by this time, probably, had enough of this diſh, let us call another courſe. One thing, however, in juſtice to our Author, we would obſerve, before we conclude, viz. that tho' he is but a mo-derate Writer, he has approved himſelf, in his hiſtorical collections, as a judicious Reader: and he appears throughout, to be a truly honeſt and public ſpirited Briton.

RELIGIOUS.

Art. 17. *A Converſation-Piece; or I believe as the Church believes.* 12mo. 4d. Griffiths.

The deſign of this little piece is to perſuade Proteſtants, of all denominations, to act a conſiſtent part, to *believe* as the *Scriptures* teach, without reſpect of perſons or parties, to forbear one another in love, and to endeavour to keep the Unity of the Spirit in the Bond of Peace.

Art. 18. *A Letter to the Inhabitants of St. Dunſtan's in the Weſt, relating to their late remarkable Proceeding with regard to the Rev. Mr. Romaine their Lecturer. With ſome Remarks on their refuſing him their Pulpit, &c.* 8vo. 6d. Dilly.

We perceive, from the above title, that the Inhabitants of St. Dunſtan's, Fleet-ſtreet, have lately made an effort to ſhake off the encumbrance brought on them by Mr. Romain's drawing ſuch multitudes of enthuſiaſts, &c. to their church. This proceeding of theirs has given much concern to the Writer of this pamphlet: who warmly exhorts the Pariſhioners aforeſaid, to think better of the matter, and (if we may put his meaning into plain Engliſh) to be reconciled to Mr. Romaine, and to enſure their ſalvation, by turning Methodiſts.

Art. 19. *A new Letter to the Pariſhioners of St. Dunſtan's—relating to the ſuſpending the Rev. Mr. Romaine. With a Sermon by the Rev. Mr. D. Jones.* 8vo. 6d. Man.

The author of this *new* Letter, alſo, (vid. the preceding article) ſeems to think, that the pariſhioners of St. Dunſtan's are, or ſoon will be, in the high road to perdition, without the guidance of Mr. Romaine, to keep them in the right path to heaven. The Sermon which is here printed, or re-printed, is ſaid to have been preached by David Jones of Chriſt Church, Oxon, 1692. It is founded on the text*, "Am I therefore become your enemy, becauſe I tell you the "truth?" and is by the editor applied in favour of Mr. Romaine.

* GALATIANS, iv. 16.

Art. 20. *An Apology for the Pariſhioners of St. Dunſtan's,—for refuſing the Uſe of their Pulpit, any longer, to the Rev. Mr. Romaine, their late Lecturer.* 8vo. 6d. Sympſon.

The author, with great appearance of moderation, and in terms of due reſpect to Mr. Romaine's character, expoſtulates with that Gentleman, as the author of a ſchiſm in the pariſh of St. Dunſtan's, Fleet-ſtreet, by his pertinaciouſly inſiſting on being continued in the Lecture-ſhip; and endeavours to evince the neceſſity which his pariſhioners were under, of diſmiſſing him, on account of the difficulty of forcing their way to their pews, 'through a ragged—unſavoury 'mul-

'multitude—puſhing, ſqueezing, and ſhoving forward, riding on 'one another's backs, and tearing their cloaths to pieces, with eager- 'neſs to get within hearing of the preacher: ſome panting for 'breath; others ſweating and ſtaring, with their eyes ſtarting out 'of their heads; others, not able to bear up againſt the preſs with 'which they were thronged on every ſide, fainting and falling to the 'ground, when it is almoſt impoſſible to prevent their being trampled 'to death,' &c. &c.

Art. 21. *A Letter of Conſolation to the Rev. Mr. Romaine, occaſioned by his Suſpenſion, &c.* By the Rev. Mr. G—— W—te—d. 8vo. 6d. Seymour.

A religious Catch-penny. Mr. Whitefield, we dare be confident, is innocent of its production; it is unworthy of his abilities: as the occaſion, we would hope too, is beneath his notice.

SINGLE SERMONS.

1. *THE Practice of Religion and Virtue recommended, eſpecially in Times of Danger.* Preached at Newbury, Auguſt 12, 1759, before the Militia of the county of Berks. By Thomas Penroſe, A. M. Rector of Newbury. 8vo. 6d. Newbery.

2. On the Death of the Rev. Mr. Thomas Bradbury, who departed this life, Sept. 9, 1759, in the eighty-ſecond year of his age. Preached in New-Court, Carey-ſtreet, September 16. Publiſhed at the unanimous requeſt of the CHURCH, with a Dedication to them, containing a ſhort *Character* * of the deceaſed. By Richard Winter. 8vo. 6d. Buckland, &c.

* We obſerve nothing very extraordinary in the Character here given of this famous Pulpit-Veteran; farther than, that he preached eight Sermons 'declaring the doctrine of *Juſtification* by the *imputed* 'righteouſneſs of Chriſt.' And, in ſixty-one Sermons, 'the Myſtery 'ofGodlineſs, GOD manifeſt in the *Fleſh*', &c. with many Diſcourſes on ſpiritual and political ſubjects: ſetting 'his face as a *flint* againſt 'the deſtructive tenets of the *Arians* on the one hand, and of the 'Jacobites on the other.'——O brave old Tom Bradbury!—But Mr. Winter ſeems to have forgot another of his rare qualifications: he was reckoned to ſing *The Roaſt Beef of Old England* as well as any man in the three kingdoms.

3. At the Aſſizes at Guildford, Aug. 10, 1759, by William Selſon, Curate of St. James's Clerkenwell, and Lecturer of St. Giles's in the Fields. 4to. 6d. Rivington and Fletcher.

4. *God's gracious Care of his Church.* Preached at Little St. Helen's, Aug. 1, 1759, to the Society that ſupport the Lord's-Day-morning Lecture there. By William Langford, M. A. 8vo. 6d. Johnſon, in Fenchurch-ſtreet.

5. On the glorious Victory of Aug. 1, 1759. By the Rev. Mr. Radcliff, of Boſton, Lincolnſhire. Dedicated (by the *Editor*) to L*** G**** S*****. 8vo. 6d. Griffiths.

☞ The above-mentioned Dedication is a genteel piece of Irony.

THE MONTHLY REVIEW,

For OCTOBER, 1759.

Monaſticon Eboracenſe: and the Eccleſiaſtical Hiſtory of Yorkſhire. Containing an Account of the firſt Introduction and Progreſs of Chriſtianity in that Dioceſe, until the End of William the Conqueror's Reign. Alſo the Deſcription of the Situation, Fabric, Times of Endowments of all Churches, collegiate, conventual, parochial, or of peculiar Juriſdiction; and of other Religious Places in that Diſtrict, and to whoſe Memory they were dedicated. Together with an Account of ſuch Monuments and Inſcriptions as are worthy of Notice, as well as of the Riſe, Progreſs, Eſtabliſhment, Privileges, and Suppreſſion of each Order, Religious or Military, fixed therein. With the Catalogues of all the Abbots, and other Superiors of thoſe Places, and of all the Patrons, Rectors, Vicars, Cantariſts, &c. of each Church, Chapel, &c. from the earlieſt Account down to the preſent Time.—Collected from the beſt Hiſtorians and ancient Manuſcripts in the Bodleyan, Cottonian, and other Libraries in London, Oxford, Cambridge, and ſeveral Cathedrals; as alſo from other public Records, Regiſters, and Chartularies in the Tower and other Offices in London, and in the Archiepiſcopal, Epiſcopal, and Deans and Chapters Offices in the Cathedrals of York, Durham, and Cheſter, and in private Hands, and from Parochial Regiſters. With above Two Thouſand Copies of original Charters and Deeds, never yet publiſhed.—Adorned with Copper-Plates, repreſenting the Ichnographies of ſome of their Churches, Abbies, Ruins, &c. and other curious Things worthy of Obſervation.—To which is add-

ed, a Scheme and Propoſals, in order to form a Society for Compiling a compleat Civil and Natural Hiſtory of the ancient and preſent State of Yorkſhire. With a Chorographical and Topographical Deſcription thereof; and for a Set of accurate Maps, taken from actual Surveys. — To this is ſubjoined, a ſhort Hiſtorical Account of the Pariſh of Hemingbrough, as a Specimen; ſhewing what Materials the Author has collected toward aſſiſting ſuch a Society, according to the above Propoſals. By John Burton, M. D. Folio; 1l. 11s. 6d. in Sheets. York printed by N. Nickſon; and ſold by T. Oſborne in London.

WHERE an Author has expended ſo much time and money, as ſuch a work as the book before us neceſſarily requires, we are apt to think ourſelves greatly obliged to his induſtry, even tho' we do not meet with all the accuracy and preciſion that might reaſonably have been hoped for. We are unwilling, therefore, to take any ſevere notice of ſuch errors as occurred to us in the peruſal of this laborious performance; eſpecially as ſome of them may be rather owing to the Printer than the Author, — who owns, nevertheleſs, that he has been leſs attentive than he ought; but will be ready to correct any miſtakes, or explain obſcurities, (in the next volume) upon being acquainted therewith, in a proper manner.

The preſent volume, which contains only part of the Author's plan, is divided into *four books*; in the *firſt* of which he treats—'Of the Riſe, Progreſs, &c. of Chriſtianity in 'England, in general, and particularly in the dioceſe and 'county of York.'

Book II. treats—'Of the Riſe of our Spiritual Courts; 'Foundations of Appeals to Rome; Diſputes between the 'ſees of Canterbury and York about Primacy; Conteſts be-'tween the ſee of Rome and this Kingdom, about the right 'of Inveſtitures and Patronage to eccleſiaſtical benefices, 'down to the reformation of Henry the eighth's time.'

In the *third* book he treats—'Firſt, of the Original, Pro-'greſs, and Increaſe of Monks and Monaſteries in theſe 'Parts. 2dly, Of the different Orders of Munks, Nuns, 'and Friers. 3dly, Of the Difference of Abbies, Priories, '&c. with the Officers of the Houſe, &c. 4thly, Of the 'Diſſolution of theſe Religious Houſes.'

'Book IV. contains 'the Hiſtory of the [particular] Religious Houſes in this county.'

In

In the *first* and *second* books we find little but what may be met with in other Writers; so that we shall pass them entirely over, as well as the beginning of the *third*, wherein we are informed of the Nature of each religious Order, and the difference betwixt Abbies, Priories, and other Foundations of that kind, and proceed to what is said concerning the *Dissolution* of them, which our Author shews to have been brought about, in the main, by the Roman Catholics themselves.—Hear what he says, page 65.

'As to the dissolution of these religious foundations, 'we may observe, that in A. D. 1390, William of Wick-'ham, Bishop of Winchester, *by leave of the Pope* and King, 'bought some alien Priories, and settled them on his new 'college at Oxford (*a*). His example was followed by Arch-'bishop Chicheley, in A. D. 1437, and by King Henry the 'sixth, in A. D. 1441. Their example was followed by 'others; and A. D. 1505, Margaret, Countess of Rich-'mond, obtained the *Pope's licence* to suppress the abbey of 'Creyke in Norfolk, and some others. And Cardinal Wol-'sey obtained the *Pope's bull* to dissolve as many of the [lesser] 'monasteries as would raise a revenue not exceeding 3000 'ducats per annum (*b*).

'The casting off the Pope's Supremacy, and the Monks 'being looked upon only as a sort of half-subjects, ever 'ready to join any foreign power, which should invade the 'nation, whilst the King [Henry VIII.] was excommuni-'cated by the Pope; and some of their revenues not being 'employed to the intent and design of the donors; together 'with the [former] alienation of the lesser houses, were urg-'ed for seizing the rest; to which the King's want of a 'large supply, and the people's willingness to save their own 'pockets, greatly contributed; and accordingly, a motion 'shortly after was made in Parliament, that, to support the 'King's state, and supply his wants, all the religious houses 'might be conferred upon the Crown, which were not able 'to expend clearly above 200 l. per annum. This Act passed 'about March, A D. 1535.

'By this act about three hundred and eighty houses were 'dissolved, and a revenue of 30,000 l. per annum came to 'the Crown, besides 100,000 l. in plate and jewels.'

(*a*) Newport's Repert. vol. II. p. 366, 683.

(*b*) Rymer's Fœd. vol. XIV. p. 24.

In about two years afterwards, we are told, that 'the King 'reſolved to ſuppreſs the reſt of the Monaſteries, and there- 'upon, A. D. 1537, appointed another Viſitation, requir- 'ing the Viſiters, amongſt other things, to examine parti- 'cularly into the conduct of the Abbots, Priors, and Monks, 'during the late commotions, [which had been occaſioned 'by the ſuppreſſion of the leſſer houſes.] This cauſed the 'greater Abbots to ſurrender a-pace; for ſome of them 'having been faulty in the late rebellion, were liable to the 'King's diſpleaſure, and ſurrendered to ſave their lives. 'Some began to like the Reformation, and were, upon that 'account, eaſily perſuaded to it; others, ſeeing their diſſo- 'lution approaching, had ſo much embezzled their revenues, 'that they were ſcarce able to keep up their houſes.—Many 'petitions were made, even by thoſe that were for the Re- 'formation, that *ſome* of theſe houſes might be ſpared (*c*); 'but a reſolution being taken at Court to extirpate them all, 'the petitions were rejected. And in the ſeſſions of Parlia- 'ment which began the 28th of April, A. D. 1539, in the 'thirty-firſt year of the King's reign, an Act was paſſed, 'by which all the religious houſes, which ſince the former 'Act were ſuppreſſed, diſſolved, relinquiſhed, forfeited, or 'given up; or which ſhould thereafter be ſuppreſſed, for- 'feited, or given up, were confirmed to the King and his 'ſucceſſors; and all the rents, profits, and revenues of them 'given to be diſpoſed of for the King's profit.—By this Act 'no houſes were *ſuppreſſed*, but all the *ſurrenders*, which ei- 'ther were made, or ſhould be made, were *confirmed:* the '*mitred* or *parliamentary* abbies were all in being at the paſſ- 'ing of it, and eighteen Abbots were preſent at the firſt 'reading of it, twenty at the ſecond, and ſeventeen at the 'third; and yet none of them either oppoſed it, or voted 'againſt it; but were every one brought ſhortly to ſurren- 'der, except three, who were afterwards accuſed of high 'treaſon, and executed, and their abbies ſeized, as forfeited 'to the King by attainder. The next year, April 22d, A. 'D. 1540, a Bill was brought in for ſuppreſſing the Knights 'of St. John of Jeruſalem, and paſſed in a ſhort time, and 'thereby all their revenues were given to the King; who, 'by the ſuppreſſion of theſe greater houſes, obtained a reve- 'nue of about 100,000 l. per annum.'

If what our Author obſerves be true, that the eſtates of religious houſes were ſuppoſed to be really worth *ten times* more than they were rated at, even at the time of their diſ-

(*c*) Burnet's Hiſt. Ref. vol. III. App. p. 95.

ſolution;

solution; and if to this we add the *difference in the value of money* betwixt that time and the present, one would think that such an addition of revenue to the Crown might have been sufficient, almost, to have superseded the necessity of any other taxes. But instead of that, a few years saw the whole of this immense revenue dissipated, and squandered, amongst a set of hungry Courtiers, without producing any lasting benefit either to the Crown in particular, or the public in general.

The observations made by Dr. Burton, on these Dissolutions, are as follow.

'First, That the dissolution of these houses was an act, 'not of the *Church*, but of the *State*, *prior to the Reformation*, 'by a King and Parliament of the [*Roman*] *Catholic commu-* 'nion in almost all points, except the Supremacy; and con- 'firmed by others of the *same communion* (*d*).'

'Secondly, That very few of the Papists wrote against 'the dissolution of these houses, and that several, both of 'their Clergy (*e*), and Laity (*f*), accepted grants of their 'lands.

'Thirdly, That almost all the Bishops of the *new learn-* 'ing, as the Reformers were then called, were against the 'misapplication of the abbey lands.

'Fourthly, That many popish Bishops were as great ali- 'enators of the lands of their bishoprics (*g*), as any of the 'protestant ones were in the reign of King Edward the sixth, 'and of Queen Elizabeth.

'Fifthly, That if King Henry the eighth dissolved Mo- 'nasteries, and erected Bishoprics out of them; Pope Pas- 'chal the second, and King Henry the first dissolved the ab- 'bey of Ely, and erected a Bishopric there, A. D. 1108.

(*d*) 'By Queen Mary, and her Parliament;—Kennet's Case of 'Appropriations, [*Impropriations*] p. 141, 143, and Act of 1 and 2 'Phil. and Mary, in the Statutes at large, vol. II.'

(*e*) 'The Bishop, Dean, and Chapter of Litchfield bought Fair- 'well, for the use of their church, &c.'

(*f*) 'The Duke of Norfolk had several: and Sir William Petre, 'ancestor to the Lord of that name, purchased Ingarstone, &c. the 'new [*new*] seat of that family.—Queen Mary granted away twen- 'ty sites of religious houses in the first year of her reign.'

(*g*) 'Heylin's Reform. p. 121.—Collier's Hist. vol. II. p. 324.'

'Sixthly, One very great loſs which happened by the haſty 'diſſolution and granting away of theſe houſes, was, that 'better proviſions [proviſion] was not made for the per-'formance of divine offices in ſuch churches as had been ap-'pointed [appropriated] to the Monaſteries, by which both 'the Miniſters and Pariſhioners of thoſe places ſuffer to this 'day; and is *juſtly counted a ſcandal to our Reformation* (*b*).'

In the *fourth* book we have a particular account of the ſeveral religious houſes within the county of York, their Founders, the reſpective Abbots, and Priors, together with a very long detail of the lands, and other revenues granted to each. In this part of his work, our Author has made great uſe of Dugdale's Monaſticon, and flatters himſelf that his preſent undertaking may tend to perfect and compleat that learned and uſeful work, with reſpect to the county of York; eſpecially as he has brought to light (he ſays) above two thouſand original Charters, &c. more than are contained in Dugdale, for this particular diſtrict of which he treats. Whoever, therefore, is inclined to know every thing that can poſſibly be now recovered, relating to the religious houſes in Yorkſhire, before their diſſolution, may here meet with ample matter for gratifying his curioſity.

By way of Appendix we have a ſcheme and propoſals, in order to form a Society, (in imitation of one of the like kind already eſtabliſhed in Ireland) for compiling a compleat Natural and Civil Hiſtory of Yorkſhire: and to ſhew how eaſily ſuch a ſcheme might be executed, the Author has given the Hiſtory of one Pariſh, as a ſpecimen; which is, indeed, very full and particular, and to ſuch as are acquainted with that part of the country, may be very entertaining. In order, therefore, to carry ſo laudable a deſign into execution, through the whole extenſive county of York, the following Propoſals are made, viz.

'1. That a Society be erected of all the Subſcribers; out 'of whom a certain number *ſo elected* (*i*) to meet at York 'monthly, quarterly, or oftener, as occaſion ſhall require,

(*b*) Here the Doctor ſeems to have overſhot himſelf a little: for if the diſſolution of religious houſes, and the alienation of their poſſeſſions, were *prior to the Reformation*, (as is affirmed in the *firſt* obſervation above) how can the poverty of ſuch churches, as had the misfortune to be *appropriated* to Monaſteries, be *juſtly counted any ſcandal to our Reformation*, which is ſuppoſed to be *poſterior* to that alienation of property, which was the real cauſe of ſuch poverty?

(*i*) The *manner* of electing does not appear.

'to

'to consider of proper methods for acquiring and propagating a competent knowlege of the county, in its several parts, both from their own experience, and their correspondence with others.

'2. That a corresponding Society be formed of —— number of Gentlemen, or more, in each Riding or Division, for forwarding the said work.

'3. That each Gentleman, in town or country, when admitted, do pay the sum of ——, as an admission fee; and so much every year, in order to raise a fund for carrying on the views of the Society, to be expended as they from time to time shall direct. By which fund proper persons may be enabled, under the *election* (*k*) of the Society, to travel through the several hundreds or divisions of the county, to observe and collect what is remarkable and curious, in art or nature, therein; and to return, and report their observations to the Society.

'4. The Society to appoint a committee of a few of their members, to methodize the said returns; and out of them to form accounts of the several divisions travelled into, subject to the revisal and approbation of the Society in general.

'5. That a President, and —— Secretaries, &c. be elected yearly, on — day of —, to conduct the business of the said Society.

'6. That the fund arising from this scheme, be deposited in a box, to be kept under the keys of the President and Secretaries. And that no meetings of the Society be supported out of the box-fund, nor any thing drawn thereout, but for *the* (*l*) purposes as the Society shall judge necessary.

'7. Supposing that every person in the county, of 100*l.* per annum, was annually to subscribe 10*s.* 6*d.* or was each to contribute in proportion to his estate, at the rate of only 5*s.* for every hundred pounds per annum, (and that is no large sum for two or three years) here would be a fund sufficient to carry on the whole work, and to have Maps taken by actual survey, not only of the county at large, but also of each Hundred or Wapontac, by a larger scale than has ever yet been done in any county; besides having views of every thing remarkable, either by nature or art. The Subscription-money to be paid to the Corres-

(*k*) Rather *direction*.

(*l*) We should read *such* purposes.

'ponding Society in each diviſion, or to whom they ſhall de-
'pute, to be remitted to the Preſident and Secretaries at
'York, and they to account to the reſt of the Committee,
'who ſhall audit the accounts quarterly, and then lay them
'before the whole Society at their annual meeting, for their
'peruſal and ſatisfaction.

'8. The correſponding members will be of great aſſiſt-
'ance in their ſeveral parts, in aid of the travelling mem-
'bers, by informing them where matters relative to the main
'deſign do lie; and to help the corrections of the Maps of
'this county hitherto publiſhed, which are very defective
'and erroneous.—The travelling members alſo will, by their
'obſervations, contribute much to that end.

'9. If the Dioceſans of the different parts of this county
'would ſo far concur as to recommend to the parochial Cler-
'gy of their reſpective dioceſes, the purpoſes of this Scheme,
'along with a printed copy of the Queries (*m*), it would ſtill
'render it more effectual, and in leſs time. And if carried
'on with reſolution and zeal, for two or three years, would
'gather ſufficient materials, to give the moſt exact account
'of this large and opulent county, now abounding with as
'great a variety, and as many works of nature and art, as
'any place of the ſame compaſs in this kingdom.'

'10. If the reſpective Maps and Views be well executed,
'and the hiſtorical part be judiciouſly done, I doubt not,
'(ſays the Author) but moſt of the money expended, would
'be raiſed by this means, to reimburſe the Subſcribers, or
'to be applied as they ſhall direct. For what Gentleman
'would want ſuch an accurate ſet of Maps, &c. or be with-
'out ſo compleat a Hiſtory?

'The benefits ariſing from ſuch a Society, thus voluntarily
'formed, are too many to be particularly enumerated; and
'ſo obvious and notorious, that they need not be mentioned.'

We join entirely in opinion with the Doctor, as to the *benefits* that might ariſe from ſuch a Society as he propoſes, and heartily wiſh he may be able to form ſuch an one: tho' we cannot help being ſomewhat dubious of his *ſucceſs*, unleſs the Gentlemen of Yorkſhire are more inclined to promote *Subſcriptions* of this nature, than ſome others that we have

(*m*) Theſe *Queries* are alſo ſubjoined, and will tend greatly towards obtaining a full and accurate knowlege of every pariſh in the county, if properly and diſtinctly anſwered: but they are too long for our inſertion.

heard

heard of.—But, indeed, when we reflect, that the *Subscribers* are to have the sole disposal of their own money, as well as the choice of the propereſt persons to be employed in conducting the design; one would, not unreasonably, hope, that Gentlemen of intereſt, and public spirit, will scarce be wanting to promote so desirable an undertaking, as that under consideration seems to be.

Introductory Lectures to the Sacred Books of the New Testament. By John David Michaelis, Professor in his Majesty's University of Gottingen. 4to. 12s. bound. Linde.

THE great multiplicity of Commentators upon the several parts of Holy Scripture, as well as the enormous length to which most writings of that kind have been extended, has often, and very justly, been a subject of complaint amongst the learned. The ingenious work before us, therefore, being more concise than any thing of the kind hitherto published, will recommend itself to those Students who wish to attain the necessary knowlege of their profession, without labouring through the learned lumber of huge and disheartening folios.

As the Author appears to have wrote chiefly for the use of his Pupils, without an intention of provoking Controversy, any singularity of opinion (when it occurs, as it sometimes does) will be the less offensive in him. He seldom, indeed, departs from received opinions, without having considered his subject, at least as thoroughly as the majority of those who receive them. But if the learned should think it, in any respect, exceptionable, the Author seems to be so hearty a well-wisher to the study of the Sacred Writings, that he will scarce be mortified to find his book the means of producing something more perfect, of the same kind, from another hand. In the mean time, however, the Theological Student may here find the marrow of some of the best Writers upon the New Testament, reduced into a very moderate compass, with frequent references to such Authors as have treated each point more at large, if he is disposed to consult them.

But, as the Author judiciously observes in his Preface,—'Whoever desires to understand the books of the New Testament clearly and fundamentally, must not content himself

'with the uſe of common Expoſitors and Commentators. 'He will ſtand in need of ſome more general accounts of the 'Hiſtory and Deſigns of this ſacred book *. Whoever, for 'inſtance, is unacquainted with the age and authority of 'the different Verſions, is not qualified to apply them to the 'purpoſe of forming a right judgment of thoſe various read-'ings, upon which interpretations are grounded. If we 'know not the deſign of each Apoſtle in compiling his Goſ-'pel, and writing his Epiſtle, we cannot perfectly under-'ſtand him. If we know not whether there are Hebraiſms 'in the Apoſtolical Writings, we ſhall be at a loſs what cre-'dit to give to thoſe Expoſitors who illuſtrate the Greek text 'from the Hebrew, and other Oriental Languages. The 'following work is intended to remove ſuch ignorance.'

In the method and diſpoſition of his work, our learned Author ſeems peculiarly to have aimed at brevity; notwithſtanding which, he is far from being obſcure. He firſt treats in general of the *genuine Antiquity, the Language, the various Readings, the Manuſcripts, the principal Editions, the Marks of Diſtinction, the Aſpirations and Accents, the ancient Verſions, and the divine Inſpiration of the Books of the New Teſtament.* After endeavouring, ſomewhat more fully, to illuſtrate this laſt point, which is the foundation of our religion; he proceeds, in the latter part of his undertaking, to give an Introduction to each individual book; in doing which, he ſeems to have attained the end propoſed by him, of being as conciſe and uſeful as poſſible.—Indeed, ſome Readers may poſſibly think him *too conciſe:* but then it ſhould be remembered, that he intended this book as the ſubject of his public Lectures to his Pupils; and, therefore, was not unwilling to leave ſome points to be more amply diſcuſſed in thoſe Lectures themſelves,—of which the preſent work contains, as it were, only the heads.—A laudable method this! of training up Pupils intended for the ſacred Miniſtry of the Chriſtian Church: and, perhaps, not altogether unworthy the attention of more ancient Univerſities, than this infant one of Gottingen,—which owes its exiſtence to the paternal affection of our preſent auguſt Sovereign, its illuſtrious founder.

* Some tolerable idea of the ſtate of the world at the time of *writing* the Holy Scriptures, ſeems alſo indiſpenſibly requiſite to prevent miſtakes in the *peruſal* of them. From a want of this neceſſary knowlege, we remember to have heard of a man who turned Papiſt, merely, (as he himſelf alleged) becauſe he happened to read, in the Acts of the Apoſtles, that St. Paul was a *Roman!*

That

That our Readers may be able to form ſome notion what to expect from a peruſal of theſe Lectures, we ſhall lay before them an abſtract of their contents.

In the firſt ſection, (for the work is no otherwiſe divided than into ſections) the title of *New Covenant*, or *Teſtament*, is explained.—The Author next proves the Writings of the Apoſtles and Evangeliſts to be, *ancient* and *genuine*, from a variety of convincing arguments: and particularly ſhews, that the Divinity of the books of the New Teſtament was confirmed by Miracles. 'For the Epiſtles refer to certain 'miraculous gifts, ſaid to have been imparted by the impoſition of hands, and conferred by God, in confirmation of 'the doctrine of the Apoſtles.' And—'is it poſſible, that a 'Deceiver, of a ſound underſtanding, ſuch as St. Paul's 'Epiſtles ſhew him to have poſſeſſed, ſhould refer the enemies of his religion, and doctrines, not only to the miracles, which *he* pretends to have wrought, but to miraculous 'gifts, which he pretends to have communicated to *them*; 'if they had it in their power to anſwer, that they knew nothing of theſe miraculous gifts?

'In the 12th, 13th, and 14th chapters of the firſt to the 'Corinthians, he reprehends the abuſe of certain *miraculous 'gifts of Tongues*, and preſcribes a better application of them. 'If he actually wrote this to the Corinthians, and they had '*no miraculous gifts, no knowlege of foreign tongues*, then St. 'Paul is not an impoſtor, but a madman, which is not the 'charge of unbelievers againſt him.—But if theſe miracles 'be true, then the doctrine, and the book in confirmation of 'which they were wrought, are divine; and the more certainly ſo, as there is no room for deception. A Juggler 'may perſuade me, that *he performs Miracles*, but he can never perſuade me, and a whole body of men of ſound intellects, that he has *communicated to us* the gift of working 'Miracles, and ſpeaking foreign Languages, unleſs we can 'work the Miracles, and ſpeak the languages.'

In ſect. 5, he ſpeaks of the Language of the New Teſtament, the books of which were all written in Greek, except, perhaps, the Goſpel of St. Matthew, and the Epiſtle to the Hebrews; which, our Author thinks, were firſt published in the Hebrew Dialect, then in uſe at Jeruſalem. But the Hebrew text being loſt, he allows to the Greek Tranſlation [if, indeed, it be a Tranſlation] the authority of an Original.

Sect.

Sect. 6, proves the Greek of the New Teſtament to be intermixed with Hebraiſms and Syriaſms: but this, he obſerves, (ſect. 7.) is no real blemiſh in the ſtile of the New Teſtament. For barbariſms, or words and phraſes taken from another language; are then only blemiſhes of ſtile, when the Writer endeavours to be elegant, or when they render his language obſcure. But in the New Teſtament, nicety and elegance of language was both unneceſſary and uſeleſs. 'It 'grounds a preſumption in favour of the Chriſtian doctrine, 'that the Apoſtles neither preached nor wrote in flattering 'and enticing language, to win the mind by inſidious arts 'of ſpeech; conſequently the firſt Chriſtians were not con-'verted by any thing pleaſing to their ears, but by a convic-'tion reſulting from arguments; 1 Cor. ii. 1—15.'

Moſt of the Writers of the New Teſtament, he obſerves, were Jews by birth. They could not, therefore, *without a Miracle*, avoid a mixture of Hebrew with the Greek in their ſtile. And *ſuch a Miracle* [if exhibited] would have been not only uſeleſs, but pernicious; for any one, who was not prepoſſeſſed with an opinion of the divine inſpiration of theſe books, would be apt to raiſe a doubt of their authenticity, from this very circumſtance, that they were not written in the ſtile which might have been expected from their pretended Authors.

In ſect. 11, he obſerves, that the Writers of the *New* Teſtament frequently quote paſſages from the *Old*, either in proof of their doctrine, or to ſhew, that the predictions of Prophets are fulfilled. Theſe quotations being chiefly taken from the Septuagint verſion, it is therefore of great uſe, to be well acquainted with that verſion, which Bretinger's is, according to our Author, the beſt edition.—The Apoſtles (we are told) do not, however, in their quotations, always adhere exactly to the very words, but ſometimes change them, as they frequently quoted merely from their memory. See Heb. i. 6. Pſal. xcvii. 7.

Sect. 12, takes it for granted, that the *Antographa*, or original Manuſcripts of the New Teſtament, are now loſt; tho' many of the firſt Chriſtians are ſaid to have appealed to them, while they were known to be extant, as they certainly were for ſome ages. Indeed, there are not yet wanting perſons who ſuppoſe that Goſpel of St. Mark, which is ſtill preſerved at Venice, is an *original Manuſcript*: but our Author aſſerts it to be *ſo entirely illegible*, that it is not yet decided, whether the letters wherein it is wrote, are Greek or Latin.

Sect.

Sect. 13, allows that falſe readings have crept into the Copies of the New Teſtament. For tho' it be undeniable, that the firſt Chriſtians beſtowed great pains upon thoſe Copies, yet nothing leſs than a repeated Miracle, could poſſibly prevent the admiſſion of ſome errors, and the increaſe of them with the multiplication of Copies. But this doth not affect the grounds of our Faith, which is not ſhaken, or rendered uncertain, by the many various readings in the New Teſtament; on the contrary, it is ſaid, (ſect. 14.) to have been the opinion of judicious men, that the large collection of them, made by Dr. Mill, hath removed many doubts about the genuineſs of paſſages. The Collectors, therefore, of various readings, deſerve the thanks of all ſenſible Divines. For it muſt be admitted, that ſome paſſages, otherwiſe obſcure, have been illuſtrated by a reading, which the diligence of thoſe learned men hath diſcovered,

In ſect. 15, we are acquainted with the ſources from whence falſe readings may be ſuppoſed to proceed. Some of which are ſaid to be,

1. *Negligence of Tranſcribers*,—who ſometimes committed miſtakes in Orthography, ſometimes exchanged words for others, which appeared to them to be of the ſame ſignification; ſometimes they were miſled by the ſimilar ſtrokes of letters, ſometimes by the ſimilar ſound or pronunciation of words; for it frequently happened, that the Tranſcribers had not the text before them, but were dictated to, for the convenience of employing ſeveral Tranſcribers at once.

2. When *two Sentences* were nearly alike in their words and import, it may have happened, that *one* of them has been corrupted from the *other*, either thro' the negligence, or the ignorant caution of the Tranſcriber.

3. Variations may have been introduced by *conceited* Tranſcribers, who not having knowlege ſufficient to underſtand an expreſſion, have ventured what they call a *critical Conjecture*, and ſubſtituted other words nearly reſembling it in ſound and letters. A liberty this, not wholly diſuſed even among the learned of the preſent age!

4. Many falſe readings have ariſen from hence, that ignorant Tranſcribers have *removed into the Text*, what they *found in the Margin* of their Original. It is uſual, every one knows, to explain an obſcure paſſage, or to ſupply a defect in Hiſtory, by a *marginal Note*. How eaſy, then, was it for an ignorant man to miſtake *this* for a part of the *Context*, which

which had been inadvertently omitted, and ſo was added in the Margin!

In ſect. 16.—19, ſeveral principles are laid down, by which to decide in various readings.—But, after all, ſuch ancient Manuſcripts, as are prior in date to the invention of Printing, are juſtly affirmed (ſect. 20.) to be the pureſt fountain, from whence the true and genuine reading muſt be drawn.

We are next preſented with a ſhort, but accurate, account of the moſt remarkable, and beſt eſteemed Manuſcripts ſtill in being: amongſt which the preference is given to the Codex Vaticanus or Romanus, which contains the whole Bible, both Old and New Teſtament, *in* Greek; and is juſtly eſteemed by the learned, an ineſtimable remain of the earlieſt antiquity.

The Codex Alexandrinus, he ſays, was brought from Alexandria to Conſtantinople, in the laſt century, by the Greek Patriarch, Cyrillus Lucaris, who has merited immortal honour from the learned world, by delivering the Manuſcripts of the New Teſtament to Sir Thomas Roe, Ambaſſador from Charles the firſt, as a preſent to the King of England.—This valuable Manuſcript, which is ſtill depoſited in the Royal Library, [except it has lately been removed into the Britiſh Muſæum] is ſuppoſed to have been tranſcribed by the hand of an Egyptian Lady of diſtinction, named Thecla, upwards of thirteen hundred years ago: and our Author brings ſome very ſtrong arguments to ſhew, that the date of it muſt have been prior to the year 364.—The two Manuſcripts above-mentioned are the moſt eſteemed of any now extant.

In ſect. 23—28, we have an account of a great number of other Manuſcripts of the New Teſtament, ſtill to be ſeen in the public Libraries of Italy, Germany, England, France, and other countries; which account is cloſed with ſome curious obſervations upon Manuſcripts in general.

Sect. 29, 30, ſhew how far the ancient verſions, and the writings of the Fathers, may be of uſe, in ſettling the genuine readings: and in ſect. 31, we meet with ſome ingenious obſervations upon *critical Conjectures*.

In ſect. 32—34, we have an accurate account of a great number of learned Collators and Examiners of the various readings; together with obſervations and remarks upon ſome of the principal printed editions of the New Teſtament.

Our learned Author next treats of the Points, and other diſtinctions of Pauſe among the Greeks, and ſhews the origin of the preſent Points in the New Teſtament, which are not to be found in the ancient Manuſcripts.

In ſect. 44, and 45, we have an account of the modern diviſion of the New Teſtament into Chapters and Verſes;—the latter of which were introduced by Robert Stephens, about 1551, as the former had been by the famous Cardinal Hugo de S. Caro, in the twelfth century. But how commodious ſoever theſe kind of diviſions may be, for the more ready finding of any particular paſſage, yet every intelligent Reader muſt agree with our Author, that they are both very injudiciouſly made, without a proper regard being always paid to the ſenſe and ſcope of the Sacred Writer; ſo that whoever reads the Bible by ſingle Chapters, will be often in the dark, and at a loſs for the Apoſtle's meaning, ſince the Chapters often end abruptly in the midſt of a connection; for inſtance, Eph. iv. and Col. iii.—The Verſes alſo are often made to end at the wrong place, as well as the Chapters; whereby the interpretation of the ſacred Book has greatly ſuffered,—eſpecially where the abſurd cuſtom of explaining each Verſe ſeparately, [as if it were a diſtinct Aphoriſm] has prevailed.

Tho' the *Tranſlator* of this work has, in general, performed his taſk with a great appearance of *accuracy*, yet we would juſt point out to him, a remarkable want of it, either in himſelf, or the Printer, which occurs at page 100, where he ſpeaks of the firſt and ſecond Epiſtles *to* Peter, and the firſt, ſecond, and third Epiſtles *to* John.—Theſe ſlips of the pen, (for we really believe them to be nothing more) we ſhall hope, however, to ſee rectified in the *ſecond* edition; which will, probably, be called for, as ſoon as the real merit of the work is ſufficiently known to the public.

From ſect. 46 to ſect. 73. the learned Author treats of the Syriac, Arabic, Ethiopic, Armenian, Perſic, Latin, and other old verſions of the New Teſtament; and ſhews the great uſe that may be made of them, by a judicious compariſon thereof, both with the original, and each other.

At ſect. 74, our Author ſhews why we reject certain Apocryphal books, which have heretofore had their advocates: and then proceeds to thoſe individual books inſpired by God, which together are called the *Canon* of the New Teſtament, becauſe they contain a *Rule* of Faith and Manners. We receive them, he juſtly obſerves, as Divine Writings, unanimouſly

mouſly tranſmitted to us by the Primitive Church, which was beſt qualified to judge of them. But even this teſtimony of the primitive Church is not the principal, nor the *only* ground we have to believe their inſpiration; for our Author lays down *three* marks as characteriſtical of the Divinity of a book: and concludes, that the book which has all, or any of theſe marks, is to be accounted Divine.—Theſe are,

I. MIRACLES.—Thus

"The book which is written by one who pretends, that "either all his writings, or, at leaſt, this in particular, are "divinely inſpired, and corroborates ſuch pretence by *Mi-* "*racles*, is to be accounted divine.'

II. PROPHECIES FULFILLED.—Thus,

"When a book which pretends to be divine, contains "*circumſtantial Propheſies*, *which have been fulfilled*, and not a "*ſingle falſe Propheſy* can be ſhewn therein, that book muſt "be received as Divine, unleſs it contradicts Natural Re- "ligion."

III. THE UNANIMOUS TESTIMONY OF THE PRIMITIVE CHURCH.—For,

"As the primitive Church was better qualified to judge "which books were Divine, which not, than we; it fol- "lows, that the teſtimony of the primitive Church is of "great weight, if we find nothing material that contra- "venes it."

All the three above-mentioned *Criteria* he applies, at large, to prove the Divinity of the books of the New Teſtament; but as we cannot make room for an abſtract of what he ſays upon all theſe points, we ſhall ſelect part of his explanation of the *ſecond* Propoſition, which may ſerve as a ſpecimen of his ſtile, and method of argumentation.

1. 'By Propheſies I mean, "a Prediction of ſuch Events "as no *human* underſtanding could foreſee."

2. 'The Propheſy I mean, is not of a *ſingle* point, but a 'circumſtantial Prophecy.'

3. 'But as it is poſſible that *many* circumſtances might ac- 'cidentally come to paſs, the Characteriſtic of a Prophet is, 'that not *one* of the circumſtances he foretold, remains unac- 'compliſhed. For if this ſhould be the caſe, he would ſtand 'convicted of a falſhood, and therefore could not be a Meſ- 'ſenger from God.—It is not neceſſary, indeed, that *all* the 'Prophecies of a divine book ſhould have been *already* ful- 'filled;

'filled; for they may be fulfilled *hereafter*. But if a Pro-'phecy, which *ought* to have been already fulfilled, remains '*unfulfilled*, we have a right to reject the Prophet.

'Upon theſe conditions, I aſſert, that Prophecies fulfilled 'are a very probable evidence of the Divinity of a book. It 'cannot be denied, that many future events depend upon ſo 'many thouſand unknown cauſes, and may be prevented, or 'changed, by ſo many unexpected incidents, that no one is 'qualified to foreſee them with certainty, except only that 'Great Being who ſurveys all the innumerable *minutiæ* of 'the world, which are interwoven and intangled with each 'other. I do not except the greateſt Angel; for whilſt he 'is a finite Spirit, he cannot ſurvey the whole world, which 'would require faculties that are infinite. What Spirit, for 'inſtance, was great enough, and wiſe enough, to know for 'certain, in the time of Iſaiah, that Cyrus would be born, 'and would be a Prince of ſuch ſuperior underſtanding, with-'out accurately knowing the moſt minute circumſtances both 'of body and mind of his then anceſtors, and without know-'ing the reaſons why the father of Cyrus, who was not then 'born, would marry his mother, in preference to ſo many 'other women? For had he married another woman, or ſhe 'another man, or had the ſingle Concubitus, in which Cyrus 'was begot, proved unfruitful, Babylon would never have 'been taken by Cyrus. What finite Spirit could foreknow, 'that among ſo many millions of darts as were ſhot at the army 'of Cyrus, and whoſe line of direction depended upon ſo many 'imperceptible minutiæ, and ſometimes even upon a breath of 'air, not one of them ſhould hit Cyrus, and thereby convert 'the Prophecy of the conqueſt of Babylon into a Fable?

'But it is very incredible, that a circumſtantial Prediction 'ſhould come to paſs, in all reſpects, without exception, by 'mere accident. If I foretell any thing accidental, without 'being inſpired by God, there is, in the firſt place, againſt 'me, the hazard of its not coming to paſs, which is at leaſt 'equal to the chance of its coming to paſs. If I add ten cir-'cumſtances, any man of underſtanding will admit, that 'each circumſtance may eaſily be changed a thouſand ways; 'and each of theſe poſſible changes is as probable as the cir-'cumſtance I foretel. Conſequently, there is, in each cir-'cumſtance, the chance of a thouſand to one that my Pro-'phecy will not be fulfilled; and in the whole, it is ten thou-'ſand to one that I prove a falſe Prophet; and this upon a 'very moderate computation. But as it is poſſible that no 'part of the event foretold may come to paſs, it is not even 'ſo probable that my Prophecy will be fulfilled, as that by

'having a Ticket in a Lottery of ten thouſand Tickets, I 'ſhall win the greateſt Prize; for among the ten thouſand 'one muſt have the Prize, but the event which I foretel, 'may, with all its circumſtances, fail to be accompliſhed.

'But as it is not abſolutely impoſſible, or implies no con-'tradiction, for a pretended Prophecy to be fortuitouſly ac-'compliſhed, the Prophecies which have been fulfilled, are 'only a very probable, not ſtrictly ſpeaking, a certain evi-'dence, of the Divinity of a book. If therefore the book 'contains any thing contradictory to Natural Religion, this 'evidence becomes inſufficient to prove its Divinity. For 'the doctrines of Natural Religion reſt upon a certainty, 'which takes place of any thing only probable.

'Perhaps my Reader may wonder, that I ſhould prove the 'Divinity of ſome, or rather of a ſingle book of the New 'Teſtament, by an argument which I do not advance as *cer-'tain*, but only as *highly probable*.'—To this 'I may venture 'to anſwer upon logical grounds, that the *higheſt degree of 'Probability* differs very little from what is properly called '*Certainty*; and that an argument which is in the higheſt 'degree probable, is even thought equal to a Demonſtration, 'becauſe our limitted underſtanding is not ſo ſubject to err 'in matters probable, which are generally objects of ſenſe, 'as in an abſtracted Demonſtration. I know, for inſtance, '*with Probability*, that there was a King of France called 'Lewis the fourteenth, who waged great wars; and I know '*for certain*, that the aggregate ſquare of the two ſides of a 'rectilinear right angled Triangle, is equal to the ſquare of 'its Hypothenuſe. Yet I ſhould deſerve to be confined as a 'Lunatic, if I entertained the leaſt doubt that there was a 'Lewis the fourteenth; or if I do not as confidently believe 'this *probable* as the other *certain* truth.'

He then applies this Criterion to the writings of St. Paul and St. John, in particular, by ſhewing that there are Prophecies already fulfilled in the Epiſtles of the former, as well as in the Revelation of the latter.

As one of the moſt frequent ſeeming contradictions among the Evangeliſts, relates to the circumſtance of time, the ſame fact being reported earlier by one than by another, he obſerves, (ſect. 85.) that this apparent contradiction ariſes from hence, that they did not write in chronological order.—Upon which he juſtly remarks, that no Hiſtorian is bound to relate every thing exactly in order of time, unleſs he is writing a Journal, which is the moſt tedious and diſagreeable kind of Hiſtory.

For,

For, 'in writing a perspicuous, and at the same time an 'agreeable narration of facts, it is necessary sometimes to re-'late, along with an event, its consequences in after-times, 'and when the Writer reaches those times, to return back 'to the source of it; or he is obliged now and then to con-'nect facts, which are somewhat related, though in point of 'time, very far asunder.'—Upon the above, and some other rational principles, he proceeds to shew, (in the next section) how the seeming chronological contradictions in the writings of the Evangelists may be removed, or reconciled: and then mentions some of the most approved Authors upon this subject.

The remaining part of the work contains the learned and ingenious Author's separate Introduction to each individual book of the New Testament, in which, he says, he has endeavoured to be as concise and as useful as possible.—But as this article is already extended to a considerable length, we must conclude it, by recommending the whole of this truly valuable treatise to the attentive perusal of every theological Student,—especially those of the younger sort, for whose use it was peculiarly calculated.

Dissertations, Essays, and Discourses. In Prose and Verse. By Dr. Forteſcue. 2 vols. 8vo. 10s. sewed. Dodsley.

HAVING, with some labour, and much patience, perused so much of these volumes as might enable us to form a competent judgment of their Author's abilities, we made at length the discovery of a peculiarity in his literary Character, to which few beside himself can boast pretensions. Almost every Writer we are acquainted with, has his *forte* and his *foible*; his strong and weak side. The elegant Writer of Prose, is seldom excellent at Numbers; nor is it unfrequent to find Poets, who can entertain no idea of the harmony of Periods which do not end in a Jingle. Nay, so confined are the talents of most Authors, that the Bard who affects the stile and dignity of Milton, and, like Moliere's French Cit, writes prose all his life, without knowing it, is frequently incapable of bringing words together, of a similar sound, in the way of Rhime. Master of an Epic Poem, an Epigram or a Sonnet would put him totally to a stand; while the Sonnetteer, who will play you at Crambo by the

hour, and find an hundred rhimes to every word in the Vocabulary, can diſcover no more muſic in Numbers without Rhime, than the former in Rhime without Numbers.

It is otherwiſe, however, with Dr. Forteſcue, whoſe talents are ſo general, and capacity ſo extenſive, that he ſtalks over the high and hobbling road of Blank Verſe, with as much *graceſulneſs* and *eaſe*, as if he were ambling through the flowery paths of Rhime, or plodding ſoberly along the beaten track of plain Proſe. Whether he writes Proſe or Verſe, blank or rhime; whether his writings be allegorical, ſatyrical, deſcriptive, or didactic; whether Ode, Fable, Sonnet, or Epiſtle, it is all the ſame to him. Whatever be his ſubject, or whatever his manner, his merit is in all conſpicuous, and in all perfectly equal.

We, nevertheleſs, cannot help regretting this circumſtance, notwithſtanding all the honour it may reflect on the Author, ſince in a work, where everything is of equal merit, the Reviewer is extremely at a loſs to make choice of ſuch extracts as are neceſſary to give the Reader an idea of the performance. The following ſpecimens, however, we have ſelected as the eaſieſt detached, or the ſhorteſt; but not as the beſt or worſt in this miſcellany.

As a ſample of his proſe, we ſhall quote a paſſage or two from this curious Writer's *Diſſertations on Man.*

Of Laws for regulating and forming our Conduct.

'All laws are intended for theſe ends, viz. the peace, 'and the good of mankind; which are only anſwered when 'thoſe laws are properly executed: and ſuch governments 'are always the beſt, which have made the beſt proviſions 'for their ſubjects; and thoſe ſubjects will ever be found 'the beſt, and maintain the beſt order, who are early trained, by diſcipline, to the love of good order: it is not the 'air of a country, or the ſoil, or the climate, which gives 'the characteriſtic to any nation: what has been obſerved, 'of Cappadocia's formerly enjoying as good a natural quality, as it does now, is as true, of the country, and preſent ſtate of the Moors.

'It was not the air, or the ſoil of thoſe countries, which 'diſpoſed ſome of them to be more ſlaviſh, or others to be 'more dull, perhaps, than the inhabitants of other countries, and climates; but their indolent cuſtoms, and the 'want of a proper inſtitution, and proper means of induſtry,

'and

'and virtues, to ſet the example, and encourage them in the 'purſuit of every thing laudable.

'Notwithſtanding the obſervable difference in the endowments, and diſpoſitions of mankind, anſwerable to the various employments; the common, and general endowments, are abundantly ſufficient for the purpoſes of life; tho' peculiar tendencies, and geniuſes are required for ſhining characters: much indeed may be done by mere nature, nothing without it; art is quite neceſſary, for its farther progreſs, and improvement; and unleſs a man delights in his employ, to which he finds his genius is anſwerable, very little can be expected.

'But if people will thruſt themſelves, or their guardians will put them into ways of life, they are unfit for; they muſt be anſwerable for the conſequences; and none, but themſelves, are to blame. Remarkable has been the conduct of the Jeſuits, in the tryal of youth: and a famous Mathematician has been found out, who was but a dunce in every other ſcience. Huartes, in his treatiſe, tells us of various things worth obſerving, in regard to diſcoveries of this nature; and tho' I will not anſwer for all, ſure I am, it is not entirely imaginary: and were there but greater attention paid to it, many a genius might be found out, and properly turned to employments fitted for them; and many a man, as Dr. South obſerves, hindered from running his head againſt a pulpit, who might have made a better figure at a plough's tail; and many a man, who is now pining in poverty, or buried in oblivion, might have been an example to thouſands. He, who at a country wake, or a wreſtling, has been the beau, or hero of the day; in the circle of his acquaintance, the mouth of the company; might have become in the field, a Cæſar, or an Eugene; or in the ſenate, or the church, a Tully, or a Tillotſon.'

Whether it be owing to this Writer himſelf, or to the conduct of his Guardians, that we find him, in his own language,

——— Wandering round the verge
Of ſteep Parnaſſus,

we know not; ; but if it be his own act and deed, he muſt, himſelf, as he juſtly obſerves of others, be anſwerable for the conſequences.

Of our Author's Blank Verſe, we preſume a very few lines, being the Exordium of his poem on *Contemplation*, will give the Reader a ſatisfactory idea.

Thee Caſtle-Hill, and thy Aonian founts,
Thy ſylvan bowers, and all thy green retreats,
Glad I reviſit: for th' enliv'ning thought
Catch inſpiration, while on eagle's plume
I mount, and ſee the leſs'ning world below:
Recording, while above yon ſpangled orbs
Of everlaſting light, yon ſtarry ſpheres,
I ride aerial, born on zephyr's wings,
Or on Aurora's ventilated flakes,
Or comet's fiery undulating train.
From thy celeſtial citadel deſcend,
Thou pow'r-creative fancy aid my ſong.

If this be not ſublime, let the Reader riſe above it if he can. But to come to our Author's rhimes, of which we ſhall give two examples, viz. a Fable and an Ode.

The OAK *and the* SHRUBS. A Fable.

THERE liv'd, beneath an aged oak,
A ſhrub or two, who thus beſpoke
Their guardian Tree, "How fine you ſpread,
And lift into the heavens your head,
With gloſſy leaves, and branching arms,
Extending to the ſun your charms:
Whilſt we ſtand here in piteous plight,
Deny'd the very air, and light;
Moſt humbly bend,—ſcarce ſee the ſun,—
What, for ſuch uſage, have we done?
What a mean figure we have made,
Out of Court-ſunſhine, in your ſhade;
Tho' ſwoln to an enormous ſize,
Remember whom we aggrandize;
Yet nothing have, but leaves, or loppings,
Beſides ſome filthy rain, or droppings;
Which only tend to make us ſower,
Elſe fair, and ſweet as any flower,
We might, as well as others, riſe,
And ſhoot our heads into the ſkies.
But now, you only ſtand aloof,
Catch, and turn all to your behoof:
While we, below, your ſcorn and ſcoff,
Seem only made, to ſet you off.
Tho' the ſame wood, the ſelf-ſame earth,
Gave us all, nutriment and birth,
We dare not raiſe aloft our head,
Tho' full as nobly born and bred,

The heart of oak with high diſdain,
Reply'd—"I've heard you fools complain;

But

But know this clamour's out of ſeaſon,
Againſt my eminence 'tis treaſon:
Such ſcrubs have been too long protected;
By every one, but me, rejected.
Had you not murmur'd you might lie,
All ſafe, thro' your obſcurity;
But now, ſince you're ſo ſaucy grown,
Of driving winds and rain the ſcorn,
I'll leave you.—Then his arms withdrew,
And left them all expoſed to view.

The bleak winds came, the driving rains,
Deſcending, ſwept part off the plains;
A part was trod into the mire;
The reſt, made fuel, food for fire:
The farmer came, in bundles bound
The reſidue, and clear'd the ground.

To my TAPER. An Ode.

WHITHER, tell me, art thou flying,
Hanging on a ſingle breath?
All of us, like thee, when dying,
Turn, as ſoon, to mother earth.

Quick as thought, now ſunk, now riſing,
Thus a fairy ſpirit ſeems:
Each flatt'ring hour ſome hope bringing,
Shews that life's a waking dream.

If death's but a reſt or ending,
Welcome death, and happy reſt;
If to farther woes extending,
Fly, hence fly! unwelcome gueſt!

Tho' diſeaſe acute aſſail me,
Fly, O! fly me! black deſpair;
'Till my ſtrength and vigour fail me,
What I can't avoid, I'll bear.

My viſual orbs, like thine, decaying,
Cloſing on a world, like this;
My blindneſs to it's faults betraying,
Make, perhaps, my greater bliſs.

If my reſpite ſhould be longer,
Have I reaſon to repine?
Paſſions failing, ſenſe grows ſtronger,
There my light is more than thine.

Lo! thou haſt'neſt to be gone;
Wilt thou then in darkneſs leave me?
When thou'rt out, my work is done,
A little light will relieve me.

Trembling with thee, how I alter!
Doſt thou hint, it is enough?
Farewel! light—'tis gone—I faulter—
Gentle reader take my ſnuff.

We now leave our Readers to determine the merits of this Author's performances; as we ſhall be gladly excuſed from taſking our abilities, to enter into any profound diſquiſition, as Critics, on the preſent ſubject. There are perſons, no doubt, who will imagine, that in ſo various a work, there muſt be room for a world of Criticiſm: but we may ſafely defy the boldeſt Ariſtarchus in Europe, to render compleat and impartial juſtice to the ſeveral curious paſſages that will ſtrike him, in the attentive peruſal of theſe two volumes.

Philoſophical Miſcellanies, on various Subjects. By Mr. Formey, perpetual Secretary to the Royal Academy of Berlin. 12mo. 2s. 6d. ſewed. Hinton.

THE literary character of Mr. Formey has been long determined, and is, in general, well known: few of our Readers, therefore, will form a very high opinion of the Miſcellany before us; altho', at the ſame time, they need not be apprehenſive of its affording that room for cenſure which ſome late philoſophical productions have given us. It bears, indeed, throughout the whole, thoſe marks of inoffenſive mediocrity, which are, in ſome degree, characteriſtical of the talents and genius of our Author. Men of profound ſcience will, in all probability, look on ſuch ſpeculations with indifference; thoſe, who read only for amuſement, may, nevertheleſs, find here ſomewhat to entertain them; as the ſubjects are, for the moſt part, happily choſen; and the Reader, however ſuperficial, need be under no fear of being puzzled with argument, or plunged into the depths of abſtract reaſoning.

The ſeveral ſubjects treated of are theſe—Sleep—Dreams—the Value and Neglect of the Laws of Converſation—the Scale of Beings—the Order of Nature—the Analogy between the Nouriſhment of the Body and that of the Soul—the Principles of Happineſs and Unhappineſs in Marriage—Moral Liberty—Lending Money at Intereſt—the moral Duty of procuring ourſelves the Neceſſaries of Life—the Logic of Probabilities.

In

In his firſt Eſſay, our Author is ſometimes miſtaken in his phiſiological notions, and ſhews himſelf no great adept in that kind of knowlege. Many of his obſervations, however, on the Cauſes and Conſequences of Sleep, are juſt, and may be uſeful.

In the ſecond, he attempts to give the Rationale of Dreams: but advances nothing very new, or ſtriking on the ſubject. 'Let us ſuppoſe,' ſays he, 'our brain a wood, cut into a 'thouſand walks; you are in one of them, that is, you are 'taken up with ſuch a ſenſation, or ſuch an act of imagina-'tion; if you give yourſelf up to it, either voluntarily, as 'whilſt awake; or neceſſarily, as in dreams, from this walk 'you are carried into a ſecond, thence into a third, accord-'ing to the cut of them; and your route, however irregu-'lar in appearance, depends on the place whence you began 'your walk, and the diſpoſition of the wood; ſo that from 'any other place, or in a wood of a different arrangement, 'you would have taken a different way; that is to ſay, you 'would have had a different dream.'

He goes on to diſtinguiſh Dreams into the ſimple and the compound; and to account for all the extravancies of them, from the combinations and connections of our ideas. On the whole, he may, perhaps, be right enough as to the matter; but as to the profound, and ſcientific manner, in which he affects to treat the ſubject, it is diverting enough: at leaſt we could not forbear ſmiling, when, after much learned inveſtigation, our Author came to draw, among others, the following Corollaries, viz. That a ſtate of Vigilancy is different from that of Sleep—that Dreams may be equally diſſipated, either by falling into a more profound Sleep, or by awaking—that awaking is the return of the ſenſations; and that, conſequently, on the return of thoſe ſenſations, or awaking, our Dreams are at an end.

And yet, continues he, from the very certainty of that criterion, whereby we know whether we are aſleep or awake, ariſes a twofold perplexity. 'On one hand, during vigilan-'cy, when any thing extraordinary, and which at firſt ſight 'is inconceivable, preſents itſelf to us, a queſtion ſtarts in 'us: are we in a dream? Nay, we are apt even to feel 'ourſelves, whether we are really awake. On the other 'hand, when a Dream is clear, lively, well connected, and 'compounded only of things poſſible, and of the nature of 'thoſe with which we are converſant when awake; at the 'end of ſuch a Dream, we are ſometime in ſuſpenſe, ſo as

'to

'to be inclined to think, that the whole ſcene was actually 'real.' As it is confeſſedly ſo nice and difficult a point, with our Author, to determine between his waking and ſleeping Dreams, we ſhall not enter into any enquiry concerning his ſituation at the time of writing this Eſſay: but, if it be poſſible to dream Propoſitions and Corollaries (which, ſurely, ſo profound a Metaphyſician may do) there is ſome little room to ſuſpect him of having been rambling half aſleep in his wood.

The third piece is a kind of ſatirical declamation againſt the Vices of Converſation; as Arrogance, Defamation, Diſſipation, &c. The topics are common, and our Author's ſtrictures on them are ſo too.

What is ſaid on *the Scale of Beings*, is merely declamatory, and conſiſts of little more than what Pope and Locke have before ſaid on the ſubject.

The obſervations on *the Order of Nature* bear the form of an Epiſtle; which, tho' it afford no extract that would do much credit to the Author's talents, as a Philoſopher, diſplays throughout a goodneſs of heart, much to his honour as a man.

We paſs over the five following ſubjects, that we may be enabled, without ſwelling this article too much, to give our Readers a ſpecimen of the laſt eſſay, or, *the Logic of Probabilities*; in our opinion, the beſt in this Miſcellany. It is levelled againſt Infidelity, and tends to the conviction of Unbelievers.

'I recede, for the preſent,' ſays our Author, 'from all 'the rights of a preciſe Demonſtration; granted that there 'is no moral evidence; in every matter of belief and fact, 'we will ſuppoſe Probability to be the utmoſt boundary of 'our diſquiſitions.

'I begin with aſking, whether the following queſtions 'deſerve any notice? Is there a God, a Providence, a Re-'velation, a Religion, a Life to come? Is it a matter of 'indifference to be miſtaken in all theſe points? Is it a waſte 'of time to employ it in the examination of them? Is it a 'ridiculous prudence to make theſe articles as much our con-'cern, to uſe the ſame precautions in them, as in the acqui-'ſition of an employment, the purchaſe of an eſtate, and a 'marriage? They who dare maintain the affirmative, are 'ſtill far without thoſe limits within which I confine myſelf. 'It is not with ſuch that I ſhall enter into diſpute. Every

'diſpute

'diſpute requires a reciprocal admiſſion of certain common 'principles. They who can ſpeak of thoſe great queſtions, 'as trifles, have no principles; and, till they have, are not 'qualified for reaſoning.'

Religion, therefore, continues our Author, is an intereſting object, or at leaſt would be ſuch, were its reality well demonſtrated. The point then is, to ſet this religion in ſuch a light, by a probability of its proofs, as ſhall excite the ſame degree of attention as is paid to thoſe Probabilities, which are the ſprings of action in the courſe of worldly affairs. Let us ſurvey this queſtion in two points of view; that is, *abſtractively* from proofs of fact, and with the help of theſe proofs. To this end are propoſed the following Queries.

'Is it, in itſelf, more probable, that things arranged with 'wonderful art, and conſtantly relative to evident and uſeful 'ends, are ſuch, becauſe they are ſuch, than becauſe an In'finite Intelligence preſided over the arrangement of them?

'Is it, in itſelf, more probable, that, if there be a God, 'he is not concerned about his creatures, leaving them to 'blind Deſtiny; than that there is a Providence, by which 'all things are preſerved, upheld, and directed?

'Is it, in itſelf more probable, that the perpetual Senſa'tion which we have of our Liberty, is falſe and illuſory; 'and that we are mere machines, without option or ability; 'than to admit the reality of this Senſation? After doing a 'good or an evil action, can we eaſily perſuade ourſelves 'that it in no wiſe depended on us to have acted otherwiſe?

'In itſelf, is it more probable to eſtabliſh an abſolute equa'lity, a total indifference of all actions, ſo that to kill our 'benefactor, or to perform an act of gratitude, are things 'merely dependent on inſtitution, or at moſt, regulated by 'the principle of utility; is this, I ſay, more analogous to 'Truth, than intrinſic Morality, Honeſty, Juſtice, and the 'Law of Nature?

'Is it, in itſelf, more probable, more conſonant to Truth, 'to conſider man as a being, if not fortuitous, at leaſt deſ'tined only to appear on the ſtrange theatre of this life, 'which manifeſtly is but a ſketch of his ſtate, and whence 'he ſometimes makes his exit before his appearance, than to 'extend our views to a continuation of exiſtence; to a fur-

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'ther ſcene of action, to a ſtate ſuppletory, as it were, to 'the preſent?

'Is it more probable, that the Jews, the firſt Depoſitaries 'of the Promiſes, ſhould have been deceived by an Impoſtor 'making them believe, that God had brought them out of 'Egypt *with a mighty hand, and out-ſtretched arm*; that their 'oppreſſors, the Egyptians, had been viſited with plagues of 'all kinds, whilſt no evil had approached them? That the 'Canaanites had been exterminated from before their face, 'in order to procure them the poſſeſſion of a country flow-'ing with milk and honey; and that, in all this ſucceſſion 'of extraordinary facts, God had continually, without in-'termiſſion, given them inconteſtible ſigns of his preſence 'and protection? Is it, I ſay, more probable, that the 'Jews ſhould, without any foundation, have adopted and 'preſerved ſuch traditions, and even have made them the 'baſe of a worſhip extremely onerous and reſtrictive, than 'to acknowlege the authenticity of theſe facts, and the 'truth of the archives of this choſen people?

'Is it more probable, that the uninterrupted ſeries of Pro-'phecies, which, from age to age, have made known events 'beyond the reach of any human knowlege to foreſee, par-'ticularly have delineated an aſſemblage of characters; and, 'the more diſtinctly as the event drew near; and, ſo ex-'preſſive of the Meſſiah, that, at his coming, it was impoſ-'ſible not to know him? Is it more probable, that this was 'the work of Chance, than of a heavenly Diſquiſition? 'For, as to any impoſture, how is it ſuppoſeable? In what 'time can it be placed? Can a whole nation, the depoſi-'tary of thoſe Oracles, have combined in the fraud?

'Is it more probable, that this Jeſus, in whom are con-'centered all the characters indicated by the Prophets, and 'who likewiſe has, both in his life and death, given a pat-'tern of the moſt pure and eminent ſanctity, ſhould have 'been an impoſtor, and not a holy man ſent from God?

'Is it more probable, that Miracles, relative to all the 'parts of nature, performed in the moſt public and leaſt ex-'ceptionable manner, and which the cotemporaries, though 'greatly concerned to invalidate them, never preſumed to 'deny, are true or falſe?

'Is

'Is it more probable, that, at the ſame time, there ſhould 'have been a multitude of falſe witneſſes, who, for the plea-'ſure of diſſeminating lyes, could renounce every thing na-'turally dear to men, expoſe themſelves to contumely, hard-'ſhip, and every diſagreeable circumſtance, even to the ſe-'vereſt torments; and, to this ſelf-denial, have added the 'fineſt inſtructions, and moſt ſplendid examples of Virtue? 'Is it, I ſay, more conſonant to truth, to account ſuch per-'ſons falſe witneſſes, than to yield to their teſtimony, or at 'leaſt to acknowlege that they deſerve a hearing, and that 'their depoſitions claim a mature conſideration?

'Is it more probable, that Chriſtianity, deſtitute of any 'temporal aſſiſtance, preached by men without authority or 'reputation, combated by the depoſitaries of power and li-'terature, and eſpecially ſo oppoſite to the moſt cheriſhed 'propenſities of the human heart; is it more probable, that 'ſuch a doctrine ſhould eſtabliſh itſelf naturally, or caſually, 'or by cabal, or the concurrence of ſecond cauſes, than to 'have recourſe to aſſiſtance from above, and to own that 'God *in putting his treaſure into earthen veſſels, intended* the 'more conſpicuouſly *to make known the excellency of his 'ſtrength?*

'Is it more probable, that, even in the preſent times, a 'Religion, which in the compleateſt manner ſets forth all 'our duties towards God, towards our Neighbour, towards 'ourſelves; which affords the only reſources againſt the la-'mentable conſequences of ſin; which teaches men to be 'good maſters, good ſubjects, good citizens, good fathers, 'good huſbands; in a word, to be faithful to all their en-'gagements; a Religion which, were its maxims duly ob-'ſerved, would render the earth an anticipated Paradiſe: Is 'it more agreeable to truth, that this Religion deſerves 'mockeries, inſults, invectives, prophanations, and ſacri-'leges, than that it ſhould be eſteemed a gift of Heaven, 'one of the greateſt goods of ſociety, the ſtrongeſt ſupport 'of our preſent happineſs, and the only way to future fe-'licity?'

We cannot take leave of this work without repeating an obſervation, we have often of late had occaſion to make, reſpecting the ſcandalous incapacity of our preſent Tranſlators: it has been the misfortune of Mr. Formey's book, to fall into the hands of, perhaps, the very worſt of them.

Hiſtorical Law Tracts. Edinburgh printed for Millar in London. 8vo. 2 vols. 9 s. bound.

THE profeſſion of the Law, which, next to Religion, is of the higheſt importance to the peace and happineſs of ſociety, has, from the avarice and incapacity of its profeſſors, incurred the reproach of being ſordid and illiberal. Bolingbroke ſomewhere calls it an unlearned profeſſion: and if we reflect with what an inconſiderable ſtock of learning many have riſen to eminence in the Law, we ſhall not, perhaps, think the imputation ill founded.

A great Lawyer in the common, we mean the practical, ſenſe of the word, is one who is capable of drawing juſt Concluſions from given Propoſitions, without examining whether thoſe Propoſitions themſelves are right or wrong, or entering into the abſtract reaſons, on which they are founded.

A truly great Lawyer, however, carries his reſearches further. He conſiders the Data of his profeſſion, *a priori*: he examines when and why particular inſtitutions were eſtabliſhed; traces the progreſſive alterations they have undergone; reflects on the changes which time or ſudden revolutions have occaſioned in the ſyſtem of government; and from thence is enabled to judge, how far the Laws in being are adapted to the preſent ſtate of the community. In ſhort, a truly great Lawyer ſhould be verſed in the art of *Legiſlation*.

To the attainment of this noble and uſeful ſcience, a competent knowlege in Philoſophy and Hiſtory, is indiſpenſably requiſite. A Legiſlator ſhould be well ſkilled in the human heart: he ought to be intimately acquainted with the paſſions and manners of mankind, in different ages, and in different countries; and ſhould know what contrary effects have been produced by political inſtitutions, according to the various circumſtances of divers ſtates, and the different diſpoſitions of the people.

It muſt be owned, however, to the honour of the profeſſion, that ſome excellent attempts have been lately made to unite Hiſtory and Philoſophy with the ſtudy of the Law, and conſequently to reſcue the latter, from the unfavourable imputations it has long ſince laboured under.

The very ingenious treatiſe on the *Law of Forfeitures*, may be conſidered as one of the firſt laudable efforts for this purpoſe: the Hiſtory of *Feudal Property* does not claim leſs ac-

knowlegement in this reſpect: and the *Hiſtorical Tracts* now before us, are equally intitled to the encomiums of the candid and judicious.

The learned Author is, indeed, a Lawyer, in the moſt honourable acceptation of the word. He has traced the Laws from their firſt ſource, in the rude ſtate of ſavage policy, and marked their progreſs and amendment to the preſent period of improvement.

The two volumes under preſent conſideration, contain fourteen Tracts; viz. *Hiſtory of the Criminal Law.—Hiſtory of Promiſes and Covenants—Hiſtory of Property—Hiſtory of Security upon Land, for Payment of Debt—Hiſtory of the Privilege which an Heir apparent in a feudal Holding has to continue the Poſſeſſion of his Anceſtor—Hiſtory of Regalities, and of the Privilege of Repledging—Hiſtory of Courts—Hiſtory of Brieves—Hiſtory of Proceſs in Abſence—Hiſtory of Execution againſt Moveables and Land, for Payment of Debt—Hiſtory of perſonal Execution for Payment of Debt—Hiſtory of Execution for obtaining Payment after the Death of the Debtor—Hiſtory of the limited and univerſal Repreſentation of Heirs—Old and New Extent.*

In diſcuſſing theſe ſubjects, the Author diſcovers a thorough knowlege of human nature, and a very intimate and extenſive acquaintance with Hiſtory and Jurisprudence. He ſhews by what ſlow, yet natural, advances, the Magiſtrate became veſted with civil and criminal Juriſdiction. He explains the nature and changes of Property, from the firſt ſimple and naked title of Poſſeſſion, to the more refined and complicated Rights which have ſince taken place: and he traces the regular progreſs by which private injuries to individuals, became at length to be conſidered as crimes againſt the public.

Theſe Diſcourſes, as the Author obſerves in his Preface, each of them relate to ſubjects common to the Law of England, and of Scotland; and, in tracing the Hiſtory of both, tend to introduce both into the Reader's acquaintance. They have ſuch reſemblance, as to bear a compariſon almoſt in every branch; and they ſo differ, as to illuſtrate each other by their oppoſition. Our Law, (meaning that of Scotland) will admit of many improvements from that of England; and, he adds, we are rich enough to repay with intereſt, all we have occaſion to borrow.

We readily concur with our Author in his favourable ſentiments of the Scotch Law. In criminal matters eſpecially,

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we are perſuaded that their Laws are more agreeable to the principles of Religion, and the dictates of Morality, than our own. It is obſervable, for inſtance, that in their diviſion of crimes, that of Blaſphemy very properly holds the foremoſt rank *; whereas, according to our arrangement, it only takes place after a multitude of inferior offences, and, by ſome, is even poſtponed to the imaginary ſin of Witchcraft.

As the Writer, however, profeſſes to ſhew the analogy between the two Laws, it is to be wiſhed, that he had treated his ſubject in terms leſs technical; eſpecially as his Diſcourſes on the heads above enumerated, relate moſtly to the Scotch Law, which very few, even Lawyers, among us, are acquainted with. It is but juſt to acknowlege, nevertheleſs, that where our Author ſpeaks as a Philoſopher, and a Legiſlator, his ſtile is nervous, clear, and copious.

Did our limits allow us to give an abſtract of ſuch various matters, we are perſuaded that moſt of them would be too dry and unintereſting to the generality of our Readers. We ſhall therefore confine ourſelves to the firſt head, viz. *The Hiſtory of the Criminal Law*—a ſubject of general import, and of the higheſt concern to every member of a free ſtate; as the preſervation of Liberty depends chiefly on the perfection of the laws in criminal caſes.

Our Author very judiciouſly opens this ſubject, by conſidering the feelings impreſſed on delinquents by a ſenſe of wrong, and the dread of puniſhment: proceeding in the next place, to analyze the nature of reſentment in the party injured. Upon certain actions, he obſerves, hurtful to others, the ſtamp of *impropriety* and *wrong* is impreſſed in legible characters, viſible to all, not excepting even the delinquent. Paſſing from the Action to its Author, we feel that he is *guilty*; and we alſo feel that he ought to be puniſhed for his guilt. He himſelf, having the ſame feeling, is filled with remorſe; and his remorſe is accompanied with an anxious dread that the puniſhment will be inflicted.

Correſponding to the dread of puniſhment, is our indignation at groſs crimes, even when we do not ſuffer by them; and next *Reſentment* in the perſon injured, even for the ſlighteſt crime; by which ſufficient proviſion is made for inflicting the puniſhment that is dreaded. Reſentment, when confined within due bounds, is authorized by Conſcience. The de-

* See Mackenzie's Criminal Laws of Scotland.

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linquent is sensible that he may be justly punished; and the person injured is entitled to inflict the punishment. Revenge, therefore, when provoked by injury, or voluntary wrong, is a privilege belonging to every one by the Law of Nature: and thus, he concludes, the first Law of Nature, regarding Society, that of abstaining from doing injury to others, is enforced by the most efficacious sanctions.

These reflections are certainly ingenious, and, most of them, just. We are afraid, however, that the Author attributes feelings to Man in a state of Nature, of which he is only susceptible in consequence of refined ideas, acquired from civilized society. That Savages are affected by dread of punishment, we make no doubt; but that they feel *Remorse*, or entertain a sense of *Impropriety and Wrong*, whenever they commit actions hurtful to others, we find no room to conclude. Nothing, according to notions generally received, is more hurtful to others, than to deprive the innocent of life. Yet what shall we say of human sacrifices, which, in many parts of the world were formerly, and are still, in effect, authorized by custom? What shall we say of those Savages, who kill their parents, when they are past their labour, instead of labouring themselves for their support? Passing from these actions to their authors, *we*, who are civilized, find that they are guilty—guilty of murder and parricide: but *they*, less refined, do not feel the *remorse* of guilt; neither have they any sense of *impropriety* and *wrong* in these actions.

Our Author having established the privilege of Revenge, from principles of Nature, proceeds to specify the different degrees in the passion of Resentment; which, as he observes, is quiescent, and quickly vanishes when the injury is done to a stranger; but is active and keen, when the injury is offered to ourselves: and so in proportion, according to the degree of connection.

In the next place, he considers some irregularities attending this passion, which is often excited by *involuntary* wrongs. Sudden pain is sometimes sufficient to raise this passion, where no injury is intended. By accidentally striking one's foot against a stone, a smart pain ensues, Resentment discovers itself at once, and prompts us to break the stone to pieces: and yet, says he, such indulgence was by the Athenians given to this irrational emotion, that if a man was killed by the fall of a stone, or other accident, the instrument of death was destroyed.

Here we muſt obſerve, that ſomething analogous to this, is the Law of England; by which, when any moveable thing inanimate, or beaſt animate, occaſions the death of any man by miſchance, that thing, and every thing moving with it, is forfeited to the King, or Grantee of the Crown.

The Author continues to ſpecify other irregularities attending the paſſion of Reſentment: ſuch as not diſtinguiſhing the innocent from the guilty, by exerting it againſt the Relations of the criminal, and even againſt the brute creatures belonging to him. We wiſh, however, that he had extended his reflections on this ſubject. Certainly nothing can be more ſavage or irrational, than the confounding the innocent in the puniſhment of the guilty---A practice, in ſome degree, ſtill authorized by the policy of moſt modern ſtates.

Having diſcourſed of the Nature of Puniſhment, and of the irregular notions entertained concerning it, he proceeds to attend its progreſs through the different ſtages of ſocial life. 'Mutual defence,' ſays he, 'againſt a more powerful 'neighbour, being, in early times, the chief or ſole motive 'for joining in ſociety, individuals never thought of ſurren-'dering to the public, any of their natural rights, that could 'be retained conſiſtently with their great aim of mutual de-'fence. In particular, the privileges of maintaining their 'own property, and of avenging their own wrongs, were 'reſerved to individuals full and entire. In the dawn of So-'ciety, accordingly, we find no traces of a Judge, properly 'ſo called, who hath power to interpoſe in differences, and 'to force perſons at variance, to ſubmit to his opinion. If 'a diſpute about property, or about any civil right, could 'not be adjuſted by the parties themſelves, there was no 'other method, but to appeal to ſome indifferent perſon, 'whoſe opinion ſhould be the rule. This method of deter-'mining civil differences was imperfect; for what if the 'parties did not agree upon an arbiter? Or what if one of 'them proved refractory, after the choſen arbiter had given 'his opinion? To remedy theſe inconveniencies, it was 'found expedient to eſtabliſh Judges, who, at firſt, differed 'in one circumſtance only from Arbiters, that they could 'not be declined. They had no magiſterial authority, not 'even that of compelling parties to appear before them. 'This is evident from the Roman Law, which ſubſiſted 'many centuries before the notion obtained of a power in a 'Judge to force a party into Court. To bring a diſputable 'matter to an iſſue, no other means occurred, but the mak-'ing it lawful for the complainer to drag his party before the

'Judge,

'Judge, *obtorto collo*, as expreſſed by the writers on that law: 'and the ſame regulation appears in the laws of the Viſi-'goths. But Juriſdiction, at firſt merely voluntary, came 'gradually to be improved to its preſent ſtate of being com-'pulſory, involving ſo much of the magiſterial authority as 'is neceſſary for explicating Juriſdiction, viz. Power of 'calling a party into Court, and power of making a ſentence 'effectual. And in this manner civil Juriſdiction, in pro-'greſs of time, was brought to perfection.

'Criminal Juriſdiction is in all countries of a much later 'date. Revenge, the darling privilege of human nature, 'is never tamely given up; for the reaſon chiefly, that it is 'not gratified unleſs the puniſhment be inflicted by the per-'ſon injured. The privilege of reſenting injuries, was there-'fore that private right which was the lateſt of being ſurren-'dered, or rather wreſted from individuals in ſociety. This 'revolution was of great importance with reſpect to Govern-'ment, which can never fully attain its end, where puniſh-'ment in any meaſure is truſted in private hands. A revo-'lution ſo contradictory to the ſtrongeſt propenſity of human 'nature, could not by any power, or by any artifice, be in-'ſtantaneous. It behoved to be gradual, and, in fact, the 'progreſſive ſteps tending to its completion, were ſlow, and 'taken ſingly, almoſt imperceptible; as will appear from 'the following hiſtory. And to be convinced of the diffi-'culty of wreſting this privilege from individuals, we need 'but reflect upon the practice of Duelling, ſo cuſtomary in 'times paſt; and which the ſtricteſt attention in the Magi-'ſtrate, joined with the ſevereſt puniſhment, have not alto-'gether been able to repreſs.'

Early meaſures, our Author obſerves, were taken to pre-vent the bad effects of raſh Judgments, by which the inno-cent were often oppreſſed, whilſt the dangerous privilege of private revenge was left with individuals. The benefit of the Sanctuary, among the Jews, allowed to the Manſlayer, till the Elders could determine whether the deed was volun-tary, or caſual, is an early inſtance of the care taken to pre-vent erroneous judgment. If the crime was manifeſt, the party might avenge himſelf without any ceremony. There-fore it was lawful for a man to kill his wife and an adulterer found together; or his daughter taken in the act of forni-cation.

The neceſſity, our Author continues, of applying to a Judge, where any doubt aroſe about the Author of a crime,

was probably, in all countries, the firſt inſtance of the Legiſlators interpoſing in matters of puniſhment. This, though a novelty, was ſuch as could not alarm individuals, being calculated not to reſtrain the privilege of Revenge, but only to direct it towards its proper object.

The next ſtep in order, was to regulate the degree of puniſhment, and to reſcue the offender from the arbitrary power of the party injured. Our Author takes notice of a wiſe regulation in Abyſſinia, for this purpoſe; by which the Governor of the province named a Judge, who determined what puniſhment the crime deſerved. If death, the criminal was delivered to the accuſer, who had an opportunity of gratifying his Reſentment to the full. But this regulation, he obſerves, was improved by the Athenian Law, by which, tho' the criminal was delivered to the accuſer to be put to death, yet it was unlawful to put him to any torture, or to force money from him. At length, however, all ſuch regulations were rendered unneceſſary, by a cuſtom, which made a great figure in Europe for many ages, that of pecuniary compoſitions for crimes.

From the correſpondence between the privilege of revenging voluntary injuries, and the ſenſe of merited puniſhment in the delinquent, puniſhment came to be conſidered as a ſort of debt, in the ſtricteſt ſenſe, which made room for theſe pecuniary compoſitions, of which our Author diſcovers traces among many different nations.

This practice at firſt, as may reaſonably be conjectured, reſted altogether upon private conſent: and the perſon injured might puniſh, or forgive, at his pleaſure. The firſt ſtep towards improvement, was to interpoſe in behalf of the delinquent, if he offered a reaſonable ſatisfaction in cattle or money, and to afford him protection, if the ſatisfaction was refuſed by the perſon injured. The next ſtep, was to make it unlawful to proſecute Reſentment, without firſt demanding ſatisfaction from the delinquent. The third ſtep, which compleated the ſyſtem, was to compel the delinquent to pay, and the perſon injured to accept of a proper ſatisfaction.

Our Author traces theſe gradual advances, through the Laws of ſeveral barbarous nations, with great diligence and accuracy. He takes notice that theſe compoſitions were proportioned to the dignity of the perſon injured, and ſhews to whom they were payable. By the Salic Law, he obſerves, where a man is killed, the half of the compoſition belongs to his children, the other half to his other relations, upon the

the ſide of the father and mother. If there be no relations on the father's ſide, the part that would belong to them, *accrues to the Fiſk.* The like for want of relations on the mother's ſide.

Theſe reflections on pecuniary compoſitions, naturally bring our Author to what he calls the laſt and moſt ſhining period of the Criminal Law: in which he unfolds the means by which criminal Juriſdiction, or the right of puniſhment, was transferred from private hands to the Magiſtrate. In the infancy of ſociety, he obſerves, the idea of a Public is ſo faint and obſcure, that public crimes, where no individual is hurt, paſs unregarded: but when Government, in its natural growth, hath advanced to ſome degree of maturity, the public intereſt is then recognized, and the name of a crime againſt the Public underſtood.

It cannot be doubted, he ſays, that the compoſitions for crimes eſtabliſhed by Law, paved the way to theſe improved notions of Government. The Magiſtrate having acquired ſuch influence in private puniſhment, proceeded naturally to aſſume the privilege of avenging wrongs done to the Public merely, where no individual was hurt. It being once eſtabliſhed that there is a Public, that this Public is a politic body, which, like a real perſon, may ſue and defend, it was an eaſy ſtep to intereſt the Public even in private crimes, by imagining every atrocious crime to be a public as well as private injury. In the oldeſt compoſitions for crimes, there is not a word of the Public: in the Salic Laws, there is a long liſt of crimes, and of their converſion in money, without any fine to the Public *. At length, however, a fine or *Fredum* was ſuperadded to the King.

In proceſs of time, as mankind were more enlightned, certain crimes were reckoned too flagrant to admit of a pecuniary converſion: and compoſitions eſtabliſhed in the days of poverty, bore no proportion to crimes, when nations became rich and powerful. It was not difficult to provide a remedy for this evil: it having been long eſtabliſhed, that the perſon injured had no claim but for the compoſition, however diſproportioned to the crime, this afforded the chief Ma-

* Though there was no direct fine to the Public in the old compoſitions, yet it is too much to ſay, that there is not a word about the Public. For we find by the Salic Law, that for want of relations on the father or mother's ſide, the part that would belong to them, *accrued to the Fiſk.* So that we find the idea of a Public began to gain ground at that time.

giſtrate a fair opportunity to interpoſe, and decree an adequate puniſhment. The firſt inſtances of this kind, had probably the conſent of the party injured: and it was not difficult to perſuade any man of ſpirit, that it was more for his honour to ſee his enemy condignly puniſhed, than to put up with a trifling compenſation in money. However this be, the new method gained credit, and paſſed into a Law.

After this Revolution in Government, our Author continues, we find the firſt puniſhments extremely moderate, not only becauſe they were directed chiefly to gratify the perſons injured, but becauſe, till authority was ſufficiently eſtabliſhed, great ſeverities are beyond the ſtrength of a Legiſlature. But when authority is firmly rooted in the minds of the people, more rigorous puniſhments may be ventured upon. At laſt, when people are become altogether tame and ſubmiſſive, puniſhments being leſs and leſs neceſſary, are generally mild, and ought always to be ſo.

To this, he adds another remark, connected with the former, that it is not the only or chief view of a wiſe Legiſlature, to preſerve a ſtrict proportion between a crime and its puniſhment. 'The purpoſes of human puniſhments are, 'firſt, to add weight to thoſe which Nature has provided; 'and next, to enforce municipal regulations intended for the 'good of Society. Whence,' he concludes, 'that in regu'lating the puniſhment of crimes, two circumſtances ought 'to weigh, viz. the immorality of the action, and its bad 'tendency, of which the latter appears to be the capital cir'cumſtance; for this evident reaſon, that the peace of So'ciety is an object of much greater importance, than the 'peace, or even life of individuals.'

This doctrine, however, ought ſurely to be promulged with the greateſt caution and reſerve. It tends greatly to weaken the principles of Virtue, when men are made ſenſible, that political convenience, and moral goodneſs, are independent conſiderations, and that the latter is poſtponed to the former. Inſtead of eſtabliſhing this dangerous diſtinction, our Author ſhould rather have applied himſelf to prove, that *conſidered in a legiſlative view*, every act againſt the peace of Society, includes in it a ſtrong degree of moral turpitude. The Morality or Immorality of our actions, bear reſpect to the *Quo Animo*: but human *Laws* muſt neceſſarily preſume, that every bad act, that is, every act againſt the order of Society, is guided by a bad intent, and conſequently immoral. Where favourable circumſtances appear in behalf of particular delinquents,

quents, to induce a contrary concluſion, there is in moſt ſtates a dernier reſort, where a power is lodged of moderating the Law. The *Legiſlature*, however, cannot provide againſt particular contingencies, but is governed by general principles, which lead to conclude, that every action againſt the peace of Society, is directed by an evil intention: and thus our Author's diſtinction vaniſhes.

The Writer, as he proceeds, takes occaſion to pay great commendation to the Egyptian Laws, which, he obſerves, have the following peculiar character, that *they effectually anſwer their end*, with leſs harſhneſs and ſeverity, than is found in the Laws of any other nation ancient or modern. Thus, ſays he, thoſe who revealed the ſecrets of the army to the enemy, had their tongues cut out. Thoſe who coined falſe money, or contrived falſe weights, or forged deeds, or razed public records, were condemned to loſe both their hands.

We cannot, however, concur with the Author in his encomiums on theſe Laws. The mutilations they directed, at the ſame time that they puniſhed the delinquent, puniſhed the State, by rendering him leſs capable of being ſerviceable. A man without hands, is a kind of dead weight to Society; and it cannot effectually anſwer the end of puniſhment, to diſable the criminal.

This Tract concludes with ſome very ingenious remarks on the privilege of proſecuting public crimes; and takes notice of various regulations which have ſubſiſted in different countries, with reſpect to the perſons authorized for this purpoſe. Here, however, our Author has fallen into a miſtake with reſpect to the Law of England, where he ſays, 'No 'criminal trial, in name of the Crown, can proceed, till 'firſt the matter be examined by the Grand Jury of the coun-'try.' It has probably eſcaped the Writer's notice, or recollection, that, by means of an *Information*, a criminal trial may proceed, without any previous examination by a Grand Jury. But in a work of ſuch conſpicuous merit, more numerous and conſiderable errors might claim indulgence.

The Works of W. Hawkins, *M. A. late Poetry Profeſſor in the Univerſity of Oxford, and Fellow of Pembroke College.* 8vo. 3 vols. 15s. Dodſley, &c.

IN the firſt volume of the publication before us, Mr. Hawkins makes his appearance as a polemical Divine; a character which, in our opinion, does not ſit very eaſy on him;

nor does his proweſs in the fields of Controverſy entitle him to much honour.

In his firſt tract, entitled, *A rational Enquiry into the Speculative and Practical Opinions of the Chriſtian Religion*, he attacks the Sceptics and Unbelievers all round; among whom he not only includes profeſſed Atheiſts and Deiſts, but the Socinians, Arians, Roman-catholics, and, indeed, almoſt every ſect that differ in opinion from himſelf. Unhappily for him, however, we find him here engaged in an undertaking far beyond his ſtrength; being frequently bewildered in attempting the ſolution of theological difficulties, on the principles of human reaſon, independent on the Scriptures. On this occaſion, alſo, we cannot help expreſſing our concern, to find Proteſtant Divines ſo ready to lay aſide their Bible, in their polemical writings; as if they had no uſe for it, in defence of thoſe truths the holy Scriptures were expreſsly given us to teach, and which are by them only to be defended. In their controverſies, indeed, with Infidels, who deny the authority of the Scripture, they may plead a neceſſity of having recourſe to mere Philoſophy: but in this caſe, we think, Prudence might dictate. There are certain points which they ſhould never conteſt with ſuch men at all. They may as well diſpute about colours with the blind, as with men who who reject the authority of the Scriptures, concerning ſome articles of the Chriſtian Faith.

In every caſe, however, where they pretend to rely ſolely on reaſon, they ſhould remember, they engage the adverſary at his own weapons, and ſhould be watchful to give him no cauſe of triumph, in the weakneſs of their argument. We ſhall give an inſtance or two of the *ſtrength* of our Author's.

In diſproving the theory of the ſuppoſed Atheiſts, who deny the certainty of our knowlege of the moral attributes of the Deity, he ſays; 'There is really no diſtinction of natural and moral in the Divine Being: for though the bare idea of power, as ſuch, does not neceſſarily convey to us that of juſtice, or goodneſs, yet when applied to God, it evidently ſuppoſes the concurrence of both: unleſs we can imagine the divine power to have been exerted in a mechanical, or arbitrary manner, which is at once recurring to abſolute Atheiſm.'—Granting this,—yet the Theoriſt is already ſuppoſed to be an Atheiſt; and is he likely to become leſs ſo, merely by our Author's proving him to be ſuch?

But

But it may be ſaid, perhaps, that even this argument proves no ſuch thing; ſince his atheiſtical antagoniſt might reply, that merely to imagine the divine power exerted in an *arbitrary* manner, is not to deny, that juſtice and goodneſs, even as we underſtand them, may be juſtly attributed to the Deity: nor is it ſo atheiſtic as to ſuppoſe, on the contrary, that it is not exerted arbitrarily, but is ſubjected to any rule of juſtice or goodneſs: for ſurely, might he ſay, to imagine the divine power always *ſpontaneouſly* exerted in the modes of juſtice and goodneſs, is to have a much nobler, and ſublimer idea of the Divine Being, than to imagine juſtice and goodneſs any eſſential qualities in the DIVINE NATURE, according to which it is neceſſitated to act, and on account of which it *cannot* act otherwiſe. This, he might ſay, would be to ſtrip the Deity of his chief attribute, Free-will, and make him act mechanically, indeed.

Hence, it appears how cautiouſly our philoſophical Divines ſhould proceed, in reaſoning on matters of Theology.

Our Author might be extremely puzzled, alſo, were he required to give a philoſophical explanation of what he means by ſaying, that 'God exiſts according to our idea of exiſt-'ence.' We might aſk him, if he has any idea of exiſtence in the abſtract, and how he will expreſs that idea? The human mind is, doubtleſs, conſcious of its own exiſtence; but, however new this piece of information may appear to him, he will find, on *entering deeply* into the matter, that it is a conſciouſneſs of ſomething, of which we have no idea. The mind is conſcious of its own exiſtence, in and of itſelf, and doubtleſs would be ſo whether united to an organized body or not; but, without its being united to ſuch a body, it is evident, it could have no ideas, becauſe all our ideas depend originally on the organs of perception. All the exiſtence of which we have an *idea*, is confined to time and place; which the Deity confeſſedly is not: ſo that, philoſophically ſpeaking, the Deity does not exiſt according to our ideas of exiſtence, altho' it may be ſaid to exiſt as the human mind exiſts; but of the nature of this exiſtence we have no idea.

Again, our Author's proofs of the certainty of a Future State, we fear, will little avail him, in contending with Unbelievers: ſince his general aſſertion may be diſputed, viz. that it is a truth as capable of demonſtration as any propoſition in Euclid, 'That the good and evil things of this life 'are not always diſtributed according to the exact proportions of merit and demerit in mankind.' We can very readily

readily allow the truth of our Author's propoſition; but, as he has thought proper to omit its demonſtration, we are apt to think it is not capable of being ſo clearly demonſtrated as he imagines. His being reduced, alſo, in the very next ſentence, to ſuppoſe it will be granted him, by thoſe who allow that all men are not equally qualified for the divine favour, appears to confirm our opinion: for, if it were thus demonſtrable, why require it to be granted of any body? why not attempt to demonſtrate it?

Mr. Hawkins's formal ſuppoſition, that the truth of an aſſertion will be granted by thoſe who admit another equivalent to it, is alſo curious; as is his manner of ſolving one Problem, by propoſing another. Thus, to prove that all men are not equally qualified for the divine favour, he aſks, 'If they are, where is the difference between Virtue and 'Vice, between moral Good and Evil: and if they are not, 'why is not that favour diſpenſed with the moſt impartial, and 'never-failing, regard to prior claims and pretenſions?'

Doth our Author think, that by leaving theſe queſtions to be anſwered by the Reader, he has proved any thing? Such arguments will do well enough with thoſe who would anſwer ſuch queſtions his own way; and who, being already of his own opinion, need no arguments to confirm them in it: but with others, we ſuppoſe they will be deemed inconcluſive.

We have read the long and angry Note, in which this Author, in the vehemence of his orthodoxy, and zeal for church authority, has ſo ſeverely cenſured the Authors of the Monthly Review. We ſhall, however, on this occaſion, give him a proof of our forbearance and moderation, in declining the challenge he hath given us. Not that we have any thing to fear, from entering the liſts with ſo redoubted a Champion; but that the deference we pay to our Readers, will not permit us to enter into a tedious ſcene of needleſs altercation, on ſubjects already laid before the public, and ſubmitted to their judgment.

The ſecond tract in this volume, is called, A Review of a book, entitled, a free and candid Examination of the principles advanced in the Right Rev. the Lord Biſhop of London's very elegant Sermons, lately publiſhed, and in his very ingenious Diſcourſes on Prophecy. Wherein the commonly received ſyſtem, concerning the nature of the Jewiſh and Chriſtian Diſpenſations is particularly conſidered: with occaſional Obſervations on ſome late Explanations therein contained. The following paſſage, extracted from the Preface to this tract,

tract, may serve to shew the Author's design, and motive, in this performance.

'Whether the doctrine of a Future State was commonly 'received among the ancient Jews, is a question which of 'late has been much debated; and by no Writer, perhaps, 'with more assurance, and a greater air of triumph, than by 'the Author of the Examination, &c. before me; at least, 'if we except the great Founder of the new System, and the 'Favourite, I had almost said Idol, of the Examiner, the 'admired Author of the Divine Legation of Moses. How-'ever, whether my resolution be owing to a certain confi-'dence I have in the advantage of my cause, or to my natu-'ral inclination to oppose all pretensions to a perpetual Dic-'tatorship in the Republic of Letters, I shall not fear en-'countering the arguments even of this very learned Writer 'himself, as often as they shall fall in my way, in the course 'of this Review; for I desire my Reader to remember once 'for all, that I mean not to concern myself with this Gen-'tleman, or any other Author, any farther than he is quoted, 'or referred to in the Examination.—It may be proper like-'wise to signify in this place, that I am rather writing against 'the principles maintained by the Examiner, than in defence 'of those of his Lordship of London; whom I undertake 'not to vindicate at all events, and upon every article what-'soever. And this declaration must be my apology as well 'for my leaving this illustrious Prelate in difficulties upon 'some few occasions, as for my humbly differing from him 'upon others.—In consequence of this, I hope to make it 'appear, before I have done with my Author, that not only 'the doctrine of a Future State, but even of a Resurrection, 'was generally believed in the early and succeeding ages of 'the Jewish church.'

We shall not here take upon us to determine how far our Author hath succeeded, in the execution of his design; but beg leave to refer those of our Readers, to whom the dispute is of importance enough to merit their attention, to the work itself.

The second volume contains Poems, Letters, and an Essay on the Drama. Of the Poems, the first is the *Thimble*, an heroi-comical poem, by Scriblerus Secundus. The subject of this poem is this. Fannia, the heroine of the piece, who, it seems, is a notable house-wife, having pricked her finger with a needle, Venus, moved by the prayers of Cynthio, the young Lady's lover, applies to Vulcan for a shield, to prevent such accidents for the future. Vulcan sets his wits to

to work, and faſhions a Thimble, which Venus bears to Cynthio, and Cynthio preſents to his miſtreſs; who, partly out of love, and partly gratitude, reſolves thereupon to recompenſe his paſſion, in the honourable way of marriage. This is the main buſineſs of the poem: in which, however, epiſodes are admitted, after the manner of epic Writers, and according to the permiſſion of Ariſtotle. Of theſe the moſt remarkable are, a Foot-race, for a Coffee-pot; a Match at Battledor and Shuttlecock, for a Lap-dog, &c. and a Game at Blindman's-buff, for a Snuff-box and Tweezer caſe.

There appears, throughout the whole of this performance, an endeavour to imitate Mr. Pope's celebrated Rape of the Lock; to the poetical execution of which excellent poem, it is, however, almoſt below compariſon. But we need not enlarge on this piece, as it was preſented to the public ſingly, ſome years ago.

Our Author's tragedy of Henry and Roſamond, was formerly printed by itſelf; and, tho' rejected by the Manager, as unfit for the ſtage, is, perhaps, much fitter for it, than many others which have, ſince that time, diſgraced the theatre.

We have next, the Siege of Aleppo, another rejected tragedy, and never before printed. We have peruſed it with much pleaſure, and muſt obſerve, that the Author hath accompliſhed what he intended, in giving ſomething of an original caſt to his principal characters: and tho', perhaps, this ſomething is what diſguſted the Managers, and might not pleaſe a vulgar injudicious audience, we cannot help thinking great injuſtice done to this performance, in its being denied theatrical repreſentation.

The next performance in this miſcellany is, a philoſophical Eſſay on Genius; which, tho' it be, on the whole, poetical and ſenſible enough, does not diſtinguiſh our Author as a Maſter either of Numbers or Philoſophy.

The following lines, with many others equally unmuſical, are unpardonable in a Profeſſor of Poetry.

Eaſe is beſt convoy in our voyage to truth.——
Wit may take modes, and Genius operate much.——
And ſubtle Geometry ſhall lend her line.——

But, perhaps, the laſt line ſhould have been written, as it might be vulgarly pronounced,

And ſubtle *Jommetry* ſhall lend her line.

A poetical Profeſſor, alſo, might be ſuppoſed to have an ear, and not to have made *ſphere* rhime to *err*, *clang* to *pan*, *lay*

day to *key*, *ſhone* to *ſun*, and many others as unlike of ſound, which might be pointed out.

Homer, Pope, and other great Poets, have been celebrated for uniting ſenſe to ſound, in many parts of their writings. Perhaps none, however, have done it ſo compleatly as our Author, in this line:

'Tis plain the Muſes ſometimes ſpeak in proſe.

If there can be any who diſpute the truth of this aſſertion, they may be abundantly convinced of it, by peruſing this Eſſay; for we preſume there can be no doubt of a Profeſſor of Poeſy being inſpired by the Muſes.

We cannot, however, excuſe him for a moſt unproſaic quaintneſs; which, tho' authorized by the practice of Dryden and others, we think extremely ungraceful: this is his placing the Verb, at the beginning of a ſentence, before the Nominative that governs it. Thus,

Smiles from her orb the placid *Queen of Night.*——
Hark! hark! the raptur'd Bard has ſtruck the lyre,
Blazes aloft the true poetic *fire.*——

Would not one be apt to think, that in the ſecond and third lines, *Bard* was the Nominative to the Verb *blazes*; and that by ſtriking the lyre he blazed aloft, (or blew up into a blaze) the true poetic fire? Whereas, we preſume, the meaning is, that as he ſtruck the lyre, the poetic fire blazed aloft. In which caſe, however, with due deference to our Profeſſor, there had been more propriety in ſuppoſing the Bard, inſtead of ſtriking the lyre, to have played on the bag-pipe, or any other wind inſtrument, by which the blazing fire that ſucceeded, might very well be imagined to have been blown up.

Some objections might be made, alſo, to our Poet's imagery. His calling the ſun *a gay giant*, may be nothing, perhaps, but raillery; but his making the human ſoul a female, or of the feminine Gender at leaſt, is a little whimſical.

His deſcription of penſive Metaphyſics, ſober recluſe! ſitting and anatomizing *entity*, is, indeed, extravagant enough to be poetical, if extravagance only were a teſt of the ſublime. His ſuppoſing alſo, that

Phyſics, ſtill fond new ſecrets to deſcry,
And look thro' Nature with a piercing eye,
Hereafter latent cauſes may explore,
When all the preſent ſyſtem is no more;

ſeems a little abſurd: for certainly the latent cauſes *Phyſics* is to diſcover, are merely phyſical cauſes, which, when

when the present system is no more, will exist as little as their effects.

But we shall not be too severe on our Author, lest he should falsly imagine we bear him some ill-will; on the contrary, we can even forgive his daring to contest our critical authority, by confessing he disregards our approbation, and insinuating, that we are odd mortals:

> Procure the sanction of the learned few:
> Who knows what mortals may your works *review*.

If he is, indeed, secure of the sanction he speaks of, he may despise either our approbation or censure; which, in fact, we fear is but thrown away upon him.

The next and last poem in this volume, he calls a Paraphrase on the *Te Deum*, an Ode: The last stanza, of which we select, as a specimen of his turn for Lyric Poesy.

> He comes? the Godhead comes; behold from far
> He comes triumphant in his cloud wrapt car:
> While twice ten thousand angels cope the sky,
> The harbingers of his dread Majesty!
> The stars are dropp'd, the sun dissolves away
> It is—alas! *'tis neither night nor day:*
> The burning basis of MESSIAH's throne,
> Spontaneous splendour beams, a glory of it's own!
> Look, look, the fatal covers part,
> The book is open; melt my heart:
> Whither, ah! whither shall I *flee*
> In this my soul's extremity?
> Ah! whither but to thee?
> My King, my God, my Hope, my Stay,
> O save me this all-dreadful day,
> And let mankind, and angels see,
> That blessed is the man who puts his trust in thee.

Then follows the Essay on the ancient and modern Drama; in which our Author, with much zeal, contends for the superiority of the modern; in opposition to Mr. Mason, and others, who prefer the ancient. On this subject, we must do Mr. Hawkins the justice to say, that we think he has taken the right side of the question; and that many of his critical animadversions are just and ingenious.

'I can by no means,' says he, 'agree with Mr. Mason, 'that "if we had a tragedy of Shakespear's formed on the "Greek model, we should find in it more frequent, if not "nobler instances of the high poetical capacity, than in any "single composition he has left us." 'This Author thinks,

"we

"we have a proof of this in those parts of his Historical "Plays, which are called Chorus's, and written in the com-"mon Dialogue Metre." 'Our "imagination (continues he) "will easily conceive, how fine an Ode the Description "of the Night, preceding the battle of Agincourt, would "have made in his hands; and what additional grace it "would receive from that form of composition." 'Let us 'turn to the description as it now stands in Shakespear.

> From camp to camp, through the foul womb of night,
> The hum of either army stilly sounds;
> That the fixt centinels almost receive
> The secret whispers of each others watch.
> Fire answers fire; and through their paly flames
> Each battle sees the other's umber'd face.
> Steed threatens Steed in high and boastful neighs,
> Piercing the Night's dull ear; and from the tents,
> The Armourers accomplishing the Knights,
> With busy hammers closing rivets up,
> Give dreadful note of preparation.
> The country cocks do crow, the clocks do toll.

'—This noble description is full of imagery drawn from 'sensible objects, as indeed are most of those we meet with 'in this incomparable Author; (witness, for instance, the 'Description of *Dover Cliff*, of *Hamlet's Madness*, of *Brutus's Disorder*, &c. &c.) It is consequently of the most 'affecting nature, and in a manner possesses the Hearer or 'the Reader with the same kind of terrour which the bravest 'probably feel upon the crisis of a decisive battle. And, by 'the-by, of the same passionate and affecting (i. e. Drama-'tic) Nature, are the poetical parts of our best Tragedies in 'general. Now I cannot conceive that the several circum-'stances of this description could receive additional force 'from the form of an Ode, notwithstanding the acknowledged 'power of Music; and much less that such a description 'would appear to advantage in an Ode of Mr. Mason's. 'Instead of what we *see*, *hear*, and *feel* in the striking par-'ticulars of the before-mentioned Description, Mr. Mason 'would entertain and amaze us with an allegorical ma-'chine of

> Horror riding on the Brow of Night,

'or,

> From her black Pinions shedding deadly Dews.

'—It is certain, whatever might be the mystic beauties of 'such an Ode as this, it would at best be a dispassionate one,

'and

'and so far infinitely less theatrical, than the foregoing De'scription of Shakespear.'

Having already expressed our opinion, more than once, on this subject, we shall here only add, in the words of our Author, that with respect to the main point in the dispute, viz. 'whether the plan of the ancient or the modern Drama 'be preferable, 'if prejudices on both sides were removed, 'it would probably appear that the victory is rather to be di'vided than determined.'

The Letters which follow the Essay, and conclude the volume, are on critical subjects, and more particularly relate to the beauties and defects of Homer and Virgil, and their several Translators.

The third volume contains a course of Poetical Lectures, in Latin, read in the University of Oxford.

In these, as in every part of our Author's writings, wherein Shakespear is mentioned, we find him a passionate admirer of that great Poet; whom he attempts to justify in his breach of the dramatic Unities; for which he has been universally censured; and, tho' indulgently pardoned by his countrymen, severely condemned by foreigners. But, says Mr. Hawkins, it is to be presumed, that the great name of Shakespear scorns to be protected by the complaisance of his countrymen; and that the liberties he has taken, are very far from being indefensible. We agree with this Author, that in some of them he may; but not in all. So far as the rules of the Drama depend merely upon the *ipse dixit* of Aristotle, or the practice of the antients, he may be defensible in the breach of them: but in so far as they are supported by Nature and good Sense, Shakespear may be excused, but can never be defensible, in neglecting them.

Setting aside the Author's professed purpose, in the justification of Shakespear, we find very little else new or striking in his Lectures. There are, indeed, a number of beautiful passages, translated from our best dramatic Writers into Latin; but, tho' we have perused them all, with a design to select some one for the entertainment of our classical Readers, we do not find any of singular merit enough to justify its quotation.

We shall here, therefore, bid adieu to our Author; of whose talents and capacity, if we are to judge by these Miscellanies, we conclude him to be, on the whole, a sensible man, a tolerable Writer, and a better Critic; but very defi-

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cient as a Logician or Philoſopher. We are ſorry, alſo, we cannot, with a ſafe conſcience, confer on him the laſting fame he covets, as a Bard; but muſt ſtill leave him, as he himſelf emphatically expreſſes it,

To pant with Longings for a Poet's Name.

Much fearing, however, that, as a poetical genius is the gift of Nature, not of Art, thoſe Longings, however fervent, will never be ſatisfied.

The Tablet of Cebes, or a Picture of Human Life. A Poem; copied from the Greek of Cebes the Theban. By a Gentleman of Oxford. 4to, 6d. Printed at Oxford, and ſold by Rivington and Co. London.

AS we have given a plan, or rather a full analyſis, of this ancient and excellent moral Allegory, in our * account of a former verſion of it, ſince reprinted in Dodſley's Miſcellanies, and aſcribed to Mr. Thomas Scott, we have the leſs to ſay on the preſent article. Whether the Author of this verſion, by calling it *copied*, would inſinuate its being a ſtricter one than the former; or whether he imagined there was more propriety in the expreſſion of *copying* a Tablet or Picture, than in that of *tranſlating* it, we cannot ſay. We find, however, he has verſified the original into full two hundred lines leſs than Mr. Scott, whoſe verſion was much nearer the extent of Cebes' Proſe, as well as the extent of Proſe and Poetry can be compared. We obſerve too, the Copier chooſes to propoſe the Queries to the Interpreter of the Tablet by one only, always uſing the ſingular number; while the Tranſlator very generally ſuppoſes ſeveral Queriſts, (as he moſt commonly uſes the plural number) tho' ſpeaking by one, as it were delegated from the whole. In the original, the ſingular and plural numbers are uſed indifferently, by the Queriſt, who ſays either εγω or ημεις; the ſage alſo ſometimes uſing the ſingular and ſometimes the plural Number, in explaining the Tablet to his auditors: who were undoubtedly deſigned by Cebes to be more than one, as is evident throughout the courſe of the original. This diverſity in the Addreſs, indeed, no ways affects the eſſence or tendency of the moral; but were we to expect a ſtricter conformity than uſual, in a transfuſion of this kind, it muſt be rather in a profeſt Copy than a Verſion.

* See Review, vol. XI.

Having attempted to characterize the former Tranſlation, to which we have already referred, we find ourſelves too much embarraſſed to ſay any thing more particular of the preſent one, than that it ſeems, upon the whole, to be very decent and intelligible. This is one of the moſt invidious and diſagreeable circumſtances of our engagements to the Public; as it ſeems next to an impoſſibility to be juſt to two ingenious Tranſlators of the ſame piece, and to make our judgment acceptable to both. It being highly probable, this anonymous Gentleman of Oxford has read and conſidered Mr. Scott's Tranſlation, he muſt undoubtedly have intended to preſent the public with one that is preferable. As it is poſſible Mr. Scott may not be convinced he has effected this; and we do not aſſume to be the ultimate Arbitrators in the caſe; we ſhall preſent a ſpecimen or two, from the preſent verſion or copy, exactly of the ſame parts which we cited from Mr. Scott's, (then anonymous) whence our Readers may compare them from our general reference, and determine according to their own taſte or judgment. Should any very cloſe ſimilarity of expreſſion occur in their transfuſion of the ſame paſſage of the original, it will be obvious the Tranſlator could not imbibe it from the Copier; tho', perhaps, their coincidence may be accidental.—The ſenſual pleaſures, and their conſequences, are thus pourtrayed by the preſent Tranſlator, beginning at v. 155.

Here *Luſt* her eyes in liquid glances rolls,
Here fluſh'd *Intemp'rance* quaffs her countleſs bowls;
Her heaps of gold inſatiate *Av'rice* ſhews,
And broods o'er treaſures which ſhe dares not uſe.
Here *Flatt'ry* maſk'd in Truth's fair ſeeming veil,
Inſinuates ſlily her bewitching tale.

By them ſeduc'd to *Pleaſure*'s painted bow'rs,
He roves at large, and crops the ſhort-liv'd flow'rs.
Runs blindly on, by whim or paſſion led,
Or idly ſleeps on Sloth's inglorious bed;
In vain purſuit his waking hours employs,
And feaſts at night on viſionary joys.
But when abaſh'd at Reaſon's riſing light,
The ſhadowy phantoms vaniſh from his ſight:
Alarm'd, aſham'd, he mourns his hapleſs fate,
Too ſoon deluded, and convinc'd too late.
Sweet Muſic ſcoths his raviſh'd ear no more,
Now, big with ſtorms, the hollow tempeſts roar,
Diſſolv'd in air, the pleaſing landſcape dies,
Thick clouds deſcend, and grizly ſpectres riſe:
From the dark manſions of her loathſome cell,
Where wrapt in night her ſad attendants dwell,

Stalks ſlow-pac'd *Puniſhment* with brow ſevere,
Conſcious he flies, and ſtarts to find her near;
She ſtill purſues him with her vengeful rod,
And drags him trembling to her dark abode.

The Virtues are thus delineated with their Symbols, in the preſent performance. V. 269.

See white-rob'd *Chaſtity* with ſilver zone,
And healthful *Temp'rance*, by her bridle known;
See bluſhing *Modeſty* with ſilken veil,
And *Juſtice* poiſing her impartial ſcale:
Here *Liberty* her glorious ſtandard bears,
And *Fortitude* her batter'd helmet wears:
Here *Liberality* thoſe gifts ſupplies,
Which Fortune oft to modeſt Worth denies:
Here hand in hand with *Equity* appears,
Indulgent Mercy bath'd in tender tears.

To theſe correſpond the paſſages cited from Mr. Scott: Review, vol. XI. p. 503, 504, and 506.

ACCOUNT *of* FOREIGN BOOKS.

La Foibleſſe du feu précipité du Canon, et du Moſquet, demonſtrée, par les Faits; par M. Knoch, Lieutenant du premier Regiment d'Orange-Naſſau. 8vo. *Frankfort*, 1759. Or,

The Inſufficiency of Fire-arms, for Attack or Defence, demonſtrated from Facts, &c.

IN the preſent circumſtances of general War, it may be reaſonably expected the Military Art will receive many improvements, that are the immediate reſult of experience. While this deſtructive art continues, alſo, to be a neceſſary one, every ſuch improvement will be conſidered as important and uſeful; while, at the ſame time, every plauſible or promiſing attempt to this end, will lay juſt claim to the attention of the public. The ſenſible Author of this little performance, endeavours to demonſtrate, from experience, the truth of what has, indeed, been before ſuggeſted by many, viz. That Fire-arms are not ſo deſtructive, or ſo uſeful, either in Field-fights, or in Sieges, as was formerly imagined: and that the Bayonets now in uſe, are leſs ſerviceable than the Pikes, which have been laid aſide ſince the invention of Gunpowder.

As many of his obſervations, on this ſubject, ſeem to be confirmed by facts, as well as to be reaſonable enough in themſelves, we ſhall extract ſome of the moſt material, for the information or entertainment of our Readers.

Ever ſince the invention of Fire-arms, it has been a principal branch of ſtudy, in the Art-military, to improve on the deſign, and increaſe the effects of thoſe deſtructive engines. The methods, however, which have hitherto been taken to effect this purpoſe, have, according to our Author, failed of ſucceſs. Each nation, ſays he, hath eagerly endeavoured to ſurpaſs the other in quickneſs of firing; from whence are derived the ſeveral methods of firing by diviſions, platoons, by rank and file, from the right to the left, &c. But the ſuppoſed utility of all theſe various manœuvres will, in a great degree, vaniſh; if we examine into their effects, by comparing the number of the killed and wounded, in any battle, with the number of the combatants, and the frequency of their firings: ſince, from a number of examples, it might hence be proved, that out of eighty bullets fired, there is not above one that does execution. As an inſtance of this, it is obſerved, that at the battle of Fontenoy, the French had about ſix thouſand killed and wounded. Now, on the ſide of the Allies, there were not, in the whole, more than thirty-ſix thouſand men: deducting from this number that of the Dutch troops, and the cavalry, which did not engage, there were but twenty thouſand combatants. It is known, theſe fired away all their cartridges, to the number, perhaps, of thirty-ſix each man: but we will ſuppoſe each man fired no more than twenty: here were four hundred thouſand ſhot diſcharged. And if, at the ſame time, we ſuppoſe, that only five hundred men ſuffered from the artillery, it is plain, here were ſeventy-three ſhot to one perſon killed or wounded. If we conſider beſides, how many might ſuffer from the bayonet, the diſproportion will alſo be conſiderably increaſed.

A more recent example was afforded in the affair of Meer, near Wezel, where General Imhoff attacked the French. The latter conſiſted of five thouſand men, who fired, at leaſt, ſix times a-piece, diſcharging, in conſequence, thirty thouſand ſhot; and yet the killed and wounded of the Hanoverians amounted to no more than three hundred, including thoſe who ſuffered by the bayonet and artillery. This was in the proportion of a hundred ſhot to one man.

Thus, at a medium, taken from any number of late battles, it will be found, that not more than one man has been killed or wounded by eighty ſhot diſcharged.

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At the battle of Sanderhauſen, a Heſſian regiment on the left wing reſerved their fire, till a regiment of French advanced within thirty paces of their line; when the former gave a general volley, by which, in all appearance, eight hundred muſkets were diſcharged full in the faces of the latter. But notwithſtanding the French were ſo near, they ſuffered very little. If then, the effect of the muſquetry, at thirty paces, be ſo inconſiderable, what muſt it be at a hundred and fifty, or two hundred paces, the diſtance at which they uſually begin to fire?

Indeed, if the fire of the muſquetry were ſo terrible in effect, as it threatens, in appearance, two armies of equal numbers, and equally expert at firing, muſt, in a manner, totally deſtroy each other in a few rounds. As it is, in fact, however, after twenty or thirty ſhot are exchanged on both ſides, there is hardly any ſenſible decreaſe of numbers.

There is, notwithſtanding, but little reaſon for ſurprize, at this apparently-wonderful diſproportion between the cauſe and effect, if we examine into the matter. In the firſt place, the barrels of the common muſkets are too ſhort, to take aim with, or to carry a bullet far in a ſtrait line. The charge, alſo, not being proportioned to the length of the barrel, the force of the ſhot is much leſs than it ought to be. Both theſe circumſtances together contribute to render the effect precarious and uncertain. Yet, were it otherwiſe as to theſe defects, who ever ſaw ſoldiers take aim? they are not inſtructed in it; and, indeed, conſidering the ordinary way in which they attack, it would be labour loſt to teach them any thing about it. The men are, in general, ſo much crowded, that they cannot help joſtling and hindering each other. The muſket is alſo too heavy for a ſoldier to hold, preſented, with the object in view, till the word of command be given: and, if that be given too haſtily, it is a great chance if many will have taken aim at all. There is an inconvenience alſo, in the form of the but-end of the muſket, which is too ſtrait to admit of the ſoldier's conveniently taking aim. Add to all this, that, in a warm engagement, few of the men are capable of acting with ſufficient deliberation; and, at cloſe firing, they frequently cannot ſee the enemy for ſmoke.

All theſe circumſtances conſidered, it becomes rather an object of ſurprize, that ſo many are killed and wounded by the muſquetry, as, indeed, there are, than that there ſhould be ſo few.

In reſpect to the defence of fortified places, the diſtance at which the beſieged uſually fire, being conſiderable, the diſcharge of the muſquetry is here of ſtill leſs uſe than in the field. It is alſo impoſſible to take all the advantages of the diſpoſition of the works, to keep firing from ſeveral parts on the enemy, without running the riſk of killing, with random ſhot, as many of the beſieged as the beſiegers.

At the ſame time that the muſket is of ſo little uſe, it is highly inconvenient and burthenſome to the ſoldier, who is alſo loaded with an uſeleſs weight of ammunition; ſeventy-nine parts of which, out of eighty, are entirely thrown away.

The Pruſſians have certainly brought quick firing to a greater degree of perfection than the troops of any other nation in the univerſe: but, if we may judge by their practice, they do not think it ſo very terrible in effect, or rely on it much in the time of action. At the battle of Prague, they not only made light of ſuſtaining the fire of the Auſtrians, but even neglected to take the advantage of their own, tho' ſo greatly ſuperior; ruſhing at once upon the enemy with their bayonets, as the moſt deciſive method of fighting.

The fundamental principles on which the uſe of fire-arms ſhould reſt, are doubtleſs the right direction and ſufficient force of the ſhot. Without having a nice regard to theſe, quickneſs of firing is of no account; as it is better to fire, in any given time, two bullets whoſe execution is certain, than double, or treble, the number whoſe effects are ſo precarious as above mentioned. It was, therefore, previouſly neceſſary, to find out a method whereby to render the muſket ſhot certain, and of ſufficient force to do execution, before ſo much trouble had been taken about quick firing: for if the uncertainty of the effect increaſes with the expedition, as it naturally muſt be ſuppoſed to do, all the arts of quick firing ſerve only to fatigue the ſoldiery, and throw away gunpowder and ſhot, to no better purpoſe than to make much noiſe and a great ſmoke.

Our Author objects alſo, to the uſe of the mortar, in throwing bombs; prefering the Catapult of the antients, as more ſure of the mark, of much eaſier carriage, and in many other reſpects more ſerviceable.

As to the Bayonet and Pike, Mr. Knoch obſerves, that the latter growing out of uſe, on the introduction of fire-arms, the infantry were at a loſs for a weapon of defence, till they were ſupplied with the former. The bayonet, however,

ever, is ſo far, at this time of day, from being conſidered as a ſimple weapon of defence, that it is become one of the moſt offenſive, and, indeed, the moſt deciſive of its kind. It is, nevertheleſs, very deficient, both in point of length and ſtrength: being eaſily bent or broken. It affords alſo, too much hold, ſo that it may, without much difficulty, be turned aſide; and, with a little addreſs, wreſted off the muſket. But the principal defect of the bayonet is, its want of length; it being too ſhort either effectually to reſiſt the onſet of cavalry, to break the foot, or defend an intrenchment. There are few examples, indeed, of the horſe having routed a body of infantry, defending itſelf with the bayonet: but the reaſon is, rather becauſe it is ſo ſeldom attempted, than that it is in itſelf impracticable. In the laſt war againſt the Turks, the Auſtrians frequently ſaw their infantry broke, and routed by the Turkiſh horſe, and that even when their front was covered with Chevaux-de-Frize.

That the bayonet is too ſhort to reſiſt the cavalry is plain, if we reflect, that while the muſqueteer puſhes it againſt the breaſt of the horſe, he is himſelf within reach of the horſeman's broad ſword: and, if neglecting the horſe, he aims at the rider, the horſe puſhes forward, and throws him down, to be trampled under foot.

On this account, the King of Pruſſia, in the preſent war, has ordered the infantry in the firſt rank, to be furniſhed with bayonets longer than ordinary.

This defect in the bayonet renders it more particularly diſſerviceable in the defence of intrenchments, or the parts of a fortification, which the enemy are about to ſcale; in which caſe, the beſieged are under an almoſt indiſpenſible neceſſity of having longer arms, in order to reach the enemy before they can make uſe of theirs, by gaining firm footing, and forming themſelves on the top of the works. For no ſooner is this the caſe, than the attacked will have evidently the diſadvantage. Whereas, on the contrary, were the latter furniſhed with Pikes, of a competent length, they might take the enemy at a diſadvantage, and effectually prevent them from forming themſelves into a body ſufficient to carry their point againſt even a ſmall body of the attacked, thus armed, and reſolute in their defence. For theſe reaſons, Montecuculi, Folard, and others, who have written of the art of war, have recommended the uſe of the pike.

Having thus expatiated on the defects of the arms in preſent uſe, our Author propoſes, by making ſome alterations in

the muſket and bayonet, to render both of them more ſerviceable; and, at the ſame time, by the re-eſtabliſhment of a certain number of pike-men, to prevent a great deſtruction of men, and waſte of powder. The muſket, he ſays, ſhould be four feet and a half long, and the bayonet three: both being made as light as poſſible, conſiſtent with their due ſtrength. Soldiers alſo ſhould learn to fire at a mark, and take aim, in the time of action.

As to the diſpoſition of the pike-men, and method of firing, our Author's ſcheme is ſingular. He propoſes, that the firſt rank ſhould be furniſhed only with pikes and targets: the pikes to be from fourteen to ſixteen feet long; and the targets four feet by eighteen inches; which, he ſays, tho', muſket-proof, might be made ſufficiently light and portable: that the ſecond rank only ſhould fire at the enemy, at any conſiderable diſtance, and the third join their fire when the lines approached within eighty paces.

Theſe, with ſome other regulations being made, Mr. Knoch is of opinion, that battles and ſieges, in general, would be leſs expenſive, ſeldom ſo bloody; and, on the whole, much ſooner determined, by the defeat of one party or the other, than at preſent.

Bigarrures Philoſophiques. Or, Philoſophical Rhapſodies: continued from page 251; and concluded.

By our Author's Voyage to Limbo, we are to underſtand an imaginary journey taken to a kind of ſubterraneous Elyſium, where the ſouls of thoſe whoſe errors in this life have proceeded from ignorance, and therefore deſerve neither reward nor puniſhment, are appointed to take up their reſidence.

By what means our Voyager arrived at this nether world of innocents, is not material; it is ſufficient, that at the entrance of it, he was accoſted by a venerable old man, who ſaluted him in a friendly manner, offered to be his guide, and informed him of the nature of the place, and its inhabitants; aſſuring him, at the ſame time, it was extremely populous; and that the preſent age afforded a ſurprizing number of new comers.

Our Traveller was ſomewhat ſurprized at the latter part of this information, ſince he was conſcious that knowlege was never ſo generally cultivated, in the upper world, as in the preſent enlightned age; in which, almoſt every man you meet is a Philoſopher. He was, if poſſible, however, much more

more ſo, when he underſtood, that ſuch a vaſt number of ignorants came all from Europe, where the ſciences are, in a manner, concentrated; while, from the extenſive countries of the Eaſt, where ſcarce a pretender to ſcience is to be found, there hardly arrived a ſingle ſoul in a whole century.

He could not deviſe the reaſon of this phœnomenon, till his new guide gave him to underſtand, it was extremely plain and ſimple; that part of the world, where the ſins of ignorance are chiefly committed, being, ſays he, neceſſarily that where the ſciences are moſt cultivated. The eſſential truths of Religion and Morality, continues he, are as obvious to the illiterate as the learned; the only difference between them being, that the former ſee the truth, and embrace it, without any further enquiry; whereas the latter are ever profoundly diving for unattainable demonſtrations: the conſequence of which is, they generally confound themſelves in the attempt, and never afterwards ſee the truth at all. Hence few of the vulgar err through ignorance, for the truth is clear enough to them, while the blaze of ſcience ſo dazzles the eyes of the learned, that they might as well be totally in the dark: and theſe are the real ignorants, whoſe blindneſs brings them hither.

You muſt know, ſays Theotime, (for that was the name of our Traveller's friendly guide) that I am, myſelf, an example of what I tell you. I lived in the decline of the Roman Republic, inhabiting a little houſe on the banks of the Tiber, far from Rome, from the great, and from the learned. I cultivated a little ſpot, my paternal eſtate, poſſeſſing myſelf in tranquillity, regarding Virtue as a poſitive good, and firmly believing Providence would, ſooner or later, make a very great diſtinction between the virtuous and the vicious.

A Philoſopher of the times lighted on my ſolitary habitation, learned my ſentiments, and, taking pity on my ſimplicity and ignorance, condeſcended to enlighten my benighted underſtanding, with the moon-ſhine of philoſophy. He taught me, that Matter and Chance had, in conjunction, created the univerſe; that the human ſoul was a fine thread, a delicate piece of net-work, torn to pieces in death, after which there was no remembrance, no ſtate of rewards and puniſhments; that pain was the only evil, and pleaſure the only good. As I could not demonſtrate the fallacy of theſe refined notions, I did not reject them; but, as they failed to convince me, I ſtill retained my old ones: ſo that, between both, I entertained ſuch a medley of irreconcileable opinions.

that I could never after boaſt of any ſettled principles; but lived a Sceptic, and died in uncertainty.

Theotime enquires next, of our Voyager concerning the philoſophy in vogue, at preſent, in the upper world: in anſwer to which queſtion, occaſion is taken to rally the hypotheſis of certain modern Phiſiologiſts, reſpecting the organical elements of bodies. You know, ſays the Traveller, how long and horribly puzzled our world-makers, who would attribute every thing to material cauſes, have been, to account for the formation of men and animals. At length, however, and that very lately, the whole myſtery is come out, in the diſcovery of the primary Animalculæ, from which every kind of animals are generated. It is diſcovered, that Nature, teeming one day in the vigour of youth, produced the firſt animal, a ſhapeleſs, clumſy, microſcopical object. This, by the natural tendency of original propagation to vary, and perfect the ſpecies, produced others better organized. Theſe, again, produced others more perfect than themſelves; till, at laſt, appeared the moſt compleat ſpecies of animals, the human kind; beyond whoſe perfection it is impoſſible for the work of generation to proceed. On the contrary, Nature being arrived at this ultimate point of perfection, the whole animal race are degenerating; men into beaſts, beaſts into inſects, inſects into the primary Animalculæ, and ſo forth. How long it will be before they will arrive at this ſtate, from which they will, doubtleſs, ſet forward again, is not, as yet, quite determined.

Our Voyager's pleaſantry on this head being exhauſted, his guide proceeds to inform him further of the ſtate of Limbo. He ſhews him the extenſive plains of Natural Philoſophy, the diſtrict of Morality, and the quarter of the Metaphyſicians; his deſcriptions of which are equally entertaining and ingenious.

Our viſionary Traveller viſits them all in their turns; and relates his ſeveral adventures in this world of Philoſophers: the Author's chief view in this relation, being to ridicule the ſeveral phyſical ſyſtems of Des Cartes, Newton, Maupertuis, and others. Nor does he neglect the Moraliſts, and Metaphyſicians.

The following is part of a Dialogue on Happineſs, ſaid to have paſſed among the Moraliſts, between Ariſtippus and Thales the Mileſian.

ARIST. But were you to live again among the inhabitants of the upper world, ſhould you not be pleaſed to be the maſter

ſter of your own fortune? Should not you wiſh to make choice of ſome particular ſtation, in which you would be happier than in any other?

THA. Not at all, I can aſſure you: for I am well convinced, that with reſpect to Happineſs, all ranks and conditions of men are equal. The lot of Chance, the very firſt that preſented itſelf, would be my choice.

ARIST. Strange! I can, indeed, very well conceive why you would not attempt to ſeek Happineſs, in the troubleſome poſſeſſion of riches and power: but why you ſhould deliberately chuſe to plunge yourſelf into the diſtreſs of the lower part of mankind, I cannot account for. There is certainly a medium between both, which appears to me the moſt eligible; that *aurea mediocritas* ſo celebrated by the Connoiſſeurs in Happineſs.

THA. For this reaſon, I do not deſire to be a King, and juſt as little to be a Peaſant; at the ſame time, alſo, I am juſt as indifferent about your golden mediocrity. I would be Peaſant or King, the High-prieſt of Jupiter, or the Porter at the gate of his temple, juſt as it ſhould happen. It would, I ſay, be altogether the ſame to me.

ARIST. But, after all, it muſt be granted, that you ſhould prefer, tho' miſtakenly, ſome one ſtate to another; or you will have nothing further to deſire.

THA. There is no one ſtate preferable to another. And, tho' there ſhould be perſons who deſire nothing, it is not becauſe nothing is wanting to their ſtation, but, becauſe they know how to do without thoſe things they cannot eaſily obtain. The world is like a fair, where the generality of people walk about, eye every thing, and cry what a number of things is here that we want! Socrates, in the ſame circumſtances, was of a different way of thinking: what a number of things are here, ſaid he, that I do not require! It muſt not, however, be thence concluded, that Socrates was in want of nothing: but, that he could, very eaſily, do without what was not in his power to have; whereas other men cannot put up with the loſs, or abſence, of ſuch things, without reluctance and chagrin.

ARIST. You will allow, nevertheleſs, that, at leaſt, in ſome certain ſtations of life, there is leſs to be deſired than in others.

THA. Not at all; if you examine carefully the different ſtates and conditions of life, you will find they are, in this reſpect,

reſpect, all equal. There are different objects of deſire, adapted to thoſe different ſtates; nor is the Monarch himſelf exempted from many, which are inſeparable from the throne.

ARIST. All men are then equally happy, or unhappy!

THA. I do not affirm that. I only aſſert, that one ſtation is as happy as another; and that it would be to no purpoſe to place a man in this or that condition of life, in order to make him happy. In our entrance into life, we carry along with us the ſeeds of our future happineſs or miſery, which ſpring up, and flouriſh, in whatever ſituation we are placed. If you had been a Pompey, you would have ſuſtained a war, which ſhould decide your own fortune, and that of the univerſe, at the ſame time. You would have loſt a battle, and taken refuge with a friend, who would have had you aſſaſſinated. Had you been a Socrates, you would have been an indigent Grammarian, have married the devil of a wife, have broached a metaphyſical truth, and been put to death for it. Had you been a prodigal, the moſt ſplendid patrimony would have been waſted in a ſhort time. An Oeconomiſt, you would have lived at your eaſe on a very moderate one. There are the rich, who have no more than an hundred pounds a year, and the poor, who have ten thouſand. If a man is ambitious, and is a peaſant, he naturally wiſhes to be a Magiſtrate; if a Magiſtrate, to be a Prince; if a Prince, to be ſtill greater than other Princes; and if ſuperior to ſome, to be ſuperior to all. Thus an ambitious man gets nothing by being a Sovereign; his deſires increaſing with his promotion; and without ambition, it is exactly the ſame to him, whether he be a King or a petty Juſtice, a Prince or a Peaſant.

Our Author quaintly ſtiles the chapter containing the above Dialogue, *Propos*. By which, we ſuppoſe, he means to inſinuate, that it is all mere talk. But, if this were really his meaning, it had been better, perhaps, that he had conſidered this ſubject in a different manner: at leaſt he might have done as well to have left the reader a little leſs in the dark, as to the coincidence of his own ſentiments with thoſe of his ancient Moraliſt.

Among the Metaphyſicians, our Voyager encountered Campanella, with whom he takes a turn or two, and falls into diſcourſe about the ſyſtems of that celebrated Philoſopher; who appeared to be as much tainted with his old notions as when he was alive.

'Well,'

'Well,' ſays he, 'did I prophecy right? At the time I 'was upon earth mankind began to think: they did not think 'deep enough, however, to comprehend, and embrace, the 'truths I pointed out. But I thought I ſaw very plainly, 'they would do ſo before it was long. How is it? hath 'knowlege baniſhed their prejudices? What do they think 'at this time of day, of Thomas Campanella?'—'What 'they always did,' anſwered our Voyager,' 'and what they 'probably always will, of a man who attributed thought to 'ſtocks and ſtones; and ſuppoſed a lump of iron to reaſon 'with a piece of ſteel that filed it. Do you think the world 'is more diſpoſed now than formerly, to believe, that the 'earth, planets, and ſtars, are ſo many animals? and that 'the univerſe itſelf is only a larger one, containing the reſt 'in its belly?'

'You are pleaſed to rally,' returned Campanella; 'but, 'philoſophically ſpeaking, my arguments are all reduced to 'this; that it is actually certain, that Matter is poſſeſſed of 'a capacity of thinking. I am ſure, I have been told, that 'this is an opinion adopted at preſent by moſt of the learn-'ed; and, therefore, I flattered myſelf, the world had be-'gun to do me juſtice, as the Author of it.

'It is true,' replies our Traveller, 'that many of our mo-'dern Philoſophers are of that opinion; but the greater part 'admit it only under infinite limitations; whereas, you ex-'tend it univerſally. They maintain, indeed, that Matter 'thinks; but not all Matter indefinitely. In order for Mat-'ter to be capable of thinking, it is neceſſary, ſay they, 'that it ſhould be arranged in a particular manner, in the 'formation of organized bodies. Even the followers of 'Epicurus themſelves, who have attributed ſo much to Mat-'ter, never thought otherwiſe.'

'Miſtaken notions, all theſe,' ſays Campanella. 'Either 'the primary elements, the atoms themſelves, think, or 'Matter in any ſhape cannot think at all. If an organized 'body hath perceptions, the elements that compoſe it, muſt 'have them too. For thoſe elements do not change their 'nature, by their combination; nor will they do it by their 'decompoſition. They are in every caſe the ſame; and are, 'and will be, capable to think. How! do your Philoſo-'phers pretend that Matter, in order to perceive, ſhould be 'organized? What, pray, is Organization, but a particu-'lar arrangement of parts? and do ſimple unthinking ele-'ments become capable of thinking, in proportion as they 'are diſpoſed in this, or that, peculiar manner? This is

'as

'as much as to say, that an atom, which cannot think 'while it remains on the left-hand of another, may be ren- 'dered capable of thinking, by being placed on the right: 'Believe me, either bodies of no kind whatever are capable 'to think, or single atoms are so too.'

A great defect in this work, as we have already hinted, is the uncertainty the Reader is frequently left in, as to the Author's real sentiments. By his putting this last argument into the mouth of Campanella, one would imagine he intended to represent it as ridiculous: but it is, in fact, the principal one he himself makes use of, in his Essay on the Nature of the Soul; in which he appears to be profoundly serious.

Elements, says he, whether separate or combined, are essentially the same; and, if they cannot think separately, they cannot form a thinking Being, in consequence of any combination.

This plea our Author makes use of to prove the immateriality of the Soul; and that no capacity of thinking can be superadded to Matter, as our great English Philosopher, Mr. Locke, had supposed. His method of argumentation, however, is extreamly fallacious. In the first place, he takes for granted, what will not be allowed him, in previously supposing, that "If material elements do think, motion must necessari- "ly accompany their thought; for thinking is an action in "the thinking Being, and we cannot conceive that any body "can act without being in some kind of motion."

But, perhaps, Thinking is not more an action than a passion in the thinking Being. Is our Author very certain, that the thinking Being is not sometimes entirely passive in the operation of thought? It is pretty plain, that simple ideas depend immediately on the action of external objects, or the impressions made by them, and the intervening medium, on the senses. In its capacity of perception, then, the thinking Being appears to be passive, and if whatever be capable of perceiving objects, be allowed to possess ideas of those objects, the perceiving Being may, for any thing we can see to the contrary, be quite passive in the operation of thinking: unless, indeed, perception, and the capacity of entertaining ideas are not allowed to amount to, what is called Thinking.

Besides this, the term *Action* is here very indistinctly and improperly applied by our Author. Action, in a mechanical sense, as applicable to material bodies, is very different from what we understand by Action in a metaphysical one. By Action,

Action, in the latter ſenſe, is meant indefinitely the effort of any cauſe producing an allowed effect, or the means whereby ſuch effect was produced by its cauſe: the cauſe being ſaid to act in ſuch production. Now this action is, in every caſe, confeſſedly indefinite and uninveſtigable, and is very different from that which our Author ſays, is inconceivable without motion. This latter is mechanical, being univerſally allowed to be the conſequence of ſome prior action; ſo that, metaphyſically ſpeaking, ſimple Matter never can be ſaid to act at all, but rather to be acted on, by the cauſe that puts it in motion.

It is true, compound mechanical machines, whoſe ſeveral parts are primarily acted on by ſome general firſt mover, are commonly ſaid to act: but, in this caſe, the action of the whole is always known to be the conſequence of the motion of the parts, which are confeſſedly paſſive.

Had our Author, indeed, firſt proved thinking to be th action of the thinking Being, it is certain, that if material bodies did really think, their thought muſt be attended with ſome kind of motion: but, while that point is in diſpute, the motion of material bodies does not neceſſarily follow their being admitted to think: nor doth motion enter into the idea of the action of a thinking Being, unleſs ſuch Being be firſt allowed to be a material one.

We will readily grant, however, that the indiviſible elements do not think. On which we proceed to examine our Author's above mentioned aſſertion, viz. That becauſe material Elements do not think ſeparately, no thought can reſult from their combination.

This Propoſition he takes much pains to prove, and obviates ſeveral objections that might be made againſt it. Among other things, he ſuppoſes it might be plauſibly ſaid, that elements are not in themſelves alive, and yet, by combination, they form a living animal. But, in anſwer to this, he ſays, life is nothing more than the conſtant action and re-action of the parts compoſing an animal body: Material Elements may conſtitute ſuch a body, becauſe they are eſſentially moveable, and capable of ſuch action and re-action: but they cannot form a thinking body, becauſe they are not in themſelves capable to think.

With due deference to this Logician, however, his anſwer is not ſatisfactory.

It

It will be obſerved, that by the term Combination, our Author does not confine himſelf, with Campanella, to the ſimple modification, or local diſpoſition, of the compounding elements: he admits of the motion of the combining parts: which being premiſed, we ſhall endeavour to point out the deficiency of his reaſoning.

He tells us what is Life; it is pity he did not give us a definition of Thought alſo, in like manner. Perhaps, Thought is nothing more than the action and re-action of the parts of the object perceived, and the object perceiving.

That the Mind of man is an immaterial principle, no Philoſopher can call in queſtion; but the human mind is capable of much more than receiving and retaining ſimple ideas; a capacity which, however ſubordinate to the intellectual capacity of man, is with us ſufficient to denominate the animal poſſeſſed of it, a thinking animal: and that this capacity may not ariſe from the organization of material bodies, or the mechanical action of unthinking elements, is, perhaps, not ſo very eaſy to demonſtrate. At leaſt, for the argument's ſake, it may be worth while to ſhew, that in this point our Author's reaſoning is inconcluſive. To this end, we ſhall proceed to aſk farther, What is the principal criterion by which any object is judged to be capable or incapable of thinking? Doubtleſs its mode of action. If it be apparently inert or paſſive, having only ſuch a motion, either totally or in part, as we conceive to be mechanical, we harbour no ſuſpicion of its entertaining any ideas. But if, on the other hand, it moves in a manner apparently ſpontaneous and arbitrary, it is called an animal; and is ſuppoſed to have ſome capacity of thinking. What we term Spontaniety may, however, in ſome caſes, be nothing elſe than mere mechanical neceſſity; tho' we are ignorant of the moving cauſes: and, if this may be true in any one caſe, it may be ſo in a great many others. This criterion, the beſt we have, therefore, fails us; and it is difficult to determine, while we labour under our preſent ignorance of phyſical cauſes, what apparently-ſpontaneous moving object is, or is not, really poſſeſſed of the capacity of thinking.

At the ſame time, and for the ſame reaſon alſo, the like difficulty attends our deciding whether, what we call the effect of thought, in ſome animals, be not the effect of the mechanical motion of material elements. Their amazing Inſtinct, in the generation and preſervation of their ſpecies, can never be conſidered as the ſagacious reſult of profound reaſoning,

reaſoning, founded on ſimple ideas, ſtored up in the memory; nor can it be ſuppoſed the effect of a creative genius or imagination, as in man. There muſt be then, a fitneſs in their percipient organs, to receive from external objects ſuch an impulſe as directs them to act in this, or that, particular manner, ſuitable to the occaſion, and agreeably to the deſign of their ſpecies; in which caſe, either they have no ideas, and do not think at all, or the thought, ſucceeding the impulſe given and influencing the action, conſequential to ſuch impulſe, muſt be conſidered as the effect of a mechanical operation.

But, that animals have ideas, ſeems to be proved from the inſtances of their memory; which, in dogs, and ſome other quadrupeds, is extremely tenacious; the impreſſion remaining with which, after the object of perception is removed, is expreſsly what we term an idea.

A further objection might be made to our Author's argument, by conſidering the mode in which ideas are formed. In viſion, for inſtance, the image of the object is painted on the Retina, by the pencil of rays reflected from ſuch object to the eye: from ſome communication of the optic nerves with the Senſorium, this picture, a print or copy of it, is thence transferred to the organs of memory; where, under the name of an idea, it remains, till effaced by a multiplicity of other objects, or ſome defect in the remembering organs. For that there are organs of memory, as well as of perception, tho' we cannot diſſect, or particularly deſcribe them, is plain, from the conſequence of certain accidents, whereby the brain is injured; the power of remembrance being thereby frequently loſt.

Now, if to have ideas be to think, and, if ideas depend on the mechanical action of external bodies on the organs of ſenſe, and of the organs of perception on thoſe of the memory, it appears not unreaſonable to conclude, that, in ſome caſes, a capacity of thinking may be the effect of the combination and motion of unthinking elements; which is ſufficient to reſcue Mr. Locke's ſuppoſition from the charge of abſurdity, and to ſhew, that our Author's argument is not ſo deciſive as he imagines.

We cannot diſmiſs theſe Rhapſodies without remarking an inſtance of vanity in the Author, which we are ſorry a Writer of his ingenuity ſhould betray. He inſinuates, at the cloſe of his Eſſay on the Soul, that he has gone as far as metaphyſical enquiry can, or ought to be extended; and that every

one, who ſeeks to proceed farther, proceeds on an impracticable and uſeleſs undertaking. We think inſinuations of this nature highly unbecoming; and that it is great impertinence in any Writer, to aſſert things to be inſcrutable, becauſe he himſelf is not able to comprehend or diſcover them. It is little better alſo, for him to cenſure any branch of knowlege, however abſtruſe, or apparently inſignificant, as uſeleſs. Yet how frequently is this done! *C'eſt une eſpece de vengeance*, ſays Fontinelle, *on traite volontiers d'inutile ce qu'on ne ſait point.*

But we ſhall now diſmiſs this Author, recommending to him, the next time he takes upon himſelf, as a man of wit, to diſplay his talent for ridicule, to make choice of leſs ſcientific topics; unleſs he firſt takes good care, as a Philoſopher, to demonſtrate thoſe opinions to be falſe and abſurd, which he affects to treat, as ſuch, with contempt.

Oratio de Generatione Metallorum a Terræ motu, habita in ſolemni conventu quo Academia Scientiarum Imperialis diem luſtricum Eliſabetæ Auguſtæ, Autocratoris omnium Ruſſiarum celebravit. 1758. *Auctore* Michael Lomonoſow. Or,

A Treatiſe on the Generation of Metals by Earthquakes; read before the Royal Academy of Sciences at Peterſburg.

Mr. Lomonoſow endeavours, in this diſcourſe, to ſhew, that the formation of Metals is a neceſſary conſequence of Earthquakes.

The interior parts of the globe, ſays he, abound in ſulphureous matter, which occaſions that extraordinary heat, and thoſe fires, of whoſe exiſtence the vulcanoes are evident proofs. Theſe internal fires, when pent up, and finding no vent, are frequently ſo violent as, by increaſing the elaſticity of the confined air, to give riſe to Earthquakes; by the agitation of which are occaſioned a multitude of cavities near the earth's ſurface. In the formation of theſe cavities, it is pretended, there are abſorbed large quantities of foſſile ſubſtances, mixed with vegetable ſalts, produced from the decompoſition of the trees and plants, whoſe diſſolved ſalts find their way, by means of the rivers, to the ſea.

Now the fire, acting in theſe cavities on the foſſile ſubſtances and vegetable ſalts contained therein, reduces the whole, ſays Mr. Lomonoſow, into a mineral ſtate: after which the minerals ſo conſtituted, are, in a manner, diſſolved

ed by the fire, and diſtributed into beds and veins, in the manner they are found to exiſt in the mines.

We ſhall not enter into a minute enquiry into the grounds of this Writer's ſyſtem, tho', in ſome parts of it, we confeſs, it appears plauſible enough. It ſhould ſeem, however, according to his theory, that Minerals would naturally moſt abound in thoſe countries which are, or have been, moſt ſubject to Earthquakes; a fact which Hiſtory does by no means aſcertain.

De Polyphago et Allotriophago Wittebergenſi Diſſertatio. 4to. Wittenberg, 1759. Or,

A Diſſertation on the prodigious Eater of Wittenberg.

This Diſſertation contains the Hiſtory of the moſt enormous Eater that we remember ever to have heard of; the Toad-eaters of the laſt, and the Fire-eaters of the preſent, age not excepted. He is reported to have devoured, at one time, a whole ſheep; at another, a whole hog; and, by way of deſert, at a third, four half-buſhel baſkets of cherries, ſtones and all.

Subſtances, indeed, the moſt difficult to digeſt, and ſuch as would be ſhocking to the generality of people, he ſwallowed and digeſted eaſily; ſuch as china, glaſs, ſhells, &c. all which he would break to pieces with his teeth, chew, and ſwallow, without difficulty. Living animals and inſects, as birds, mice, caterpillers, &c. were common to him: but, what almoſt ſurpaſſes belief, is, that he once ſwallowed a block-tin ſtandiſh, with the pens, pen-knife, ink, ſand, and every thing it contained. This laſt fact is ſo very extraordinary, that had it not been atteſted on oath, by ſeven eye-witneſſes, before the Senate of Wittemberg, its credibility could hardly ever have been admitted.

This ſtrange mortal was of an extremely ſtrong and robuſt conſtitution; and continued his exploits to the age of ſixty: after which he lived a more regular life, and attained his eightieth year, in which he died.

His body was opened by the Author of this Diſſertation; and many particular circumſtances attending the diſſection, are remarked; in order to ſhew the practicability of the facts above mentioned.

The above account was written (and, if we miſtake not, read before the univerſity) at Wittenberg, about two years ago; by G. R. Boehmer, then preſident. It was firſt printed in 1757; and a new edition has been printed this year, as above.

A Plan of Diſcipline, compoſed for the Uſe of the Militia of the County of Norfolk. 4to. 6s. Shuckburgh.

A Plan of diſcipline for the militia, is a title which will not prejudice the military world much in favour of the book. We muſt, however, intreat ſuch of our readers as may think this article worth their peruſal, a while to ſuſpend their judgment. Books on the rudiments of the art of war, are of late, become of more general utility in this kingdom than formerly; and as this volume appears to have great merit in its way, we ſhall be particular in our account of it.

The author has thought fit to prefix to this work an introduction, containing a ſhort, but pertinent, hiſtory of the origin and progreſs of that part of the military art, particularly termed *exerciſe*. He ſhews the utility of it, the principles on which it is founded, and points out wherein the defects, or excellencies of any exerciſe conſiſts. By what appears from the authors who have treated on the diſcipline of the antients, he is of opinion, that they had no manual exerciſe. The Greeks, the ſtrength of whoſe phalanx conſiſted entirely in the coheſion of its parts, were chiefly intent on their marching and evolutions; and we learn from Vegetius, that the Romans practiſed no exerciſe, collectively, but the evolutions of the legion, and marching a certain number of paces in a given time. Our author is not ignorant of the Roman exerciſes practiced in the *campus martius*, ſuch as, throwing the pilum, wielding the ſword, handling the ſhield, &c. but theſe bear no reſemblance to what we underſtand by manual exerciſe, the excellence of which conſiſts, entirely in each motion being performed by a number of ſoldiers uniformly, and at the ſame inſtant of time. He then obſerves, that there is little to be expected in our reſearches for military diſcipline among the barbarous nations that overturned the Roman empire; and after ſlightly mentioning the different methods of making war in ſucceeding ages, brings us down to the invention of fire-arms, which entirely changed the military ſyſtem and diſcipline of all Europe.

'When the uſe of fire-arms, ſays he, began to be gene-
'rally eſtabliſhed, the neceſſity of a great regularity, and
'uniformity, in the manner of uſing theſe arms, became
'apparent: it was ſoon diſcovered, that thoſe troops which
'could make the briſkeſt fire, and ſuſtain it longeſt, had a
'great ſuperiority over others leſs expert: and likewiſe, that
'the efficacy and power of firing did not conſiſt in random

'and

'and ſcattering ſhots, made without order; but in the fire 'of a body of men at once, and that properly timed and 'directed. It was therefore, neceſſary to exerciſe the troops 'in loading quick, and firing by the word of command: 'but as the aukwardneſs, careleſsneſs, and raſhneſs of young 'ſoldiers (if left to themſelves) muſt occaſion frequent ac- 'cidents; and becauſe the loſs of many of their own party, 'by the unſkilful manner of uſing their fire-arms, eſpecially, 'in the hurry of an engagement, it became a matter of in- 'diſpenſable neceſſity to teach ſoldiers an uniform method of 'performing each action that was to be with the muſket; 'that they might all do it in the moſt expeditious and ſafe 'manner. In order to effect this, it was neceſſary to ana- 'lyſe and reduce the compound motion of each action into 'the ſeveral ſimple motions that it was compoſed of: this 'made each action eaſier to be learned and remembered; and 'by teaching the ſoldiers to perform the ſimple motions in 'the ſame manner, and in the ſame time, making a pauſe 'between each, it rendered them exact in the performance 'of the whole action. This is the origin of what is called 'the manual exerciſe; which, when it was once invented, '(beſides the real utility of it) made troops to ſhew to ſuch 'advantage, and their motions appear ſo regular and beauti- 'ful, that it ſoon was copied by other nations, and came in- 'to general uſe. The Spaniards were moſt probably the in- 'venters of it, as they were the firſt who made uſe of muſ- 'kets, and their infantry was at that time the beſt in 'Europe.'

But, though the honour of the invention may be due to the Spaniards, it appears that the famous Prince Maurice of Naſſau was the firſt who reduced the exerciſe of the muſket to any degree of regularity; that the great Guſtavus Adolphus improved the work; and that his late Majeſty of Pruſſia, brought the uſe of the firelock to its preſent perfection.

In compoſing this new exerciſe, the author tells us, that he has endeavoured to conform to the general rules laid down by Monſieur Botée, a French writer of diſtinction. The work, from which they are taken, is entitled, *Etudes Militaires*. Theſe rules we ſhall tranſcribe, as our military readers may probably not be diſpleaſed to ſee the foundation upon which this fabric is erected.

'RULE I. An exerciſe ought to teach the ſoldiers how to 'uſe his arms, upon all occaſions whatever, with grace, 'quickneſs and uniformity.

'II. It ought therefore to include, not only every action 'neceſſary to be performed in a day of battle, but alſo all 'ſuch as may be uſeful on any other occaſion or duty.

'III. All uſeleſs motions, and needleſs repetitions of ſuch 'as are uſeful, ought to be retrenched, without any regard 'to ſhow; as alſo, all motions which are either tedious, or 'attended with inconvenience, or danger, in the perform-'ance.

'IV. The origin of the ſeveral parts of the exerciſe is 'not to conſidered, but only the being uſeful or not.

'V. Each complete action ought to have its particular 'word of command.

'VI. Each word of command ought to be executed in 'one, or more motions, which ſhould be capable of being 'performed in equal time, and clearly diſtinguiſhed in the 'explanation and in the performance.

'VII. Where an action is too much compounded, to be 'capable of being performed in four or five motions only, 'it ought to be divided into two or more words of com-'mand, not to over-burthen the memory and attention of 'the ſoldier.'

To theſe rules of Monſieur Botèe, the author has added the four following, which are indeed corrollaries from the preceding ones.

'I. To go the ſhorteſt way to work, with the feweſt mo-'tions poſſible, in the performance of every action.

'II. When different actions can be performed by ſimilar 'motions, to make uſe of ſuch as much as poſſible, conſiſtent 'with the obſervation of other rules, that the men may have 'the fewer different motions to learn, and becauſe it adds 'greatly to the elegance and uniformity of the whole 'exerciſe.

'III. As every compleat action ought to have its parti-'cular word of command, ſo every word of command ought 'to imply a compleat action.

'IV. If an action, though compounded, be ſo very eaſy 'as to be capable of being performed in the time of one 'motion; in that caſe, it is beſt to make only one of it, 'and not to analyſe and divide it into many, which only 'fatigue the memory, and are apt to cauſe the men to per-'form them inaccurately, and in a ſlovenly manner; be-

'cauſe, they do not find any neceſſity for making a ſtop, 'which, when the action is compounded enough to become 'difficult, they readily do of themſelves.'

The author very ſenſibly prevents the frivolous criticiſm of thoſe who may object to his work, on account of his being a young, and no regular bred ſoldier; and proceeds to encourage the gentlemen of the militia, by aſſurances founded on experience, that ſo much of the military art, as is neceſſary for them to know, may be acquired in half a year, as well as in half a century. He laughs at thoſe military pedants, who repreſent this art as impoſſible to be attained without a regular apprenticeſhip, and juſtly compares them to the illiterate monks of old, who diſcouraged learning, leſt their own ignorance ſhould be diſcovered; but, he does not conclude without acknowleging his acquaintance with many gentlemen of the army of very different character, to ſeveral of whom, he gratefully confeſſes himſelf obliged for their open and communicative diſpoſition.—Thus far the introduction.

The author begins with the manual exerciſe, as the baſis of the military art; in which, as he differs conſiderably from the preſent practice of the army, and, that we may be perfectly underſtood in our enquiry into his reaſons for ſo doing, it is neceſſary to tranſcribe his words of command, in the order in which he has given them.

N°	TAKE CARE.	Motions.	N°	Motions.
1.	Reſt	2	13. Carry your Firelocks on your Right Arms,	3
2.	Order	2	14. Shoulder,	3
3.	Ground	2	15. Preſent your Arms,	2
4.	Take up	2	*The Facings are the ſame as in the Army.*	
5.	Reſt	2		
6.	Shoulder (Your Firelocks.)	2	22. Charge your Bayonets,	1
7.	Club	3	23. Recover your Arms,	1
8.	Shoulder	3	24. Prime and Load,	9
9.	Secure	3	25. Shoulder,	2
10.	Shoulder	3		
11.	Fix your Bayonets,	3		
12.	Shoulder,	3		

The firing, as front, center, and rear, and the ſubſequent motions, till the whole are ſhouldered, are alſo the ſame as thoſe eſtabliſhed by authority for the army.

The military reader will obſerve that, in this exerciſe, the principal motions are chiefly begun from the *ſhoulder*, whereas, in the exerciſe of the regular troops, they are gene-

rally taken from the *reſt*. This author has indeed entirely aboliſhed the *reſt*, ſubſtituting in its place the *recover*, as he could ſee no reaſon why any deſtinction ſhould be made between them. The German centries receive every officer with reſted arms; but in England it is a compliment due only to thoſe of a ſuperior rank. Though this alteration may ſhorten the manual exerciſe a little, we are of opinion that the *recover* will not be generally thought ſo graceful a poſition as the reſt, it being very certain, that the ſoldier does not appear ſo eaſy in this attitude. The author, in defence of his new method of *reſting*, alledges there being many more eſſential parts of the exerciſe which are ſufficient to employ the whole attention of an officer, and that therefore, every thing that renders the leſs important parts more complicated and difficult muſt be wrong. This reaſoning may be juſt in general; but if gracefulneſs may be attended to in any particular, it ſhould certainly be conſidered in the *reſt*.

The author has alſo, in imitation of the Pruſſians, retrenched the reſting on the arms; ſince, ſays he, 'The *ordering* anſwers the purpoſe full as well, and is a more graceful attitude; the ſoldier preſenting his whole body better, and ſtanding more upright; his ſhoulders being neceſſarily drawn back, by the poſition he ſtands in.'

The next alteration we find, is in the grounding and taking up the firelock, in which the firſt and fourth motions, in the exerciſe of the army, are left out. To this deviation we can have no objection, as the motions which are omitted are uneſſential.

We come now to the author's manner of *clubbing* the firelock, which is likewiſe begun from the ſhoulder, and performed in three motions, by ſeizing 'the piece with the right hand on the inſide, at the height of your chin, turning the thumb downwards, and the back of the hand towards you, raiſing it perpendicular from your ſhoulder; ſecond, turn the piece briſkly with your right hand, bringing the butt uppermoſt, and the lock outward, &c.'

It muſt be confeſſed, that this method of *clubbing*, is ſhorter than that practiſed by the army, provided they were both begun from the ſhoulder; but in coming from the *order*, as in the manual exerciſe, it will be found to conſiſt of one motion more. Beſides, in propoſing this alteration, the author ſeems not to have conſidered, that throughout the whole ſervice, the men are never ordered to *club*, but on being relieved from

from a guard, and that this word of command immediately ſucceeds the *reſt*; from which the new guard *ſhoulders*, and the old *clubs*. For this reaſon, it is indiſpenſibly neceſſary that the club ſhould proceed from the *reſt*, rather than from the *ſhoulder*. In a note upon this motion, we find the following words: 'As the poſition of being ſhouldered, though 'eaſy and graceful, becomes tireſome if long continued; 'when the men are to march to a conſiderable diſtance, or 'are diſmiſſed, they are ordered to *club*: they then are ſup-'poſed free from conſtraint, and may carry their arms in the 'manner they find moſt convenient; carrying a piece club-'bed, being one of the eaſieſt manners of doing it. We 'think, that the eaſe and ſhortneſs of our method of club-'bing, from the ſhoulder, which may be done marching, 'muſt *ſtrike* every body with the difference between it, and 'the manner in which the regular troops perform it.'—Whether it may ſtrike every body, we know not; but, whoever attempts it on a march, will in all probability *ſtrike* his neighbour with the butt of his firelock. Beſides, thoſe who chuſe to make the experiment, will find that it requires more ſtrength, than the generality of our center-rank are poſſeſſed of. If the author had been accuſtomed to march with a body of troops, he would have known that the men are never ordered to club in a regular manner upon the march; but that having paſſed through a town, and entered upon the road, they have a ſignal from the drum, not to club, but to carry their firelocks as they pleaſe. There can, therefore, be no uſe in teaching them to club upon the march. They are never ordered to *club*, but on being relieved from a guard, and in the manual exerciſe, and in both theſe the words, *club your firelocks*, naturally follow the *reſt*.

We are entirely of the author's opinion, with regard to his method of *ſecuring* from the *ſhoulder*. Theſe are his directions for performing it: 'Seize your firelock with your 'right hand below the lock, raiſing it about a hand's breadth 'from the ſhoulder, not turning it, but keeping the barrel 'outwards. Second, Throw up your left hand, and ſeize 'the firelock at the ſwell below the tail-pipe, keeping your 'left thumb up, and your arm cloſe along the outſide of the 'firelock. Third, Throw down your left hand briſkly a-'long with the firelock, bringing the lock under your left 'arm, &c.'

This is much ſhorter than the method practiſed by the army. The uſe of *ſecuring* being to cover the lock in rainy weather, it is very obvious that it ſhould proceed from the *ſhoulder*,

ſhoulder, and that there is an advantage in performing it in a regular manner, without halting.

In this exerciſe the fixing of the bayonets is reduced to three motions, whereas in the exerciſe of the army, no leſs than ten are required, beginning from the ſhoulder: but the invention of this method is not due to our Author; it is of German extraction, and now generally practiſed in the army, when the ranks are cloſed.

Carrying the firelock on the right arm, inſtead of the left, is likewiſe taken from the Pruſſians. We cannot entirely approve of this alteration, as it is much more fatiguing to the men, if they are obliged to continue it for any time.

The Author's method of *charging the bayonet* is much preferable to that in the exerciſe eſtabliſhed by authority. It is copied from the Pruſſians, and now generally practiſed by our regular troops.

We find no other material difference, except, that in opening the ranks, the center and rear ſtep off both together, the firſt counting five, and the other ten paces: they halt with their feet proper, and come to the right about.

We muſt obſerve, that throughout this whole exerciſe the men never come to the left, but always to the right about. This general rule, without any exception, renders the exerciſe eaſier to be remembered, and will certainly prevent miſtakes in that particular.

To the manual exerciſe ſucceeds that of the Officers, and the manner of ſaluting. The Author has thought fit to arm them with fuſees, rather than eſpontoons: for tho' he allows the latter to be an excellent weapon in a pitched battle, yet 'it muſt be conſidered,' ſays he, 'that in all probability, if 'at any time the Militia ſhould be called out into actual ſer-'vice, the greateſt part of their duty would conſiſt in eſcorts, 'detachments, parties for diſcovery, or to harraſs the ene-'my, and ſuch kind of ſervice, which would render the 'fuſee a weapon much more eligible for the officers than the 'eſpontoon.' They are to carry their fuſee on their right arms, in the ſame manner as the grenadier officers of the army when they march with cloſe ranks. His ſalute differs from theirs, chiefly in the ſecond motion, in which, inſtead of ſinking the bayonet to the ground with the piece held in the right hand only, he ſupports it with the left, as in the common ſalute with the eſpontoon.—To this ſucceeds the halbert

halbert exercise, which differs in nothing from that of the army.

The second part of this work consists of directions to the officers about the method of teaching the exercise; rules and directions for marching; rules and directions for wheeling; directions for marching and wheeling by platoons, or divisions; and directions for the days of exercise by single companies. All these several directions are illustrated by references to proper plates at the end of the book. Every attitude in the manual exercise, is also perfectly well represented by forty-four sketches done from the life, which have been designed by a skilful hand.

Tho' the Author of this military performance was not bred a soldier, his genius and application have evidently rendered him perfectly well acquainted with his subject. His introduction shews him to have studied the best authors both ancient and modern, and the work itself convinces us, he has assiduously practised what he recommends to others.—The third part, (not yet published) will contain the exercise and discipline of a battalion.

MONTHLY CATALOGUE.

For OCTOBER, 1759.

POLITICAL.

Art. 1. *The Lamentations of the People of France; found under the King's Cover at Versailles. Translated into English, by a* Gentleman just arrived from France. 8vo. 6d. Rivington and Fletcher.

IT does not appear upon what authority the original of this piece is said to have been found under the cover of his most Christian Majesty: we rather apprehend it to be a pamphlet, conceived and brought forth, just as the generality of our own pamphlets are, —for the accommodation of their Authors.—This is a Remonstrance to the King, in the name of the people; setting forth the errors of his government, and the distresses of the kingdom; and interlarded with many anecdotes relating to his Majesty's Mistress and Ministers: to render the piece the more entertaining and palatable to its Readers. From the defects of the printing, and the badness of the letter, we infer it to have issued from some obscure country-press, where no Corrector is employed: and some of the faults, indeed, are so gross, that we can only account for them, by supposing the *Gentleman*

man juſt arrived from France to be himſelf a foreigner, little acquainted with the Engliſh language.

Art. 2. *Secret Reaſons why the Invaſion on England was projected, but not accompliſhed: Being the Subſtance of ſome Conferences lately held at Verſailles.* 8vo. 1s. Simpſon.

The Author, or Editor, pretends that this pamphlet is a Tranſlation of an original publiſhed at Bruſſels. If this be true, it proves that they can publiſh as miſerable catch-penny things abroad, as our Grubs produce here.

Art. 3. *Faction detected by the Evidence of Facts*, &c. 8vo. 6d. Leage.

As this unhappy Detector acknowleges himſelf *diſordered*, we ſhall not aggravate his diſtreſs, by entering into the merits of what he has here found means to get into print. —— He has borrowed his title-page from a celebrated political pamphlet publiſhed about ſixteen years ago.

Art. 4. *Farther Obſervations concerning the Foundling Hoſpital, pointing out the ill Effects which ſuch an Hoſpital is likely to have upon the Religion, Liberty, and domeſtic Happineſs of the People of Great Britain. Written for the Information of thoſe reſpectable Perſons, whoſe humane and charitable Diſpoſitions have led them to ſupport that Hoſpital; and intended to ſhew all Fathers and Mothers what a* Hydra *they are nurſing to Poſterity. To which are prefixed, Former Obſervations concerning the ſaid Hoſpital. Moſt humbly ſubmitted to the Conſideration of Parliament.* By J. Maſſie. 4to. 6d. Payne, &c.

The zeal of this very indefatigable Writer ſeems to have tranſported him beyond the bounds of ſober ſenſe, and this performance is the Quinteſſence of Political Methodiſm. In a former work, he had offered ſome obſervations on the Foundling Hoſpital, which, in many reſpects, were worthy attention; but in this, he indulges himſelf in rhapſodical Queries, and unintelligible Dogmas. Among other extravagancies, he earneſtly recommends, what he phraſes, the ſeemingly ſimple cuſtom, practiſed by the venerable Patriots of old, of training up *Engliſh* children in a belief, that the POPE, the DEVIL, and the FRENCH KING, were *alike terrible enemies to them.* For our parts, however, the Devil may be intereſted in the encouragement of the Foundling Hoſpital, yet we cannot conceive that it has any thing to do with the Pope and the French King, or they with it.

Art. 5. *A Letter from Marſhal Saxe in Elyſium, to the French King*, Lewis le Petit, *on his withered Laurels. Tranſlated from the French.* 8vo. 1s. Woodfall.

We

We are not ſatisfied that this is really a tranſlation from the French. However, be that as it may, it does not breath much ſpirit, or convey much information. The anecdotes it contains, are well known; and the whole is nothing more than a lifeleſs ridicule of the French Generals who have commanded in the preſent war.

Art. 6. *Reaſons for an Act of Parliament to make it Death to impoſe upon a Lord Chancellor; and Tranſportation, knowingly, to make bad Briefs for Council in a Cauſe in Chancery. In a Letter to the People of England.* 8vo. pamphlet. *Dublin, printed for the Author.*

This pamphlet contains a relation of ſome villainous practiſes, which were uſed in two cauſes, wherein the writer was concerned; the one in England, the other in Ireland. The circumſtances ſeem very extraordinary, and, in ſome inſtances, almoſt incredible: but if the author tells his own ſtory with truth and impartiality, he has undoubtedly, been a ſacrifice to the vileſt injuſtice and oppreſſion. We cannot, however, approve of his recommendation to make it *death* to impoſe on a Lord Chancellor. Our capital puniſhments are too much multiplied already: and the author's ſeverity may ſerve as a proof, that if men were left to the gratification of private revenge, there is ſcarce an injury which they would not deem worthy of *death*.

In the concluſion, the writer tells us, that 'as he has made the 'practice of the court of Chancery his ſtudy, not by *choice*, or de-'ſignedly to live by, but by *accident*, and *has looked into all the offices* 'of *the court*, he ſhall ſubmit his thoughts to the public, how *all* 'abuſes in *Chancery* may be for the future *removed*; which (he tells 'us) ſhall be the ſubject of another letter to the people.' As this ingenious writer propoſes to ſhew us, how *all abuſes* in *Chancery* may be for the future *removed*, there certainly will be no occaſion for making it *death*, to impoſe on a Lord Chancellor: ſo that his propoſal is a Felo de ſe.

Upon the whole, we are induced to think, that if Mr. Bradſhaw (for that, it ſeems, is the writer's name) had ſtudied law leſs, he would not have been ſo great a ſufferer by it. As a ſmattering in ſcience, makes men pedantic, ſo a ſmattering in law, renders them litigious.

Art. 7. *Some Obſervations on the late Act of Inſolvency, paſſed in the 32d Year of King George* II. 4to. 1s. Mears.

It was apprehended, ſays this obſervator, that this act would have had this title, 'An act for the abſolute diſcharge of the perſons of 'priſoners confined for debt, as well on meſne proceſs, as on exe-'cutions, upon delivering up all their effects for their creditor's 'benefit;' and then, he obſerves, 'it would have had the effect of a 'bankruptcy.' But, he adds, we find it to be only a recital, or recapitulation of former acts, with this addition in its title, 'To 'oblige debtors who ſhall continue in execution in priſon beyond a 'certain time, and for ſums not exceeding what are mentioned in the

'act

'act, to make diſcovery of, and to deliver upon oath their effects for 'their creditor's benefit.' So that, he obſerves, after a priſoner has got a diſcharge from executions, yet, if he is charged with any meſne proceſs, he muſt uſe the common expenſive way of getting diſcharged by ſuperſedeas; and he is apprehenſive, that ſome artful people will confeſs judgment immediately to ſome friend, in ſums for which no valuable conſideration was ever given, in order to charge the priſoner in execution, and ſwallow up great part of his effects. It is certain that this act requires amendment in many particulars. The reſtriction to the ſum of 100*l.* ſeems to be againſt reaſon. It is true, as the writer takes notice, that for a 100*l.* a man may become a bankrupt, and if buſineſs was to be done in a ſummary way for debts above that ſum, the fees of the great-ſeal, *&c.* would be greatly leſſened. But, (as our author remarks, and others before him have obſerved) even in caſes of bankruptcy, no valid reaſon can be given, why debtors under that ſum ſhould not be intitled to the relief which thoſe acts afford.

Art. 8. *Some farther Remarks on Naval Affairs, in which is a fair and impartial Enquiry into the Right which Engliſhmen have by the Treaty of* 1674, *of taking Enemy's Property, found aboard Neutral Ships.* 8vo. 1s. Davis.

This writer pathetically bewails the diſhonour which has befallen the ſtate, by reaſon of the abuſes committed by our privateers, and propoſes ſeveral regulations to be obſerved in granting Letters of Marque for the future. He likewiſe, recommends ſeveral ſenſible expedients for the improvement of the royal navy. Among other things, he condemns the practice of raiſing men to command according to ſeniority, and obſerves very juſtly that, 'tried and experi-'enced virtue, ought always to have the preference of preſumptive 'virtue.' He alſo exclaims againſt the practiſe of removing captains from one ſhip to another; and of preſſing men from on board his Majeſty's ſhips without any urgent neceſſity: 'for it is impoſſible, 'he adds, at that rate, that any captain ſhould make himſelf ac-'quainted with his men, or his men with him, which on many oc-'caſions, he obſerves, is of infinite conſequence.' Towards the concluſion, he takes occaſion to ſhew the advantages of a naval war over a continental one. And as to our American colonies, he thinks, that at the ſame expence we put ourſelves to in ſending European forces there, we could raiſe and maintain four times the number of American ones, who are better ſkilled in that manner of buſh-fighting than our own. With reſpect to our right of taking enemy's property on board neutral ſhips, he does not ſeem to have advanced any thing new.

Art. 9. *A Propoſal effectually to ſupply the Royal Navy with Sea-men, at all times, without Preſſing. By a young Gentleman.* 8vo. 1s. Lewis.

This is a project for regiſtring ſeamen, much in the ſame manner as it is done in ſome other countries. The ſcheme is, however, attended

attended with many difficulties. In a time of war, when it is required that a ſufficient number of ſailors be kept on foot, who will alſo, in one ſhip or other, find conſtant employment, our author's deſign, with ſome amendments, might anſwer the purpoſe: but in a time of peace, when a much leſs number of them will be wanted, they muſt, notwithſtanding their ſerving regularly in their turns, remain out of employment a great part of their time. Who is to maintain them during that interval? For maintained, and even recruited they muſt be; ſince, if their number be permitted to decreaſe, we ſhall not have hands *effectually to ſupply the navy*, at all times, *without preſſing*. Our *Young Gentleman* does not ſeem to have conſidered this. We would adviſe him, therefore, to add another article to his propoſal, or, to get ſome abler hand to provide for the maintenance of our ſea-men in time of peace.

POETICAL.

Art. 10. *Ode occaſioned by the Succeſs of Admiral Boſcawen.* By a Gentleman of the Univerſity of Oxford. 4to. 6d. Baldwin.

Of Verſes, the preſent age is in no want. Monthly, weekly, and daily, the preſs teems with them; but here we meet with a rarity. *Verſes* written by a POET.

SPECIMEN.

Hark! the hoarſe guns in thundering vollies ſound,
Dire engines, form'd for havoc and for death!
See, how they hurl ſad deſolation round,
And ſweep whole ranks, whole ſquadrons, at a breath!

Nor leſs, proud Gallia, where thy navies play,
Britannia thunders o'er the ſubject wave;
Nor tears, nor prayers, nor vows, avail to ſtay
Thy vanquiſh'd thouſands from an early grave.

The giant veſſel's knotty oak-ribb'd ſide,
Th' unequal war unable to ſuſtain,
Gaping in horrid chaſms, admits the tide,
And found'ring plunges in the op'ning main.

And mark, at length, their broken ſad remains,
(For future wrath reſerv'd, a ſha ter'd few)
Confus'dly flying o'er the watry plains,
While Britain's ſlaughter-dealing ſons purſue.

'Wake then, O, 'wake to glory, 'wake to fame,
Nor ſighing ſay ſuch ſplendid ſcenes are paſt:
The verſe that flows with great BOSCAWEN's name,
With Time itſelf, and his renown, ſhall laſt.

Art. 11. *Hymns, &c. compoſed on various Subjects: with a preface, containing a brief account of the author's* experience, *and the*

the great things that God hath done for his ſoul. By J. Hart. 12mo. 1 s. 6d. Waller.

Mr. J. Hart is the ſpiritual twin-brother of Mr. Cornelius Cayley, of whom we gave an account in the appendix to our nineteenth volume. Which of the two may now be the beſt ſaint, we cannot pretend to diſcover; but it ſeems very clear that Mr. H. has been by far the greateſt ſinner. Indeed we hardly ever read or heard of ſuch a proſligate as he declares himſelf to have been:——but theſe, it ſeems, are the *Choſen Veſſels.*

Art. 12. *Hymns and Spiritual Songs, adapted to the various Caſes,* I. *Of Unregenerate Sinners,* II. *Of thoſe who are Convinced,* III. *Of true Believers.* By James Maxwell. 12mo. 1 s. Fuller.

Mr. Maxwell is juſt ſuch another genius as Mr Hart; but a greater dealer in Fire and Brimſtone. For example, in his Hymn on the miſeries of the damned, he aſſures us, that in Hell

The Glutton with luxurious meat,
No more can pleaſe his keen deſire;
For there he nothing finds to *eat,*
But *rocks of brimſtone all on fire.*

Art. 13. *The Great Day. A Deſcriptive Piece.* Written abroad. 8vo. 1 s. Dod.

We do not readily conceive for what reaſon the Author of this performance has thought proper to acquaint the public with its having been written abroad, unleſs he propoſed to recommend it thereby to the diſcerning Reader. For us, it is confeſſed, we cannot ſee any merit it derives from this circumſtance; nor that any advantage can ariſe from the knowlege of it, except that of preventing a contention, in future ages, between Great Britain and other nations, about the birth-place of this ſurprizing production of human genius.

The Gothic barbariſm, and monkiſh jingle, of rhime, has been ſome time exploded, by the enterprizing Bards of the preſent age, as a reſtraint to which true genius ought not to be ſubjected. Some reſpect has, indeed, hitherto been paid to numbers, but our Author, ſtill more impatient of reſtraint, and leſs ſervile than his cotemporaries, has nobly dared to put a finiſhing ſtroke to all reſtrictions of poetical genius, at once, by caſting off the ſhackles both of rhime and numbers together.

Judge, Readers, for yourſelves, from the following ſtanza, of the merits of the Great Day, a *Poem,* written abroad.

Lo! as from the top
Of ſome vaſt hill
Wide and immenſurable, I ſurvey
The RESURRECTION.
Here I behold the collected numbers
Of all that ever have drawn mortal breath

The

From that dated hour,
Which on the ſolitary pair,
Yet impotent, in Eden's ſhades,
Deriv'd the propagative virtue:
When the OMNIPOTENT
Stood over the army
Of his new creatures,
And gave the word, *Be fruitful.*
Hence each produced their kind:
And ſoon
To ſuch degree man's teeming race
Was multiplied,
The numerous inhabitants were fain
To ſeparate, to roam,
And make themſelves new ſettlements.
And ſtill
As countries grew populous,
Men extended their dwellings farther,
And coloniz'd every tract and ſpot,
Where toilſome work, and weary pains
Could force the ſubſidies of life,
And with tortures
But hardly make the earth
Confeſs her treaſures.

Thoſe who deſire a more intimate acquaintance with this *Poem*, are referred to the work itſelf; containing twenty ſuch ſtanzas as the above-quoted.

Art. 14. *An Ode to the Right Hon. the Marchioneſs of Granby, in the Year* 1758. 4to. 1 s. Newbery.

A very *high*, tho' not a very ſublime, performance. It abundantly be-praiſes the Marquis of Granby; who, in return, we are afraid, will not be very ready to re-pay his Panegyriſt *in his own coin*: but, perhaps, *any other* may be more acceptable. How much, in more ſubſtantial payment, our Bard may deſerve, the Reader is left to determine from the following ſpecimen.

STANZA I.

With awful port and carriage grand,
I ſaw him lead his gallant band:
Ocean's rough waves ſafely croſt,
I ſaw him on Germania's coaſt.
There the Britiſh colours flying,
Britiſh drums and ſhouts reſound:
There the Britiſh courſers neighing,
Snuff the air and paw the Ground!
Still Wonder, her finger her ruby lip preſſing
Sate fix'd in a cloud o'er the throng——
As ſlow, in order juſt—the Heroes march'd along!

But when thy manly Soldier came,
I ſaw, I mark'd each ſpeaking face:
Each eye was fix'd, illuſtrious Dame,
And every finger mark'd his martial grace!
Great GRANBY—Rutland's noble ſon;
Through all the crowd—was heard aloud,
And every voice and heart was one:
"Safety on his helmit play:
Conqueſt mark his falchion's way."

Art. 15. *The* TIMES. *An Epiſtle to Flavian.* 4to. 1s. 6d. Pottinger.

This Medley, which our Bard has choſen to chriſten *The Times*, might, with equal propriety, have been called by any other name. His Picture of the Times, repreſents Times paſt, as faithfully as it delineates the preſent; and will probably bear as juſt a reſemblance to the future. It is, in truth, like one of thoſe ſign poſt Daubings, which may ſerve as well for the Duke of Marlborough, as the King of Pruſſia, or ſome unborn General. Our Bard, by affecting eaſe, becomes ſlovenly: like thoſe fair Nymphs who, to avoid being formal, grow ſlatternly. His ſentiments are, for the moſt part, trite, and his verſification flat and unharmonious;

——— *ſectante in lævia nervi*
Deficiunt Animique:

we may here and there, however, perceive faint glimmerings of genius, which only contribute the more to expoſe the poverty of the piece. An Author who neglects to improve natural talents, has, therefore, leſs title to indulgence. *Nec rude quid poſſit video Ingenium*——But let the following ſpecimens determine the Reader's judgment. In his epiſtolary Addreſs to his friend, he perſuades him to quit rural retirement; and contraſts the follies of the country with thoſe of the town. Speaking of the Paſſions, he ſays—

Yes! non exiſtent, and from paſſions free,
Are much the ſame. Without their impulſe, we,
Like ſhips becalm'd, *would* have no ſteerage-way:
Paſſions are gales that hold the ſails in play.

By his uſing *would* for *ſhould*, one might ſuſpect our Poet to be a foreigner: yet, from his intimate acquaintance with our Britiſh Bard, we are induced to conclude him a native. That paſſions, however, are the gales of life, and what effect they have on our conduct, Pope has already ſung, with ſuch ſuperior ſtrength of thought, and harmony of expreſſion, that unleſs our Poet could have dreſſed his borrowed ſentiments in better array, than he found them, it would have been prudent in him, never to have adopted them.

After ſatirizing the follies of the Chace and the Turf, with other ruſtic amuſements, which have been frequently ridiculed with much more elegance and keenneſs, our Bard proceeds to the follies of the town, and, among others, expoſes that of Levee-hunting, which many, like him, we imagine, have deſcribed from deſcriptions, without ever having been eye-witneſſes to the ſcene.

Would

Would you convince yourſelf how low can fall,
Whoe'er of Intereſt is the dirty thrall;
Go to that Levee, where, with her own gold,
A paſſive nation's vilely bought and ſold,
Or to that, where, for ever on the prance,
Like Pegaſus in ſtone, with no advance,
Our great State Genius ſeems to gaping crowds,
Upon the ſtart for ſoaring—to the clouds:
At both of beggars waits a ſplendid band,
Who mighty fooliſh look. You'll ſee them ſtand
In rows, with not one jot a nobler air,
Than hireling drudges at a Statute Fair:
Nor at their begging, you to wonder need:
The Poor in Spirit, are the Poor indeed!

We are afraid, however, that our Author is as ſorry a Politician as he is an indifferent Poet, or he would have known, that our State Genius, as he petulantly chuſes to call him, has made more frequent and ſucceſsful advances for the honour and intereſt of his country, than the moſt zealous Patriot could have expected.

Our Bard concludes his poetical *Farrago*, with ſome reflections on female follies.

If Women would be taught to take and hold,
They may what to avoid's their game, behold
In that *Fritilla* who ſo much in vain,
Of Man, unconſtant Man! is heard complain.
But were ſhe to herſelf but better known,
That not the Men in fault are ſhe would own.
Vain, ſilly, with a tolerable face,
For years had ſhe fatigu'd each public place;
Many Gallants, but not one Lover made,
Since of Eſteem ſhe no foundation laid;
Nor had ſhe been, with all her airs, above
The treating that coarſe feeder-kind of Love,
That, of a ſurfeit dying, leaves no heir,
But hate, and cold contempt worſe yet to bear.

It is impoſſible to endure this coarſe and inſipid deſcription of a Coquette, when we recollect the following lines of Pope, which our Bard has murdered by his imitation.

"Fair to no purpoſe, artful to no end:
"Young without Lovers, old without a Friend," &c.

In ſhort, our Poet, at beſt, only riſes to Mediocrity, which, in Poetry, as Horace ſays,

Non Homines, non Di, non conceſſere Columnæ.

The following lines, with which we ſhall cloſe this article, are of the middling caſt.

Be apathy the boaſt of Stoic Drones!
Who vie for *Senſeleſſneſs* with ſtocks and ſtones,

And would have life reſemble glacial ſeas
Where all the veſſels ice-bound lie and freeze.

Senſeleſſneſs, however, includes ſo many hiſſing letters, that we may venture to pronounce it a word——*Quod Verſu dicere non eſt.*

RELIGIOUS *and* CONTROVERSIAL.

Art. 16. *A Warning to the World; or the Prophetical Numbers of Daniel and John calculated, in order to ſhew the Time when the firſt Reſurrection of the Martyrs, and the beginning of the Millennial Kingdom of Chriſt will take Place, &c. By the* Rev. Mr. Richard Clarke, late Miniſter of St. Phillip's in Charles-Town, South-Carolina; and Author of the Eſſay on the Number 7*. 4to. 1s. Townſend.

* See our Appendix to the XXth Vol. of our Review, p. 611.

Art. 17. *Reaſons wherefore Chriſtians ought to worſhip God in Singing his Praiſes; not with the Matter and Senſe of Dr. Watts's Pſalms and Hymns; but with the Matter and Senſe of David's Pſalms: Becauſe God hath commanded the latter, but not the former.* 8vo. 6d. Cooper.

A weak and wrong-headed attempt to ſet aſide the uſe of Dr. Watts's Pſalms, &c. in Diſſenting Congregations. What this nameleſs Writer objects againſt Dr. Watts's book, is, for the moſt part, ſuch wretched cavil and cant, that we ſhall not affront the ſenſe and taſte of our Readers, (or run the hazard of impeaching our own) by taking any farther notice of this pamphlet.

Art. 18. *Sin deſtroyed, and the Sinner ſaved: Or, Juſtification by imputed Righteouſneſs, a Doctrine ſuperior to all other, for promoting Holineſs of Life. Deſigned as a Vindication of a Sermon, entitled,* Encouragement for Sinners, or Righteouſneſs attainable without Works; *from the Objections raiſed againſt it by Academicus, in a Letter to the Author. With an introductory Epiſtle to the Governors of St. George's Hoſpital, Hyde-Park-Corner. By the Rev.* Richard Elliot, *A. B. and late of Bennet-College, Cambridge.* 8vo. 1s. Withers, &c.

The great principle that runs through this wretched performance is, that the heart of fallen man can have no *godly diſpoſition* in it; no *holy principle* of action; and conſequently, can bring forth no good fruit in the life and converſation, except it be divinely generated (the Author's own words) and produced there by the *ſacred* doctrine of juſtification, without works, *by the free grace of God*, through faith in Chriſt, well underſtood, and heartily believed. No man's obedience, according to this hopeful Divine, can be *true*, or his love to God *ſincere*, who makes his repentance, faith, and obedience,

obedience, the conditions of his acceptance with God, and the ground of his confidence. In a word, we are told, that a man may be eminently diſtinguiſhed for his knowledge, piety, morality, and works of charity, &c. and yet, after all, be damned. —— A damnable doctrine this!

In the introductory epiſtle, Mr. *Elliot* tells us that he had lately the *honor* of being diſmiſſed from the Chaplainſhip of *St George's Hoſpital*, for an obſtinate adherence to the *truth of the Goſpel*, and the doctrinal articles of the eſtabliſhed Church.

Art. 19. *Methodiſm Examined and Expoſed: Or, the Clergy's Duty of guarding their Flocks againſt falſe Teachers. A Diſcourſe lately delivered in four Parts. By the Reverend Mr.* Downes, *Rector of St. Michael, Wood-Street, and Lecturer of St. Mary-Le-Bow.* 8vo. 1s. 6d. Rivington.

In the firſt part of this diſcourſe, Mr. *Downes* gives a ſhort account of the riſe and pedigree of the ſect called Methodiſts, and ſhews that their notions coincide with many of the oldeſt and rankeſt hereſies that ever defiled the purity, and diſturbed the peace of the Chriſtian Church from its firſt inſtitution; particularly, thoſe of the *Simonians*, the *Gnoſtics*, the *Valentinians*, the *Donatiſts*, the *Predeſtinarians*, and *Montaniſts*. In the ſecond he ſhews, by ſome general remarks upon their doctrines, how ſtrangely they have corrupted the truth and purity of the Goſpel, and points out the ſeveral artifices they make uſe of, in order to ſupport their opinions. In the third and fourth parts he conſiders, wherein the Clergy's care conſiſts, in order to preſerve themſelves and their flocks from being led away by thoſe deceitful workers, the Methodiſt-Preachers. —— The whole is written in a ſprightly and ſenſible manner.

Art. 20. *A Letter to the Monthly Reviewers, from the Author of Sophron.* 8vo. 6d. Dilly.

In this Letter the Author of Sophron, endeavours to vindicate his performance againſt the cenſure we paſſed upon it, and deſires us to re-conſider the deſign of his work, and to weigh the arguments with which he ſupports his notions.—We have re-conſidered his work, and weighed his arguments, but find not the leaſt reaſon to alter our opinion.

Art. 21. *An Eſſay on the Divine Preſcience, and Man's Free-Agency. Delivered at a Conference, in which a celebrated Doctor in Divinity was Preſident, April 2, 1741.* 8vo. 6d. Noon.

We have in this ſhort eſſay a few thoughts on a very abſtruſe ſubject, on which the Author, in our opinion, has thrown no new light. He has, indeed, rather multiplied difficulties than removed them. That Man is a Free-Agent he endeavours, very briefly, to prove, from the diſpenſation he is placed under, and the ſanctions of

the divine laws, and then goes on to ſhew, that the contingent actions of men cannot be certainly, and infallibly fore known by the Great God from Eternity. 'It is moſt abſurd, ſays he, and a manifeſt contradiction for one Being to ſay, that an action, whether 'good, bad, or indifferent, will be certainly and infallibly performed by another; which, at the ſame time the Agent, being every 'way free, may refuſe to perform, nay, may determine againſt it, 'and do the direct contrary: and therefore, no ſuch contingent action of any one Free-Agent, can be certainly and infallibly fore-'known by another; becauſe, there is no ſuch thing as certainly 'and infallibly fore-knowing that any one action will be, and that 'it will not be at the ſame time.'

He now endeavours to ſhew, wherein true Preſcience conſiſts, and how far the actions of Free-Agents may be fore-known by the Deity; hear the whole of what he advances upon this point, it will render any farther account of his eſſay unneceſſary.—'Firſt, as God 'not only ſees and knows all our words and actions; but alſo, 'ſecondly, the very ſprings of action in the moſt ſecret workings of 'our minds; and thirdly, as he knows the very thoughts and intents of our hearts, as well as the propenſity of every Agent, to 'that which is good or evil, from the whole courſe of paſt conduct; 'together, fourthly, with all the circumſtances or occurrences, 'which are likely to come in the way, or may poſſibly happen from 'without us: it may therefore, juſtly be ſaid, that in ſuch caſes, 'God does fore-ſee, or fore-know, what a Free-Agent will do, 'even before the action is performed by him, becauſe he ſees their 'thoughts, intents, and purpoſes afar off; that is, as ſoon as the 'mind begins to move towards the performance of any action. 'And ſuch fore-knowledge is no way incompatible with the free agency of any being; nor implies the leaſt neceſſity, or impulſe, from 'any order of cauſes to be laid on, or ſet before the man, exciting 'him to the performance of any action, by any prior ordination, 'or eternal decree of God.'

Art. 22. *A Defence of the conſcious ſcheme, againſt that of the Mortaliſt. Occaſioned by Mr. Peter Peckard's obſervations on Mr. Fleming's Survey, &c. Wherein an immediate reſurrection of the juſt, is ſhewn to be conſiſtent with a general reſurrection and judgment of all the dead.* By Caleb Fleming. 8vo. 1s. Noon.

In this defence Mr. Fleming advances ſome farther reaſons in ſupport of a future conſciouſneſs; but thoſe who are not already convinced by what he has offered in his Survey, will not, we apprehend, be convinced by his Defence of it.

Art. 23. *An impartial By-ſtander's Review, of the Controverſy concerning the Wardenſhip of Winchester-College.* 8vo. 1s. Baldwin.

Our

Our readers are ſufficiently apprized of the nature of this conteſt. We will only obſerve that this *By*-ſtander is, moſt probably, a perſon nearly intereſted in the diſpute. Such a cloſe inſpection into the College ſtatutes, and ſuch critical attention to the matter of controverſy, ſeems to be the effect of more than curioſity. The writer, however, appears to be a man of learning and talents; and it is more than poſſible, that he is the ſame author who wrote the reply to Doctors Golding and Lowth. However, we leave this diſquiſition to academical readers.

MEDICAL.

Art. 24. *A Treatiſe on the Diſeaſes and Lameneſs of Horſes. By* W. Oſmer. 8vo. *Pamphlet*, 5s. 6d. Waller.

We have formerly had occaſion to recommend this writer to public notice: ſee Review, Vol. XIV. p. 361. And we muſt now endeavour to do the ſame juſtice to his merit, with reſpect to this very uſeful and important ſubject. For the ſake, then, of that moſt uſeful-creature, to whom we are ſo infinitely indebted for many of our beſt conveniencies, and moſt rational pleaſures, let not the uncommon price at which the author has rated his pamphlet, (which, indeed, might have been ſold for half the money it is ſet at) prove any obſtruction to its circulation. Shall the paltry conſideration of a few ſhillings prevent the owner of a fine horſe, from conſulting a connoiſſeur, who appears to underſtand the management of this noble animal, better than all the common Farriers in the kingdom, with all their ſkill and experience united. On the ſubject of SHOEING, in particular, he deſerves the utmoſt attention. He is alſo, in general, highly commendable for his attachment to NATURE, and for his pertinent obſervations on the abſurdities of the vulgar craft, and ignorant practice of our horſe-doctors, by which ſo many of their unfortunate patients, are cruelly doctered out of the world: or at leaſt, lamed, ſpoiled, and ruined for life: which, to theſe hapleſs creatures is infinitely worſe than death, for that would put a period to their miſeries, which theſe blundering wretches only help to prolong;—to ſay nothing of the injury done to their owners.

Art. 25. *Obſervations on the preſent State of the Engliſh Univerſities: Occaſioned by Dr. Davies's Account of the general Education in them.* 8vo. 6d. Cooper.

This anonymous pamphlet, inſcribed to the Chancellor of one Univerſity, appears for both the defendants, complained of by Dr. Davies *, with an *Audite alteram partem*. It would be ſtrange indeed, if not one of the many who may be concerned from intereſt, from gratitude, or even through ſome venial partiality for his *Alma mater*, ſhould ariſe in their behalf. From whichſoever of theſe motives, the preſent writer's attachment may ſpring, he ſets out with obſerving, that the learned Doctor, whom he conſtantly treats with

* See Review for Auguſt laſt, p. 181.

much decency, has gone a little out of his way in giving advice, for the better regulation and improvement of the Univerſities; as he thinks him but moderately qualified for practiſing on their diſorders, from an indifferent acquaintance with their interior oeconomy and conſtitution.

After an ironical reference to Dr. Davies's invocation of the government, to ſecure his important property in his late twelve-penny-worth (alias nine-penny-worth) and to protect him from foreign tranſlations, this ſenſible writer ſays, p. 9. 'that inſtead of examining minutely 'into the many propoſals relative to the univerſities, he ſhall confine 'himſelf to the more agreeable part of ſhewing how ſmall occaſion 'there is for moſt of them.' And as the former pamphlet contended principally for inſtituting ſeveral new Profeſſorſhips, this Gentleman undertakes to prove, 'that ſuch Profeſſors could only become 'uſeful by commencing, in effect, what Tutors in the Univerſities 'at preſent are.' This leads him, conſequently, into a detail of the functions of Tutors, which he repreſents in all their importance, at the ſame time commending the preſent gentlemen ſo employed, both as very capable, and conſcientious in the regular diſcharge of their duties, which is probably the real caſe, and will undoubtedly, in a great meaſure, ſuperſede the neceſſity of ſome Profeſſorſhips; as our author very poſitively, and with ſome indications of experience, affirms it does. This induces him to repreſent the hardſhip it would be, to deprive the Tutors (many of whom have ſpent the beſt part of their lives in the laborious and inkſome office of tuition) of their Fellowſhips, according to Dr. Davies's propoſal, at the end of ten years; and, ſuppoſing them to have obtained little or no preferment, in the mean time, doubtleſs it would be a very conſiderable and ſevere hardſhip; and even ſuch a one as our Author obſerves, the Univerſities would rather be detrimented by, in reſpect to their public uſefulneſs.

As to the want of ſuch courſes and lectures in our Univerſities, as are neceſſary to initiate, and to accompliſh ſtudents in the profeſſion, and for the practice, of Phyſic, which has hitherto carried many into foreign ſchools and colleges, or into North Britain, the preſent Writer affirms, that this complaint is, in a very great degree, obviated by ſome late excellent and preſent lectures, in the different branches of medical knowlege. He concludes, however, that he thinks it probable a few things may want a further reformation in the Univerſities, [notwithſtanding ſome very proper regulations have been lately made in them] and more eſpecially in ſome of their old forms and ſtatutes, which by length of time muſt have become obſolete: and here he agrees with his Antagoniſt, in ſubmitting it to thoſe in authority, whether a Royal Viſitation be not the only adequate remedy.

Upon the whole, while this Author is, in a conſiderable degree, an advocate for the preſent conduct of the Univerſities, he does not appear a leſs hearty well-wiſher to their future reputation than their accuſer; ſome of whoſe objections, indeed, he has not anſwered, nor mentioned; but as his good ſenſe is accompanied with a ſpirit of benignity, he often chuſes to be palliative and lenient, where the Complainant has been ſevere, and ſometimes even acrimonious.

MISCEL-

MISCELLANEOUS.

Art. 26. *His Lordſhip's Apology.* 8vo. 6d. Reeve.

This Apology materially contradicts his Lordſhip's Letter to Col. Fitzroy, lately publiſhed, under the title of his *Vindication*, and ſubſcribed with his Lordſhip's name. In that, he declares, that Capt. *Ligonier* followed Col. *Fitzroy*: in this, he tells us, that Col. *Fitzroy* came after Capt. *Ligonier*. This, likewiſe, gives a fuller account of his Lordſhip's conduct on that day than the other. We find from this, that his Lordſhip was cenſured for 'not having marched early 'enough from the camp.' From this charge, however, he ſeems to have exculpated himſelf. With reſpect to the dilemma he profeſſes to have been under, on account of the different Orders brought by the Aids-de-camp *Ligonier* and *Fitzroy*, he tells us, that from the enemy's known ſuperiority in number of cavalry, he was inclined to think, that the *former*, who brought orders for the *whole cavalry* to advance, was right; and that the *latter*, who brought orders for the *Britiſh cavalry only* to advance, was miſtaken. It appears from this Apology alſo, that his Lordſhip was repreſented as 'having ſtopped 'Lord Granby's marching.' To which he ſays, that he only halted him to form the line: and he concludes, that he does not know of the *leaſt delay* on his part, except the doubt he was in for about *five minutes*, whether he ſhould follow what Capt. Ligonier or Col. Fitzroy ſaid. This paper has the appearance of authenticity.

Art. 27. *A Letter to the Right Hon. Lord Viſcount Ligonier, occaſioned by the Diſmiſſion of Lord George Sackville from all his military Employments. To which is prefixed, a ſhort Appeal to the People of Great Britain.* Folio. 1s. Seymour.

In the prefatory Appeal, which conſiſts but of two pages, this Advocate for Lord George, anticipates the ſubſtance of his Letter to Lord Ligonier. He tells us, wonderful diſcovery! that certain acts of cruelty may be committed in this kingdom with impunity. He adds, that he does not ſay what *has* happened, but he will ſay what *may* happen. 'An *Engliſh* Officer,' he continues, 'who hap-'pens to be under the command of a General of a *foreign* nation, 'and, perhaps, *foreign* intereſts, may have, (for what reaſon it mat-'ters not) in the day of battle, orders confuſed and contradictory 'ſent to him; which, without an explanation, he cannot execute. 'For demanding an explanation from his *foreign* ſuperior, *he may* 'be by him treated with contempt; and his *proper* maſter, without 'hearing his accuſation or defence, *may* diſmiſs him from his ſervice, 'and endeavour to render him the ſcorn of his fellow ſubjects. If 'this,' he concludes, 'ſhould ever happen to be the caſe, would 'you not think it an act of injuſtice? anſwer me, O ye *Engliſhmen!*'

How decent theſe inſinuations are, and how probable it is, that any ſuch caſe ſhould ever happen, we leave our Readers to determine. In the mean time, *we* beg leave to appeal to the people. We do not

not say what *has* happened; but we will what *may* happen. An *Engliſh* Writer, who happens to be under the influence of an offending and degraded *General*, or, perhaps, under the temptation of avarice, *may* (for what reaſon it matters not) in the face of the public, iſſue confuſed and contradictory Apologies in the General's defence; which, without an explanation, no body can comprehend. In attempting the juſtification of this delinquent General, he may expoſe himſelf to contempt; and, by ſuppoſing his *Sovereign* capable of having diſmiſſed ſuch General from his ſervice, without hearing his *accuſation* or defence, may endeavour, as far as in him lies, to render his Majeſty the ſcorn of his ſubjects. If this ſhould ever happen to be the caſe, would you not think it an act of folly and impudence? Anſwer us, O ye *Engliſhmen!*

Art. 28. *The Truth, and nothing but the Truth. So help me God.* 4to. 1s. Hall.

This Pamphleteer muſt certainly be much addicted to ſwearing, as we conclude from his having choſen an *Oath* for his Title-page. He has wantonly *taken God's name in vain*; ſince he has not ventured to advance one fact, or even hazard a ſingle aſſertion, which might require a ſolemn adjuration. His ſole intention, if any he has, is to perſuade his Readers, that the Letter lately publiſhed, and ſubſcribed with Lord George's name, is not genuine. In his Preface to the *Duke of Dorſet*, he ſays, 'It was with the utmoſt indignation I ſaw 'the name of one of your illuſtrious family, ſigned by a preſumptu-'ous Publiſher, &c. This preſumption,' he continues, 'induced 'me to make the *ſtructures*, I here preſent your Lordſhip with, up-'on a pamphlet, the Editor of which deſerves the ſevereſt cenſure.' We are ſorry to acquaint him, that the *ſtructures* he has raiſed, are built on the foundation of ignorance, and have no more ſtrength and ſtability, than a card-houſe reared by the hand of an infant. In ſhort, the whole is Nonſenſe, and nothing but Nonſenſe, ſo help us Common Senſe.

Art. 29. *A modeſt Apology for a late Noble Commander of the Britiſh Forces in Germany. In a Letter to a Friend.* 8vo. Dublin Printed for Wilſon.

This Apologiſt, like the reſt of Lord George's numerous Advocates, pleads the contrariety of the Orders received, in defence of his Lordſhip's conduct. In point of argument, this little Apology claims the 1'emoſt rank among the many *Vindications* which have appeared in the late noble Commander's behalf. With reſpect to the merits of the cauſe—*Non noſtrum eſt, &c.*

Art. 30. *The Sentiments of an Engliſhman, on Lord George Sackville's Addreſs to the Public, ſome other Publications, and on the Talk of the Town.* 8vo. 1s. Cooper.

This pamphlet is nothing more than an analyſis of Lord George's *Addreſs*, his *Letter to Col. Fitzroy*, the *Colonel's Anſwer*, and *Capt. Smith's*

Smith's Declaration, with ſome trivial Remarks on each. This Writer boldly demands juſtice for Lord George, and, like others of his Lordſhip's Advocates, requires a *Court Martial* as the *right* of a Britiſh Soldier, who cannot, ſay they, be condemned and puniſhed without a legal trial. True. He cannot be *condemned*, or conſequently undergo any puniſhment which the *Law* pronounces, till he has been tried by a *Court Martial*. But if the Sovereign judges a Soldier unfit for his ſervice, may not he diſmiſs him from his employments, without the judgment of a Court Martial? May it not be lenity, in many caſes, to puniſh him by ſuch diſmiſſion, inſtead of calling him to a Court Martial, where he may meet a ſeverer doom?

What a pity it is that Writers will peſter the public with the clamours about Britiſh Rights, before they are acquainted with their nature or limits; or can even diſtinguiſh between the Rights of the Sovereign, and the Rights of the Subject. Upon the whole, though our Author may be a well meaning man, he is but an indifferent Writer.

Art. 31. *A Parallel (in the Manner of Plutarch) between the Caſe of the late Honourable Admiral John Byng, and that of the Right Hon. Lord George Sackville.* By a Captain of a Man of War. 8vo. 1s. Stevens.

We cannot ſay that this Parallel is much after the manner of Plutarch. But as our Author is probably jocular, in profeſſing to imitate the grave Grecian, we muſt acknowlege, that his Parallel is not altogether deſtitute of merit. We here and there diſcover ſtrokes of Humour, which might entertain us more, were not their effects deſtroyed by ſome barbarous and unpardonable reflections on his Lordſhip's private character, which muſt be highly offenſive to every candid and humane diſpoſition. However exceptionable his Lordſhip's conduct may have been in his public capacity, the tranſactions of his private life ought, on this occaſion, to be ſacred. Was the Writer's wit more brilliant, his ill-nature would eclipſe it. He has, however, no contemptible turn towards ſarcaſtic irony; and, if we may judge from his many claſſical citations, he has likewiſe no inconſiderable ſhare of Literature.

Art. 32. *A Second Letter to a late Noble Commander of the Britiſh Forces in Germany. In which the Noble Commander's Addreſs to the Public, his Letter to Colonel Fitzroy, together with the Colonel's Anſwer, and Captain Smith's Declaration, are candidly and impartially conſidered.* By the Author of the firſt Letter. 8vo. 1s. Griffiths.

This Letter, which is evidently by the ſame Author, ſeems to be dictated by the ſame ſpirit which directed the firſt*: and is equal, if

* See our account of the *firſt Letter*, in the Review of laſt Month.

not

not ſuperior, to the firſt, in point of compoſition. It bears all the appearance of candour and impartiality: and admitting the authenticity of the papers referred to, the inferences drawn from them ſeem to be concluſive and irrefragable.

Art. 33. *An Epiſtle to a Noble Lord.* By a Countryman. 8vo. 6 d. Williams.

This is a ſevere comment on the noble Lord's Addreſs to the Public, but we cannot think it a juſt one. The Writer blames his Lordſhip for appealing to the people, and compares his caſe with that of the Publiſher of *The Right of the Subject to the Foot-path in Richmond Park:* to which it bears ſo little reſemblance, that he might as well have compared it to a caſe in Surgery. Upon the whole, the Author diſcovers no great ſtrength of argument, or power of expreſſion.

Art. 34. *A Letter from John Bland to the Friends: In which the Conduct of G——e S——lle is defended, on the Principles of Religion.* 8vo. 6 d. Reeve.

This humourous little piece, written in the aſſumed character of a Quaker, ſuppoſes a late Commander to be one of the Brotherhood, and defends his conduct on the principles of their religion, with a great deal of ſarcaſtic irony. 'He hath been charged,' ſays this pretended Quaker, 'with want of Spirit; but is by thoſe who know not 'what the word *Spirit* meaneth, and therefore they have only made 'made known their own ignorance. He hath ſhewn that he 'hath the *Spirit* abundantly, yea the SPIRIT OF MEEKNESS; for 'others were inſpired with ardour, and intoxicated with a love of 'glory, he had the Spirit of Calmneſs, and of a ſober Mind. This 'appeareth abundantly plain, as will be hereafter ſhewn, from the 'account he himſelf hath given of his behaviour at the late battle, 'wherein he hath fully proved, that he is one of our brethren, and 'a friend of Peace.' As to the argumentative part of the pamphlet, friend Bland has borrowed it, almoſt literally, from the *Second Letter to a late noble Commander.*

Art. 35. *A Letter from John Pateley, in the Engliſh Cavalry, in Hanover, to John Stubbs, his old Comrade, in England.* Folio. 6 d. Taylor in Saliſbury Court.

Calculated to vindicate L. G. Sackville, at the expence of Prince Ferdinand; by inſinuating, that the Prince only was to blame, in reſpect to the behaviour of the Engliſh cavalry, at the late battle of Minden. The Writer mentions no facts, but only repeats the common talk of the town; cloathing it in the weſtern dialect, to make it paſs for the genuine report of an honeſt *Zomerzetzhire man*, full of his country, railing at *Vartinband* and the *Jarmans*; and proteſting, 'it is enuff to make a man zwear his zoul to the divil, to zee how 'the Engliſh drow away their money upon voriners, and turn out bet'ter Generals of their own.'

Art.

Art. 36. *A Letter from an Officer in the Ottoman Army, to his Friend at Iſpahan.* 4to. 1s. Williams.

Tells the ſtory of L. G. S. in a miſerable kind of diſguiſed language, which is neither an imitation of the Eaſtern ſtile, nor of any other. To what has been commonly reported, the Author has added, an abſurd fiction of his own, relating to the reception his L——p met with in his father's family, on his return from Germany.

Art. 37. *The Proceedings of a Court Martial appointed to enquire into the Conduct of a certain Great Man.* 8vo. 1s. Hall.

The Author has thrown the ſubſtance of L. G's Apology, and Col. Fitzroy's Letter, &c. into the form of a Trial; but has not ſeaſoned this ſtale diſh with that wit or humour which was neceſſary to make it palatable.

Art. 38. *Much ado about nothing. To which is added, All's well that ends well.* By the Ghoſt of Shakeſpear. 4to. 1s. Hall.

Idle, and unmeaning ſtuff, about L. G. Sackville.

Art. 39. *The Black-Book; or, a Compleat Key to the late Battle at Minden.* By a Blackſmith. 4to. 1s. Seymour.

Gives a ſort of Review-account of as many of the pamphlets relating to L. G. Sackville's affair, as had been publiſhed at the time when this Black-book made its appearance, viz. the latter end of September.

Art. 40. *A Reply to an Anſwer to a Letter to a late Noble Commander of the Britiſh Forces in Germany.* 8vo. 6d. Thruſh.

The production of one of thoſe forward Sons of Grub-ſtreet, who read without attention, and write without thinking.

Art. 41. *Colonel Fitzroy's Letter conſidered. In a Letter to the Right Hon. the Earl of* ——. 8vo. 6d. Towers.

The Writer queſtions the authenticity of the Colonel's Letter; yet, on the ſuppoſition of its being authentic, thinks it the effect of enmity againſt Lord George. He likewiſe inveighs againſt the Author of the celebrated Letters to a late noble Commander, and charges him with miſconſtruction of his Lordſhip's Letter: but whether our Author's, or the Letter Writer's conſtruction, is moſt agreeable to reaſon, muſt be ſubmitted to the public.

Art. 42. *Impartiality to the Public in General.* 8vo. 6d. Kearſley.

Low impertinence, and nonſenſe.

Art.

Art. 43. *Female Baniſhment: or, The Woman Hater. Originally wrote in French*, by the Chevalier de Muchy, Author of the Fortunate Country Maid. 12mo. 2 vols. 6s. Lownds.

Tanidan, King of the Gauls, taking an utter diſlike to the converſation of women, and, conſidering them as deſtructive creatures, both to individuals and the ſtate, built a large city, incloſed with high walls, and there locked them all up; at the ſame time prohibiting any intercourſe or correſpondence with them, on pain of death.

The great diſcontent of his people, however, joined to the remonſtrances of his firſt Miniſter, prevailed on him at length to conſent to their releaſe, on condition of finding one among them, who ſhould be truly ſincere and chaſte. The trial was made, by deceiving them into confeſſion; and, after many diſappointments, the daughter of the firſt Miniſter, a paragon of beauty, was found the Nonpareil of virtue; for whoſe ſake Tanidan ſet the ſex at liberty; and after a variety of ſtrange adventures, made the young Lady partner of his bed and throne.

This is the plan of this romance; the private hiſtories of the King, the Miniſter, and ſeveral others, being occaſionally introduced, as uſual, to diverſify and prolong the tale.

Art. 44. *A Letter to a young Student lately admitted of the Univerſity.* 8vo. 6d. Cooper.

This Letter, ſubſcribed Thomas Thompſon, appears to be written by the Author of the Great Day, a poem, already noticed: vid. p. 3;7. It contains ſeveral articles of good advice to the young Student; but none that are not very trite and common. They are, however, not the leſs to be regarded on that account: and, as they are delivered in a plain, unaffected manner, we heartily recommend the peruſal of this Letter to every young Gentleman who enters the Univerſity.

Art. 45. *The genuine Account of the Life and Trial of Eugene Aram, for the Murder of Daniel Clark, late of Knareſborough in the County of York.* 8vo. 1s. Briſtow.

The deteſtable villain above-named, was convicted at York Aſſizes, Auguſt 3, 1759, and ſoon after executed, for a murder committed in February, 1744-5. Aram was a ſchool-maſter, and poſſeſſed ſome genius, and conſiderable learning. His defence is a very notable and much laboured piece of ſophiſtry. Some of his compoſitions, in proſe and verſe, are added to this account of the Trial, &c. and none of them are contemptible.—Strange, that a man with ſuch talents ſhould have been guilty of ſuch a crime! perpetrated too, on the common principles of the moſt profligate Newgate-cut-throats: for it appears, that the horrid fact was committed for the ſake of plundering a brother-rogue of an ill-gotten booty.

Art.

Art. 46. *An accurate and authentic Journal of the Siege of Quebec*, 1759. By a Gentleman in an eminent Station on the Spot. 8vo. 1s. Robinson.

This eminently ſtationed Gentleman's Journal appears with an ill grace, after the publication of the two Gazettes Extraordinary, relating to the Quebec expedition; as they contain a much more ſatisfactory account, both of the progreſs and iſſue of that great and glorious undertaking.

Art. 47. *Genuine Letters from a Voluntier in the Britiſh Service at Quebec.* 8vo. 1s. Whitridge.

This differs little from the foregoing account, as to the information it affords us; although it wears a different form. The Letters are as pompouſly as the Journal is plainly written.—If the authenticity of either be called in queſtion, a ſuſpicion may ariſe, in regard to theſe *genuine* Letters, from the laboured language of the Writer; whoſe turgid phraſe, and high-wrought deſcriptions, ill agree either with the critical time at which his laſt Letter is dated, (at Quebec, Sept. 20.) but two days after the city ſurrendered; or with the diſcompoſed ſituation of a perſon writing 'in the midſt of ruins.'

Art. 48. *A true and impartial State of the Province of Pennſylvania. Containing an exact Account of the Nature of its Government; the Power of the Proprietaries, and their Governors, &c. &c. Being a full Anſwer to the Pamphlets intitled,* A Brief State, *and* A Brief View, &c. of the Conduct of Pennſylvania. Philadelphia printed; and ſold in London by T. Field. 8vo. 2s.

Thoſe who have peruſed the *Brief State*, &c. and are deſirous of hearing the other ſide, will do well to look into this *Reply*; which ſeems to be written by ſome perſon thoroughly acquainted with the merits of this famous controverſy: the particulars of which we muſt not, at this time, enter into, having ſo lately afforded as much room to another performance on the ſame ſide of the queſtion, as the ſubject is entitled to, in a general Review of Literature.

Art. 49. *The Merchant's Advocate, Part* II. 8vo. 6d. Scott. See Review, Vol. XX. p. 605.

Art. 50. *Recueil nouveau des Pieces choiſies des plus celebres Auteurs François. Londres*, 1759. 12mo. 3s. Wilſon *and* Durham. That is,

A new Collection of choice Pieces, from the moſt celebrated French Authors, *&c.*

The pieces are as follows: Fables d' Eſope; Les Avantures de Telemaque, livre cinquieme, dix huitieme, dix-neuvieme; Les

Les Avantures de Gil Blas, liv. iv. Chap. I. liv. v. Chap. I. Le Siecle de *Lewis* XIV. Chap. XVIII. and XIX; George Dandin; Le Cid; Maximes & penſées diverſes; Directions pour le commerce.

The fables are in number twenty-two. Every child knows Telemachus. The Collector has not ſhewn much taſte in the part he has ſelected from Gil Blas. *Lewis* XIV. ſhould be *Louis*. The two chapters from Voltaire, comprehend the battles of Blenheim, Ramillies, and the loſs of Turin. George Dandin, is one of Moliere's pooreſt compoſitions. The Cid is one of Corneille's fineſt tragedies. This ſchool-book, for the uſe of our Engliſh-French Academies, appears to be tollerably correct, conſidering it was printed on this ſide the water.

Art. 51. *A Letter to David Garrick, Eſq; on opening the Theatre. In which, with great Freedom, he is told how to behave.* 8vo. 1s. Pottinger.

Abuſes Mr. Murphy, Mr. Moſſop, and others. To ſay more of this ſcurrilous, indecent, and ill-written invective, would be honouring it with more notice than it deſerves: and we are ſorry that our plan obliges us to record the titles of ſuch contemptible performances.

N. B. Since the publication of the above, one Ed. Purdon has acknowleged himſelf the writer of it, by an advertiſement, in which he begs pardon of Mr. Moſſop, and of the public; and promiſes never to offend again, in the like manner.

Art. 52. *Reaſons why David Garrick, Eſq; ſhould not appear on the Stage, &c.* 8vo. 6d. Cooke.

Fooliſh adulation of Mr. Garrick.

SINGLE SERMONS.

1. ON the death of the Rev. Mr. Thomas Bradbury*, preached at Newcourt, Septtember 16, 1759. By Thomas Hall. 6d. Buckland.

* Vide our laſt, art. Single Sermons,

2. Before the Society correſponding with the Society in Dublin, for promoting Engliſh Proteſtant Working ſchools in Ireland,——at St. Mary le Bow, May 2, 1759. By the Rev. Philip Fletcher, Dean of Kildare. 6d. Dod.

3. *The Miniſtry of Reconciliation:* repreſenting the benign tendency of the Goſpel, &c. &c.—at All Saints in Northampton. By the late James Hervey†, A. M. Rector of Weſton Favel. 6d. Rivington and Fletcher.

† This was not publiſhed in Mr. Hervey's life-time.

4. *The quick and eaſy Paſſage of Chriſt's purchaſed People through Death to Glory*,—at Carter lane, St. Olive's, Southwark; Sept. 2, 1759. By John Gill, D. D. 6d. Keith.

5. —— at the anniverſary meeting of the Governors, &c. of the Devon and Exeter Hoſpital, at St. Peter's, Exon, Auguſt 28, 1759. By Francis Webber, D. D. Dean of Hereford, and Rector of Exeter College. 6d. Davy and Law.

THE MONTHLY REVIEW,

For NOVEMBER, 1759.

Observations on the Changes of the Air, and the concomitant Epidemical Diseases in the Island of Barbadoes. To which is added, a Treatise on the putrid Bilious Fever, commonly called the Yellow Fever; and such other Diseases as are indigenous or endemial in the West India Islands, or in the Torrid Zone. By William Hillary, M. D. 8vo. 5 s. Hitch.

IN all ages, the best Writers on the Healing Art, have been those who, laying aside every vain hypothesis, have closely attended to Nature; who, from an exact detail of circumstances, both with regard to the temperature of the Air, and the constitution of the Patient, and from accurate Observations on the Nature, Rise, Progress, and Decline of every Disease, have been able to form the most certain Prognostics, and to suggest the propereſt methods of Cure. From this source, Hippocrates, now styled the Father of Physic, derived his fame. Amongst the moderns, the ablest Physicians have formed themselves upon the same plan; for which, perhaps, we are not a little indebted to the example of our countryman, the great Sydenham. On this occasion it would be injustice not to mention the learned and ingenious Dr. Huxham, whose *Observationes de Aëre et morbis Epidemicis*, seem to have been the model which Dr. Hillary has followed, in the Observations before us.

The book is divided into two parts. In the Introduction, the Author gives a deſcription of the Climate, the Situation, and Soil of Barbadoes; with ſome general remarks on the Cuſtoms, &c. of the Inhabitants, eſpecially thoſe which prove beneficial or hurtful, in regard to health. Here the good Doctor takes occaſion to animadvert on the prevailing force of Faſhions, 'which enſlave the greateſt part of mankind, though often both contrary to reaſon and conveniency, and particularly in our dreſs: for, no doubt, but the looſe cool eaſy dreſs of the Eaſtern nations, a thin looſe gown or banjan, is much eaſier, and better fitted for us in the hot climate, than the Engliſh dreſs; and all who have tried both find it ſo: but ſuch is the influence of faſhion and cuſtom, that I have ſeen many men loaded and almoſt half melting, under a thick rich coat and waiſtcoat, daubed and loaded with gold, on a hot day, ſcarce able to bear them, little conſidering how much they injured their conſtitutions thereby, as well as their being troubleſome.'

On the article of Exerciſe, he finds great fault with Dancing, as too violent for the climate; 'but moſt of the Ladies, adds he, 'are ſo exceſſively fond of it, that ſay what I will, they will dance on.'

In the firſt part, our Author has given an account of the Weather, and all its material changes, as he obſerved them by Farenheit's Mercurial Thermometer, and a common portable Barometer. He has taken notice of the quantities of Rain which fell in each month and year, and the other viſible changes in it. He has given a ſuccinct account of all the concomitant endemial and epidemical Diſeaſes, and what material variations happened in them; together with their indications of cure, and ſuch methods or medicines as were found to be the moſt effectual. 'I have remarked (ſays he) wherein thoſe diſeaſes differed from the ſame diſeaſes in England, when any ſuch happened to appear, that were any thing material or remarkable, either ariſing from the heat, or other variations of the climate; as alſo ſuch variations as I found it neceſſary to make, either in the method of treating thoſe diſeaſes, or in the medicines, when it was different from the method of treating them in England; and I have mentioned ſuch as I found to be the moſt ſucceſsful, in as plain, clear, and full a manner as I could.'

In mentioning the ſeveral Diſeaſes of the different ſeaſons, and conſtitutions of the air, the ingenious Doctor generally endeavours to account, by way of Note or Query, for their appearance,

appearance, or any remarkable variation in their ſymptoms. The following quotation will ſerve as a ſpecimen of this part of the work.

'—During this warm dry ſeaſon, inflammatory diſeaſes 'were very frequent, chiefly Ophthalmies, Quincies, Peripneumonies, and Pleuriſies; in all which the pulſe was 'moſtly full quick and hard, and their blood generally inflamed; and in moſt it was covered with a ſtarch or buff-like inflammatory pellicle: but I muſt obſerve, that their 'blood in theſe inflammatory diſeaſes, is very ſeldom ſo much 'ſizy or buff-like in this warm climate, as it uſually is in 'England, when the pain and height of the inflammation, 'and the other ſymptoms are nearly the ſame.

'*Query*. Does not this difference moſt probably ariſe from 'their ſolids here being more relaxed by the heat of the climate, than they are in England? Whence their fluids are 'more lax, and more readily attenuated, or diſſolved, by the 'alkaline acrimony of the ſemivolatilized animal ſalts.

'Theſe generally required larger bleeding than in moſt 'other years, unleſs equally hot and dry; but by bleeding 'pretty freely, and a liberal uſe of antiphlogiſtic medicines, 'with Sal. Nitre, and crude Sal. Amoniac, as hereafter mentioned, and diluting plentifully, they were generally relieved; and I found emollient fomentations, with crude 'Sal. Ammoniac, were of great ſervice.——

'The quantity of Rain which fell in the month of Auguſt, was equal to 8.72 inches deep. The loweſt the 'Thermometer was in the mornings, was at 79, and the 'higheſt that ever it was in the mornings was at 82. The 'loweſt it was at noon was 83, and the higheſt at noon was '86; and the loweſt that the Mercury fell in the Barometer in theſe three months was to 29.8, and the higheſt that 'it ever did ariſe to was 29.9.

'Upon the falling of thus much Rain, the face of the 'earth, which was much parched and burned brown before, 'ſoon became green and pleaſant; as vegetation is very 'ſtrong and quick here, whenever much rain falls.

'Upon this change of the weather from very dry to very 'wet, Dyſenteries became very frequent and epidemical; as 'they do uſually every year upon much rain falling at this 'time of the year, and ſeized many, both white and black 'people, but eſpecially the latter, who are often but little 'cloathed, and more expoſed to the inclemency of the weather, and ſome of them but poorly fed. We had ſtill ſome

'few Pleuriſies and Peripneumonies, but theſe became leſs 'frequent; and the Quincies and Ophthalmies ceaſed to 'appear upon the falling of the rain.

'A Cholera Morbus alſo ſeized ſeveral, but I think its 'ſymptoms are leſs violent here than they uſually are in Eng-'land: and ſome were ſeized with Apoplexies and Palſies, 'and ſome of the firſt died before any proper aſſiſtance could 'be called in.

'Many children were ſeized with an Aphthous Fever, in 'which the Aphthæ were moſt commonly of the white or 'yellowiſh kind, and rarely black, or of a bad kind, unleſs 'they were wrong treated; it uſually came on with a mo-'derate Fever, a quick but not very high Pulſe, and was at-'tended with a Diarrhœa, but not much pain in the bowels; 'and as Dyſenteries were then frequent, ſome ignorant Prac-'titioners treated it as ſuch, and gave them ſtrong reſtrin-'gents (tho' not good in practice that caſe) which in-'creaſed the fever and inflammation of the bowels, and 'brought on a mortification, which proved fatal. But when 'this fever was treated with ſmall doſes of Rhubarb with 'gentle anodynes, to carry off the acrid humours, and abate 'the irritation and pain, and gentle antiphlogiſtics with ano-'dynes, to take off the fever, and reſtrain or prevent the too 'violent purging; and then giving ſoft, ſmooth, healing 'balſamics, as Sperm. Cet. Cremor. Lactis, or the Wax 'Emulſion, with a little Syr. Meconio, to heal the Primæ 'Viæ, they generally recovered. As the morbid humours 'being rendered acrid by the preceding drineſs and heat, 'and now being turned upon the bowels, by the cooler rain 'ſtopping or diminiſhing the free perſpiration and ſweating; it 'was neceſſary to aſſiſt Nature to diſcharge thoſe acrid hu-'mours, by ſuch ways as ſhe indicated, and not to hinder 'her; tho' it might be neceſſary to prevent the evacuation 'from being too violent, or too ſudden and great.'

The ſecond part treats of ſuch diſeaſes as are more frequent in, or are peculiar to, the Weſt-Indian iſlands, or the Torrid Zone, viz. The putrid bilious or *Yellow Fever*, the *Dry Gripes*, the *Dyſentery*, the *Opiſthotonos* and *Tetany*, the *Rabies Canina*, the *Aſthenia Chronica*, the *Nyctalopia*, or Night Blindneſs and *Hemeralopia*, the *Elephantiaſis*, *Vena Medinenſis* or Guinea-Worm, the *Arabian Leproſy*, the *Yaws*, and the *Impetigo* or Ring-worm. In deſcribing theſe ſeveral diſeaſes our Author's exactneſs cannot be too much commended: the indications of cure are perſpicuous and ſenſible; and the medicines he propoſes ſeem every where agreeable to the nature

of

of the diſtemper, and the beſt adapted to anſwer the intentions of cure. Were we diſpoſed to cavil, we might, perhaps, find fault with what probably coſt Dr. Hillary the greateſt labour, namely a diſplay of learning, even to affectation; we might likewiſe object to a certain redundancy of words, and repetitions which might have been omitted: but when a work is intended to promote uſeful knowlege, and executed with candor, we avoid dwelling on blemiſhes of this kind.

Of all the diſeaſes to which the Europeans are liable, on their firſt arrival in the Weſt-Indies, the Yellow-Fever is the moſt dangerous, and perhaps the moſt frequent. With this the Doctor begins; and after an accurate hiſtory of the appearances throughout the ſeveral ſtages of the diſeaſe, he comes to the curatory indications, which are,

'Firſt, To moderate the too great and rapid motion of 'the fluids, and abate the too great heat and violence of the 'fever, in the two firſt days of the diſeaſe, as ſafely, and as 'much as we can.

'2dly, To evacuate and carry out of the body, as much of 'that putrid bile, and thoſe putrid humours, as expeditiouſly 'and as ſafely as we poſſibly can.

'And, 3dly, To put a ſtop to the putreſcent diſpoſition of 'the fluids, and prevent the gangrenes from coming on, by 'ſuitable Antiſceptics.'

For the firſt of theſe he recommends bleeding once or twice, only on the firſt or ſecond day, if the fever is high.

For the ſecond intention, he adviſes to evacuate the putrid humours, by copious draughts of any thin diluting liquor, ſuch as warm water; ſometimes with an addition of Oxymel, green Tea, &c. and afterwards to compoſe the ſtomach with *Extract. Thebaic. gr.* 1, *vel* iſs. keeping the body open with a gentle purging clyſter, &c.

In regard to the third indication of cure, we ſhall give his own words; and the rather on account of his remarks on the indiſcriminate uſe of Bliſters, which we do not heſitate to affirm, are often as injudiciouſly applied, and are as productive of extenſive miſchiefs in London as in Barbadoes. After obſerving, that however proper the Bark may be to put a ſtop to the putreſcent *Diatheſis* of the fluids, and prevent gangrenes from coming on, yet chuſing to lay the uſe of it aſide, on account of its conſtantly diſagreeing with the ſtomach, he proceeds.

'The *Radix Serpentaria Virginiana*, is the next beſt *Antiſeptic*, 'whoſe extraordinary effects in ſtopping the progreſs of gan- 'grenes, has been known for many years; wherefore I tried 'it mixed with ſome others, in the following manner, and 'with much better ſucceſs than I could hope for, or durſt 'expect: for I found that a light infuſion of this root, not 'only ſat eaſily on their ſtomachs, but it moderately raiſed 'the pulſe and fever, which were now ſunk too low, and 'kept them in an equal moderate ſtate, if prudently given; 'which is a thing of the greateſt importance at this time of 'the fever, as on that chiefly depends the recovery of the 'patient, therefore ſhould be diligently attended to by the 'attending Phyſician; and as ſoon as ever he perceives that 'the pulſe begins to abate and ſink lower, either on the third 'day, or ſooner, he muſt immediately begin to give the an- 'tiſceptic and warmer medicines, to ſupport the Vis Vitæ. 'I have found the following form both the moſt agreeable 'to their weak ſtomach, and the moſt powerful antiſceptic, 'and, indeed, the moſt ſucceſsful medicine.

'℞ *Rad. Serpent. Virg.* ʒij. *Croci Angl.* ʒſs. *m. et infund. 'vaſe clauſo in Aq. Bul. q. ſ. per Horam unam ut Col.* ʒvi. 'adde *Aq. Menthæ Simp.* ʒij. *Vini Maderienſ.* ʒiv. *Syr. Croci, 'vel. Syr. e Mecon.* ʒi. *Elix. Vitrioli Acid. gut. q. ſ. ad gra- 'tam acidior. Saporem; m. exhibe Cochl. duo vel tria ſingulis 'horis vel biboris, vel ſæpius pro re nata.*

'This very rarely fails to ſit light and eaſily on their ſto- 'machs, even when the ſaline anti-emetic mixtures will not; 'and often when every thing elſe is rejected. By the uſe of 'this, and proper nouriſhment, taken in ſmall quantities, 'and often, (for when it is given in larger quantities, the 'ſtomach too often rejects it, and the Patients ſink for want 'of ſupport;) and their food or whey ſhould now be made a 'little ſtronger of the wine than before, or than uſual in 'other fevers: by this method the pulſe is raiſed, and uſually 'kept up, and the fever rendered moderate, and the Coma, 'and other bad ſymptoms, greatly abated, and the Patient 'uſually goes on well. But if after taking this a little while, 'we find that the Pulſe does not riſe, and the heat become 'equal all over the body, and moderate; but, on the con- 'trary, a coldneſs of the extreme parts comes on, and in- 'creaſes, theſe medicines muſt be made more warming, ei- 'ther by increaſing the quantity of the *Rad. Serpent.* and 'Saffron, or by adding *Vinum Croceum*, or *Confec. Cardiac.* 'or ſome ſuch like medicines, till the Pulſe is raiſed, and 'the heat equally expanded all over the body; and then the

'fever

'fever may be kept in a moderate ſtate, by giving the before-
'mentioned antiſeptic Julep, or ſuch like medicine: but not
'by the uſe of *volatile Alkaline Salts, or Spirits, as Sal. et Spir.*
'*C. C. Salis Ammoniac. Vol. Spir. Vol. Aromat.* &c. which
'diſſolve and increaſe the putreſcent ſtate of the animal fluids,
'as is well known both by obſervation and experiments, not
'made on pieces of dead fleſh, or dead ſtagnating animal
'fluids, but by giving theſe alkaline volatile ſalts and ſpirits
'to the living, which when they are taken into, and mixed
'with the circulating blood, do greatly attenuate and diſ-
'ſolve it, and with the heat of the body, do bring on a pu-
'treſcent Diatheſis, and a putrid Colliquation of the fluids,
'and conſequently muſt be greatly prejudicial in this fever,
'which ariſes from a putreſcent bilious acrimony, and where-
'in the fluids are already really in a diſſolved putrid gangrene-
'ſcent ſtate: whereas the *Rad. Serpent. Crocus, & Elix. Vi-*
'*trioli*, are very powerful antiſeptics, and prevent the diſſo-
'lution and putrefaction of the blood; and conſequently
'prevent or ſtop the Hæmorrhages alſo, which uſually come
'on in this ſecond ſtate of the diſeaſe.

'It may be expected, that the low Pulſe, Coma, Deliri-
'um, and the coldneſs of the extreme parts, with the Tre-
'mors and convulſive ſpaſms, &c. ſhould induce me to think
'that Veſicatories are indicated, and that I ſhould both uſe
'and adviſe them. I allow that they ſeem at the firſt view,
'to be indicated, but a further enquiry into the cauſe and
'nature of theſe ſymptoms, and a due conſideration of the
'diſſolved colliquative ſtate which the fluids are in, in this
'fever; and an examination into the effects of the alkaline
'ſalts of the Cantharides, when carried into our blood, will
'clearly demonſtrate and ſufficiently convince us of the con-
'trary. For this Coma, low Pulſe, coldneſs of the extreme
'parts, Delirium, Tremors, and the other bad ſymptoms at-
'tending this fever, do not proceed from a Lentor and viſci-
'dity of the circulating fluids, as in ſome other fevers, as the
'ſlow Nervous Fever, and ſome others; but from a diſſolu-
'tion of the red globules of the blood, and their being car-
'ried into ſuch ſmall veſſels as do not naturally admit them,
'whence an *Error loci fluidorum in Cerebro*, &c. is produced, and
'a due ſecretion of the nervous and other fine fluids, or Ani-
'mal Spirits in the brain, is obſtructed or hindered, and a
'diminiſhed Momentum of the blood, the conſequence of
'the former, at the ſame time. The application of Veſica-
'tories muſt increaſe all theſe, and render very bad, much
'worſe. But in other fevers, where theſe ſymptoms ariſe
'from a Lentor, and viſcidity of the fluids, which retard

'and hinder their free circulation, and due ſecretion; Bliſ-
'ters being applied, the ſalts of the Cantharides paſs into the
'circulating fluids, as the ſtranguries and increaſed motion
'of the blood demonſtrate, and attenuate, and diſſolve that
'Lentor and viſcidity, and ſo remove the cauſe of thoſe
'ſymptoms, and produce almoſt ſurprizing good effects, as
'we often ſee when they are judiciouſly applied in ſuch caſes.
'For the ſame reaſons, the application of Veſicatories in this
'fever, muſt diſſolve the blood more, which was in a diſſolv-
'ed putrid ſtate before, and render the diſeaſe, and all its
'ſymptoms, worſe.

'The truth of this is confirmed by obſervation and experi-
'ence; but ſuch is the unreaſonable fondneſs of [for] Bliſters,
'in this iſland, and ſome other countries alſo, almoſt in every
'caſe where pain and a fever ſeize, that they are too often
'applied even in Dyſenteries, and in the beginning of in-
'flammatory fevers, and much too often in this fever, even
'in the laſt ſtate of it, to the great prejudice of their Pati-
'ents. There are ſome few who practiſe there, who know
'better, but in general from the want of reading ſuch Au-
'thors as would inform them better, they ignorantly follow
'the practice of their Fathers and Maſters, who read very
'little, and themſelves read leſs, and follow cuſtom, which
'has rendered the uſe of Bliſtering almoſt ſacred, and the
'fear of reproach for not uſing them almoſt unavoidable, if
'the Practitioners have not fortitude and judgment ſufficient
'to oppoſe this their unwarrantable and pernicious uſe.

'This has but too often given me an opportunity of ſeeing
'their bad effects, eſpecially in this fever; where I have ob-
'ſerved, that the Coma, Tremors, Subſultus Tendinum,
'the Coldneſs of the extreme Parts, and the low Pulſe,
'(tho' this ſometimes has been rendered a little quicker, but
'not more full) have not only not been relieved by their ap-
'plication, but have been increaſed thereby, and the Hæ-
'morrhage, which uſually attends this fever, has been haſt-
'ened on, or if come on before, it has been increaſed by
'their application: and I have ſeen a Veſicatory, which I
'ordered to be taken off, as I uſually do as ſoon as I come in
'this fever, that the part where it is laid was turned black,
'and perfectly ſpacelated; and if the ſpine and ends of the
'ribs had not hindered, a large ſquare paſſage into the cavity
'of the Thorax would have been opened, if the Patient
'had lived a few hours after it, but he died two hours after
'I came. And the reflection that I have never ordered any
'Veſicatories to be applied in this fever, and have always

'ſtrictly

'ſtrictly forbidden their application in it, I muſt ſay, gives 'me great ſatisfaction.'

If the anxiety, with the burning pain and tenſeneſs of the Præcordia and ſides return, either alone or accompanied with a Coma and Delirium, ſymptoms ariſing from an accumulation of putrid bilious humours, he adviſes to repeat two or three times ſuch an antiſceptic purge as the following, which (he ſays) ſeldom fails to remove theſe bad ſymptoms.

℞ *Mannæ Calab.* ℥iſs *vel* ℥ij. *Tamarind. cond.* ℥i. *Tart. Vitriolat. gr.* x. *m. ſolve in Sero Lactis Vino Maderienſ. per* ℥vi. *et Cola, adde Tinct. Sen.* ℥ſs. *m. dividet. in tres vel quatuor partes, de quibus capiat Æger unum omni hor. donec incipiat purgare.*

By this method of treating the Bilious Fever, our Author aſſures us, he ſeldom failed, to ſubdue this formidable diſeaſe, in a ſhort time.

The next diſeaſe our Author mentions, is the Dry Belly-Ach, or Dry Gripes; which, both in the ſymptoms and manner of cure, greatly reſembles the *Morbus Colicus Damnoniorum*, deſcribed by Dr. Huxham. The indications and method of cure recommended by Dr. Hillary, is, firſt, to abate the pain, and take off the irritation of the Nerves, from whence the convulſive ſpaſms ariſe. This is effected chiefly by Opiates. Secondly, To procure a free paſſage through the bowels, and carry off the morbid matter that way, without increaſing the irritation. Here all draſtic purges are prejudicial, or whatever adds to the ſtimulus. A ſoft lenient eccoprotic, with the opiate frequently repeated, and joined with *Balſ. Peruv.* Anodine emollient fomentations or linaments applied to the belly, or a clyſter of the ſame kind, are beſt calculated to anſwer this end. After the convulſive ſpaſms of the inteſtines are removed, and a free paſſage to the fæces reſtored, it is proper to ſtrengthen the bowels by moderate riding, and cordial corroborating medicines. It muſt be obſerved, that this diſeaſe often terminates in a Palſey, eſpecially of the hands. To illuſtrate the ſudden *Metaſtaſis* of the ſubtle humour or cauſe of this diſeaſe, we are preſented with the following remarkable caſe.

A Gentleman who 'had laboured under this painful diſ-'eaſe ſome years in Maryland, which at laſt rendered his 'hands and arms paralytic; and they had continued in that 'uſeleſs ſtate two years, without any pain in them all that 'time; he had no ſtrength, and little motion, but a toler-'able degree of numb ſenſation in them, and during theſe 'two years, he was pretty free from any pain in his bowels.

'He

'He came to Bath, drank the waters, and bathed in them; 'and I ſuppoſe took proper medicines with them three or 'four months, and returned to London without any relief. 'The next ſpring he came to Bath again, and ſent for me, 'and informed me how he had proceeded the ſeaſon before; 'and then was ſo exceedingly uneaſy at the loſs of the uſe of 'his hands, and his not being able to write to his family, 'that he ſaid he was determined to have the uſe of them re-'ſtored, if poſſible, how dangerous ſoever the attempt might 'be. I told him, that if the cauſe or humour could be re-'moved from his hands, it probably would return to his 'bowels with the ſame violent pain as before; or it might 'poſſibly be carried to his brain, with more fatal effects: 'he thought that was not poſſible, as it gave him no pain in 'his hands; and ſaid he was reſolved that if I would not 'try to remove it, ſome other perſon ſhould attempt it; who, 'he was pleaſed to ſay, probably could not give him that 'aſſiſtance as he thought I could, if it did ſo; and inſiſted 'ſo ſtrongly on my attempting to remove it from his hands, 'that at laſt I unwillingly aſſented to try.

'Accordingly he had his hands and arms pumped at the 'hot-pump, and then anointed with *Liniment. Saponac.* mix-'ed with ſome chemical oils, then wrapped up in flannel, in 'order to continue their ſweating, and, if poſſible, to carry 'the morbid matter off that way; and to aſſiſt which, he 'took a draught with *Balſ. Peruv. gut.* xxx. immediately 'after it: he ſlept well that night, without any alteration, 'and repeated all the ſame method the night following, ſlept, 'and was eaſy till towards morning, when he awakened with 'the moſt excruciating pain in his bowels, and his hands 'perfectly reſtored to their uſe and motion, as well as ever 'before. The pain in his bowels was now ſo violent, that 'he deſired the attendants to ſhoot him, or put an end to his 'miſery any way. Tho' the morbid matter had laid in his 'hands, tho' on their nerves, for two years before, without 'giving the leaſt ſenſation of pain, yet now being removed 'to his bowels, it gave him as great pain as ever before. In 'this condition I came to him, and preſently gave him a 'draught with *Balſ. Peruv. gut.* xl. *Philon. Londin.* ℈i. and 'in leſs than five minutes time, the pain was entirely remov-'ed from his bowels, and his hands became paralytic as be-'fore, in leſs than a minute's time, but without any pain in 'them. This Metaſtaſis was therefore produced by the '*Balſ. Peruv.* before the opiate could act; and as the mor-'bid matter was thus put in motion, I told him that we 'would try to carry it off, by only bathing his hands and

'arms

'arms in the warm Bath-water every night, and ſweating 'them in warm flannel after it, (without either pumping it 'on them, or uſing the liniment) and taking the *Balſ. Peruv.* 'with a corroborating bitter, in the Bath-water; which he 'did, and recovered the perfect uſe of his hands, without 'any return of the pain in his bowels, or elſewhere, in two 'or three weeks time.'

In our Author's deſcription, or treatment, of the Dyſentery, we find nothing particular, or uncommon, except the exhibition of *Sal Nitri*; a practice which he juſtifies by obſerving, that in this diſeaſe, in a warm climate, as the Patient is generally carried off, not by the exceſs of the purging, but by the violence of the fever attending it, and an inflammation of the bowels, ending in a mortification,—it ſhould be the Phyſician's greateſt care to obviate theſe, by a proper uſe of Antiphlogiſtics, given with gentle cooling Reſtringents, and ſuitable Anodynes to abate the irritation of the bowels. 'In this caſe, (ſays he) I have always found Nitre thus 'given, or mixed with a little *Elect. e Scord.* or *Balſ. Locatel.* 'to be the beſt Antiphlogiſtic.'

What Dr. Hillary ſays concerning the *Rabies Canina*, or Madneſs from the bite of mad animals, the moſt terrible diſeaſe to which human nature is liable, highly deſerves notice; eſpecially as the Doctor propoſes a method of treating it which, he aſſures us, *has hitherto been found to be always ſucceſsful.* His method is, firſt, To bleed, if the Patient be plethoric; then to give a gentle vomit; and, on going to bed, a bolus of Muſk and Cinnabar, with ſome warm diluting liquor, to promote ſweating. Next morning he orders his Patient to be plunged in ſea-water or a cold bath; to be rubbed dry, and to be put into bed, taking a Muſk bolus as before; drinking after it a pint of the infuſion of Wild Valerian, or *Cort. Saſſafræ*, with plenty of warm white-wine whey, to promote ſweating: and this to be repeated three or four nights ſucceſſively.

The practice of giving Muſk and Cinnabar in this malady, we firſt learnt from the Chineſe, who preſcribe them with Arrack, and repeat them every three hours, till the Patient falls into a profuſe ſweat, which, according to them, infallibly carries off the infection. To illuſtrate the efficacy of the above method, our Author preſents us with the following, among ſeveral other, obſervations.

'A Gentlewoman's two ſons, her houſe-keeper, and ſe-'ven Negroes, were all bitten by a mad dog, in one morn-

'ing; a month after which the houſe-keeper died hydropho-
'bous. This alarmed the family, and they ſent for me the
'next day; her eldeſt ſon, eighteen years old, was of a
'ſanguine healthful conſtitution; the younger had a weaker
'conſtitution; they were both bitten in their legs, tho' not
'very deep; but their wounds were both healed up and ci-
'catriſed two weeks before I ſaw them, and they were ſeem-
'ingly well. They did not tell me that the Negroes were
'alſo bitten, nor did I know it till afterwards.

'The eldeſt ſon being more plethoric, was bled; the
'younger was not; they were both purged the next morn-
'ing; then bathed in the ſea, being near it, and took the
'Muſk and Cinnabar boluſes, as above, (the younger had a
'little leſs quantity of them both, he being but thirteen years
'old) and encouraged moderate ſweating, &c. as directed.
'And five of the ſeven Negroes that were bitten by the ſame
'dog, had the ſame medicines given to them as I had pre-
'ſcribed for the eldeſt ſon, they being men, and were treat-
'ed in the ſame manner: and both her ſons, and all theſe
'five Negroes, have continued to be very well, without hav-
'ing any ſymptom of this diſeaſe ever ſince, which is now
'ten years ago. But the poor hired Negroes, neither had
'any medicines or any thing done for them, unleſs they
'bathed, and both died rabid, about two months after the
'houſekeeper died.

'Here three of the ten perſons, who were all bitten by
'the ſame mad dog, near the ſame time, and had no aſſiſt-
'ance nor medicines given to them, all died rabid and hydro-
'phobous; and all the ſeven perſons who took the medi-
'cines, and were treated as above, all remain free from any
'ſymptoms of this diſeaſe, and continue to enjoy health.
'This is an experiment which humanity would forbid any
'man to make; and if I had known the ſtate of thoſe two
'Negroes, I would have procured them medicines at my
'own expence, but was not acquainted with their being
'bitten.'

Having finiſhed his account of the foregoing acute Diſeaſes, our Author proceeds to conſider ſome chronic ailments peculiar to the warmer climates. Among theſe is firſt mentioned a diſeaſe hitherto not deſcribed by any Writer, ancient or modern, and which Dr. Hillary, from its reſemblance in ſome reſpects to the *Aphthæ* in children, terms an *Aphthoides Chronica*, or an *Impetigo* of the *Primæ Viæ*. The cure is effected by ſuch medicines or diet as clear the firſt paſſages, correct the acrimony of the humours, promote perſpiration, and confirm

and

and ſtrengthen the tone of the ſtomach and inteſtines. His deſcription of thoſe loathſome diſtempers, from which we, in Europe, are happily exempted, the *Elephantiaſis*, and the *Lepra Arabum*, is extremely accurate; and the methods laid down for preventing as well as curing, merit general notice, as well as the particular attention of thoſe who are immediately concerned in the cure of the ſick in our Weſt-Indian iſlands; where, as Dr. Hillary informs us, the infection has been communicated from the Negroes to the White People; and gains ground daily. In China, a country famous for the wiſdom of its regulations, Lepers are always confined to certain villages or diſtricts; are maintained at the public expence; and are prohibited, under the ſevereſt penalties, from having any intercourſe with the healthy.

The Doctor's method of treating the Yaws, differs very little from that propoſed in the Medical Eſſays of Edinburgh, and ſeems rational and judicious.

It would exceed our limits to give an abſtract of the Hiſtory and Cure of each of theſe Diſtempers; we therefore refer our Readers to the book itſelf; from which, we make no doubt, every man who has a taſte for medical knowlege, will receive entertainment; but thoſe particularly who practiſe Phyſic in the warmer climates, will find their advantage in the acquiſition of a treatiſe abounding with uſeful and practical knowlege.

An Enquiry into the preſent State of Polite Learning in Europe. 12mo. 2 s. 6 d. ſewed. Dodſley.

IT hath been ſhrewdly obſerved, by a facetious Author, that in his own private opinion, he thought it requiſite for every Writer to know ſomething himſelf before he ſits down to communicate knowlege to others. He conceived alſo, very whimſically, that a Writer will, in all probability, ſucceed better on a ſubject he underſtands, than on one which he knows little or nothing about. Obvious as the truth of theſe opinions may appear to many, it does not ſeem to have occurred to the ſprightly Author of the performance before us; he would otherwiſe, ſurely, have ſet about ſome other taſk: unleſs, indeed, by calling his work an *Enquiry*, he modeſtly intended to inſinuate his real ignorance of his ſubject; and thought ſuch intimation

tion a ſufficient excuſe. For, to ſay the truth, the Reader who is deſirous of actually knowing the *preſent* State of polite Learning in Europe, is left to make his own Enquiry, notwithſtanding all the information given by our Author: his work conſiſting, in fact, of little elſe than the trite common-place remarks and obſervations, that have been, for ſome years paſt, repeatedly ecchoed from Writer to Writer, throughout every country where Letters, or the Sciences, have been cultivated. Theſe, to do him juſtice, however, he has thrown together in ſome tolerable order, and cloathed them in a dreſs, if not the moſt compleat and elegant, at leaſt as good as they deſerve. Juſt, intereſting, and manly ſentiments ſhould, doubtleſs, be conveyed in a correct, nervous, and ſpirited ſtile; while the hackneyed frippery of ſuperficial Reaſoners, is excuſably enough ſet off with the quaintneſs of antitheſes, the prettineſs of points, and the rotundity of ſtudied periods. But if our Author intended to give us, by all this, a ſpecimen of fine writing, we muſt take the liberty to aſſure him, he is moſt egregiouſly miſtaken; and that, notwithſtanding we allow there are many pretty obſervations ſcattered up and down, and ſomething like ingenuity appears thro' the whole of his performance, yet the triteneſs of thoſe obſervations, and the remarkable faultineſs * of his expreſſion in general, give it too much the air of plagiariſm and ſelf-ſufficiency.

According to this Writer, Learning is in its decline, both in England and France: he allows, however, it is ſtill capable of retrieving much of its former ſplendour. In other places, ſays he, a decay has already taken place; here it is only beginning. To attempt the amendment of Italy or Germany, would be only like the application of remedies to a part mortified; but here, ſtill there is life, and there is hope.

* From among a number of inſtances of the *nonſenſical*, to be met with in our Author, we ſelect only the following ſentence. Speaking of the Academy of Berlin, he ſays. 'The members are not 'collected from among the ſtudents of ſome obſcure ſeminary, or 'the wits of a metropolis, but choſen from all the Literati in Eu-'rope, ſupported by the bounty, and ornamented by the productions of their royal founder.' Who, or what, is thus ſupported and ornamented? Europe, or its Literati: or the Members of the Academy only? The latter may be ſupported, indeed, by the royal bounty; but how they are to be ornamented by any literary productions, even thoſe of a King, we do not conceive; unleſs they print his performances on ſlips, and bedeck themſelves like ballad-ſingers at a country Wake.

Again,

Again, after having repreſented the caſe of Spain, Denmark, and Sweden, he ſays, 'Thus we ſee in what a low 'ſtate polite Learning is in the countries I have mentioned. 'Tho' the ſketch I have drawn be general, yet it was, for 'the moſt part, taken upon the ſpot, nor are the aſſertions 'hazarded at random.'

Would not one be apt to think, that a Writer who talks thus confidently, ſhould know ſomething of the matter, from actual obſervation and experience? And yet nothing appears to us more true, than that our Author's principal information is taken from books, (and thoſe erroneous ones too) and that he is totally ignorant of the real State of Learning, nay, even of the names of the learned Men *now* celebrated, in the countries he pretends to be ſo familiarly acquainted with. For inſtance, he tells us, that 'the Hiſ-'tory of polite Learning in Denmark, may be comprized in 'the life of one ſingle man; that it roſe and fell with the 'late famous Baron Holberg.' It is yet almoſt impoſſible, we think, that any Pretender to Letters ſhould be ignorant how much both Science and Literature have been indebted, in Denmark, to the preſent Sovereign of that kingdom. Is it ſtill a ſecret among the learned and polite, that a Mallet, and a Cramer, reſide at Copenhagen? That the works of the former are in univerſal eſteem; and that the Daniſh Spectator, of the latter, is in much higher reputation than ever was that of Holberg?

His cenſure of the Germans has been the ſtanding reproach of almoſt two centuries; and, tho' it might have paſſed well enough when the Encomiaſts of Lewis XIV. made it a matter of ſolemn diſputation, 'whether or not a 'German could be a Wit,' it conveys a very falſe repreſentation of the preſent State of Literature there. Had our Author ever been entertained by the ſpirited and ingenious writings of a Gellert, or a Gleym, or the nervous, and ſenſible performances of a Lichtwern, and, at the ſame time, known that their works are univerſally read, admired, and imitated, he could not have ſtigmatized the preſent Literati of Germany, as Dunces.

His reflections on the learned Univerſity of Gottingen, and that which he caſts on its royal Founder, are, to the loweſt degree, illiberal. 'The Elector of Hanover,' ſays he, 'eſtabliſhed it at an expence of no leſs than an hundred 'thouſand pounds. The fourth part of which ſum, had it 'been given to reward genius in ſome neighbouring coun-

'tries,

'tries, would have rendered the Donor immortal, and added 'to the real intereſts of ſociety.'

A Sovereign can no where diſtribute his munificence with greater propriety than among his own ſubjects: and it may be queried, whether a like ſum, diſtributed even among the Literati in England, and in the manner our Author would have it, would redound more to the honour of the Donor? And as to what concerns the real intereſts of ſociety, he may affect to ridicule phiſiological reſearches as he pleaſes, under the ludicrious notions, of pickling monſters, and diſſecting live puppies, but, we will venture to ſay, the labours of a Haller bid fairer to promote the real intereſts of ſociety, than thoſe of a thouſand ſuch geniuſes as thoſe which our Author would, probably, wiſh to ſee rewarded.

The foregoing unjuſt, and illiberal ſarcaſm is immediately aggravated by a laviſh encomium on another literary ſociety, and its founder; to which alſo, our Author is evidently a ſtranger, except from reading and hearſay. The praiſe or cenſure, however, of a man, who affects to treat with contempt all phyſical and mathematical ſcience, will, on this head, perhaps, be little regarded.

The real merit of a beneficence of this kind depends, in a great degree, on the motives of the Founder; and a Prince, who may have no very diſtinguiſhed taſte for the Arts, or profound knowlege of the Sciences, may, nevertheleſs, deſerve much better of mankind, for an inſtitution of this nature, made from a motive of benevolence, than another, more celebrated for both, who acts on different motives. It is well known by thoſe who are better acquainted with foreign academies than our Author appears to be, that neither a princely generoſity, nor a real love for ſcience, has contributed ſo much to the inſtitution and protection of ſome of them, as a ridiculous affectation in the protectors, to be thought entitled to a more general ſuperiority, than nature and education have allotted them. It was ſaid by one of the antients, there was no royal way to the ſciences. Modern Princes, however, have found one. We could name a court on the Continent, famous for the encouragement of ſcience and literature, where not a man of genius, even from the Metaphyſician down to the Fidler, preſumes to know more than the Sovereign, his Patron.

In what this Writer tells us of Italy and Holland, he is alſo greatly miſtaken. Of the Philoſophers of the former, 'bred up,' ſays he, 'all their lives in colleges, they have 'learned

'learned to think in tract, ſervilely to follow the leader of 'their ſect, and only to adopt ſuch opinions as their univer-'ſities, or the inquiſition, is pleaſed to allow. By this means 'they are behind the reſt of Europe, in ſeveral modern im-'provements.' And with reſpect to Taſte, and the Polite Arts, the Genius of Nature, he ſays, ſeems to have entirely left the country with Metaſtaſio. Now, it is well known, there are, at *preſent*, a great number of ingenious men in Italy, who apply themſelves, to philoſophical enquiries; and that, inſtead of being ſo far behind the reſt of Europe, as our Author talks of, the reſt of Europe have, on the contrary, been obliged to them, not only for the confirmation, but for the earlieſt notice, of many new and intereſting diſcoveries. In the *Belles Lettres* alſo, the ſeveral members of the academy of Cortona are, perhaps, inferior to thoſe of no other in Europe: indeed, the Italians, in general, have not ſo little taſte for the writings of Maffei, or Metaſtaſio, as he pretends; neither are theſe the only excellent Poets of Italy. Algarotti, Frugoni, and Battinelli, are an honour to their country, and their works are juſtly in high eſteem.

As to the Dutch, he does not know that they have any national character, in this reſpect: and gives us up Gaubius and Muſſchenbroeck, as their preſent literary Champions. It were no detraction, however, from the merit of either of theſe Gentlemen to aſſert, that Holland abounds with men of equal genius and learning. Within theſe very few years the Dutch have boaſted a Van Effen, a Van Haaren, a Feytama, a Struyk, with many others: and we can truly affirm, that Science and Literature are growing every day more general and more extenſive among them; as the publication of the Vaderland's Hiſtory, the eſtabliſhment of a Literary Society at Haarlem, and other inſtances, may abundantly juſtify.

But, ſuppoſing the decay of Science and Polite Learning to be as certain as our Author would inſinuate, and that he has given a juſt repreſentation of the State of Literature in Europe—let us attend to the cauſe. To what is it owing? Why, according to this Writer, it is chiefly owing to Critics, Commentators, and Literary Journaliſts! Thoſe very meaſures which have been taken to correct and refine the productions of genius, have, it ſeems, contributed only to its decay: for we are told, Genius is decayed too, as well as Literature. 'Rules,' ſays he, 'render the Reader more 'difficult to be pleaſed, and abridge the Author's power of 'pleaſing.' Very true: and very proper it is, that in one

ſenſe it ſhould be ſo: otherwiſe the Reader might often admire a bad piece, and an Author have the power of pleaſing when he deſerves to be hiſſed. But, to ſuppoſe the power of carrying any art to perfection, to be diminiſhed by a ſtrict obſervance of the rules of that art, is an abſurdity.

Our Author rails at Criticiſm, as ſome wrong-headed Writers do at Religion; arguing, from its abuſe, againſt the uſe of it. *Write what you think, regardleſs of the Critics*, is his advice; and, in ſome caſes, it may, perhaps, be adviſable: but to write whatever comes uppermoſt, regardleſs of Criticiſm too, is, certainly, the ready way to fall into contempt. Every Writer ſhould be, and if he excels, he neceſſarily will be, a good Critic; and altho' this may frequently happen, without his conſulting either Longinus or Ariſtotle, it does not thence follow, that he ſets the Rules of Criticiſm at defiance.

Will it be objected, that Shakeſpear was an excellent Writer, but no Critic*? the latter part of the objection we deny. Wherever Shakeſpear has ſhewn excellence in writing, he has, in the very ſame inſtance, ſhewn himſelf as eminent a Critic alſo; unleſs thoſe who know how to write well, are ſuppoſed to have leſs critical judgment than thoſe, who only know what is well written. Mr. Pope, however, ſeems to be of a different opinion.

> Let ſuch teach others who themſelves excel,
> And cenſure freely, who have written well.

Not ſuch only, as have ſtudied the rules, but thoſe from whoſe practice ſuch rules are taken:

> Rules but *diſcover'd*, not *deviſ'd*,
> And Nature only methodiz'd.

Is the man of taſte and genius then, who reads the original volume of Nature, to be deemed more ignorant of theſe rules than he who peruſes them only in the copies of Art?

* This has been often ſaid of Shakeſpear, by Voltaire, and other ſuperficial Critics, who, conſidering him merely in the light of a dramatic Writer, object to his tranſgreſſion of the unities of time and place; without reflecting how far theſe unities have their foundation in Nature; or whether they are not, of all others, thoſe rules againſt which the Poet may the moſt pardonably offend. We could mention ſeveral modern pieces, wherein all the rules of the Drama are ſcrupulouſly obſerved, and which the moſt rigid Critics would, notwithſtanding, much leſs approve of than ſome of Shakeſpear's, wherein they are entirely diſregarded.

What

What ſhould we ſay to the preſumption of the Connoiſſeur, who ſhould deny an excellent Painter of Landſcapes, to be a critical Judge of ſuch pieces, becauſe he might be a ſtranger to the geometrical rules of Perſpective? On the other hand, however, who could be ſo abſurd as to ſuppoſe the knowlege of thoſe rules deſtructive to the Painter's abilities; or the purſuit of them detrimental to his labours?

How abſurdly then does our Author condemn Criticiſm as pernicious to Taſte! but, tho' he is himſelf a proof, that pretended Critics have ſometimes ſo little of it, that they know not what it is; it will yet be ever generally allowed, that true Taſte is inſeparable from juſt Criticiſm: a good Critic being as neceſſarily a Man of Taſte, as an excellent Writer a good Critic.

May we now aſk farther, why contempt of Criticiſm is particularly recommended to *Gentlemen Writers?* Thoſe rules which are founded in Nature, and on examples from the beſt Writers, ought ſurely to be ſubmitted to by the worſt. But, perhaps, our Author thought, if ſuch Gentlemen were confined to rules, they would not be able to write at all. Perhaps ſo; and perhaps, ſo much the better. This ill agrees, however, with his advice to the Poets, whom he would have ſtrictly confined to rhime; a reſtraint, whether needful or not, at leaſt as great as moſt others: yet, according to this Writer, ſuch 'a reſtriction on the thought of 'a good Poet, often lifts and increaſes the vehemence of eve-'ry ſentiment; for fancy, like a fountain, plays higheſt by 'diminiſhing the aperture.' If we ſhould ſtrictly enquire into the meaning, or propriety, of this paſſage, we ſhould, perhaps, *lift the vehemence* of our Author's anger; we ſhall, therefore, leave the Reader to make the beſt of it.

The decline of Literature in France, we are told, has been, in a great degree, prevented by the countenance given to its profeſſors among the fair ſex. 'A man of faſhion at 'Paris,' ſays he, 'however contemptible we may think him 'here, muſt be acquainted with the reigning modes of Phi-'loſophy as well as of Dreſs, to be able to entertain his 'miſtreſs agreeably. The charming Pedants muſt be purſu-'ed at once through all the labyrinths of the Newtonian ſyſ-'tem, and the mazy Metaphyſics of Locke.'

We ſhall not take upon us to determine, whether our Author is right or wrong here; but oppoſe to what he has ſaid, a paſſage from a French Author, who is of a very different opinion. Speaking of the progreſs, and once flouriſhing ſtate of learning in that country, he ſays, "Les choſes parurent

" prendre le meilleur train du monde. On eut dit que la Sa-
" geſſe avoit fixé ſa demeure en *France*. Malheureuſement
" les femmes voulurent auſſi devenir ſages, et cela gâta tout.
" Bientôt on abandonna le beau pour le joli, le bon pour le
" ſingulier, le ſolide pour le ſuperficial, le raiſonnement pour
" les ſallies, et le bons ſens pour l'eſprit. Le goût de frivo-
" lité ſ'empara de tous," &c.

Thus does the ingenious Author* of the *Bigarrures Philoſophiques* attribute the decline of learning in France, to the very cauſe which our ſagacious Enquirer tells us hath prevented it.

As to our own country, this Writer tells us, that 'To 'acquire a character for learning among the Engliſh at preſent, it is neceſſary to know much more than is either important or uſeful. The abſurd paſſion of being profound, 'has done more injury to all kinds of ſcience, than is gene-'rally imagined.' Taking all this for granted, how greatly was the Poet miſtaken when he ſaid,

> A little learning is a dangerous thing:
> Drink deep, or taſte not the Pierian ſpring!

And what an excellent excuſe has our Author provided for the ſuperficial Readers, and ſhallow Writers, of the age! The deſire of knowlege is an abſurd paſſion, and to know much is neither important nor uſeful! This maxim, if it prevail, will doubtleſs contribute much to *retrieve the former ſplendor* of Literature! On his own principles, however, our Author does not himſelf appear in any danger of being ranked among the learned in England. He goes on, nevertheleſs, to lament, very pathetically, the want of patronage among the great; whoſe favour and encouragement, he conceives abſolutely neceſſary, to prevent the farther decline of Polite Learning. His manner of ſolliciting this patronage is, indeed, inconſiſtent enough; while in one page he repreſents the indigent man of letters as an object of reſpect, and, in another, of deteſtation.

'Wit,' ſays he, 'is certainly the property of thoſe who 'have it, and yet writing for bread is unjuſtly deemed an 'unpardonable offence. Perhaps, of all mankind, an Au-'thor, in theſe times, is uſed moſt hardly. *We* keep him 'poor, and yet revile his poverty; reproach him for living 'by his wit, and yet allow him no other means to live.'

But notwithſtanding all this, we are told, in another part of the work, that 'the Author who draws his quill merely to

* See Foreign Books, in our Review, for the two laſt months.

'take

'take a purſe, no more deſerves ſucceſs, than he who pre-
'ſents a piſtol.'

It requires a good deal of art and temper for a man to write conſiſtently againſt the dictates of his own heart. Thus, notwithſtanding our Author talks ſo familiarly of *us*, the great, and affects to be thought to ſtand in the rank of Patrons, we cannot help thinking, that in more places than one he has betrayed, in himſelf, the man he ſo ſeverely condemns for drawing his quill to take a purſe. We are even ſo firmly convinced of this, that we dare put the queſtion home to his conſcience, whether he never experienced the unhappy ſituation he ſo feelingly deſcribes, in that of a Literary Under-ſtrapper? His remarking him as coming down from his garret, to rummage the Bookſeller's ſhop, for materials to work upon, and the knowlege he diſplays of his minuteſt labours, give great reaſon to ſuſpect he may himſelf have had concerns in the *bad trade* of book-making. *Fronti nulla fides.* We have heard of many a Writer, who, 'patronized only by his 'Bookſeller,' has, nevertheleſs, affected the Gentleman in print, and talked full as cavalierly as our Author himſelf. We have even known one hardy enough, publicly to ſtigmatize men of the firſt rank in literature, for their immoralities*, while conſcious himſelf of labouring under the infamy of having, by the vileſt and meaneſt actions, forfeited all pretenſions to honour and honeſty.

If ſuch men as theſe, boaſting a liberal education, and pretending to genius, practiſe, at the ſame time, thoſe arts which bring the Sharper to the cart's tail or the pillory; need our Author wonder, that 'learning partakes the contempt of its 'profeſſors.' If characters of this ſtamp are to be found among the learned, need any one be ſurprized that the Great prefer the ſociety of Fidlers, Gameſters, and Buffoons?

We are ſorry to obſerve further, on this occaſion, that it has been more frequently found, that the Patrons of Literature and the Polite Arts have been diſguſted at the diſſolute manners of their profeſſors, than that thoſe arts have really wanted patronage. Nor is it at all ſtrange, if men of the beſt ſenſe and taſte ſometimes refuſe to countenance the greateſt efforts of genius, when they cannot do it without appearing to protect bad men, and promoting the intereſts of thoſe who would repay their benevolence by inſolence and ingratitude.

* Even our Author ſeems to have wandered from his ſubject into calumny, when, ſpeaking of the Marquis d' Argens, he tells us, 'He attempts to add the character of a Philoſopher to the vices of 'a Debauchée.'

A Diſſertation on the Uſe of the Negative Sign in Algebra, containing the Demonſtration of the Rules uſually given concerning it; and ſhewing how Quadratic and Cubic Equations may be explained, without the Conſideration of Negative Roots. To which is added, as an Appendix, Mr. Machin's Quadrature of the Circle. By Francis Maſſeres, M. A. Fellow of Clare-Hall, Cambridge. 4to. 14s. in Boards. Tho. Payne.

THE profeſſed deſign of this Author is, to remove the difficulties that have ariſen in ſome of the leſs abſtruſe parts of Algebra, from the too extenſive uſe of the Negative Sign; and to explain them, without conſidering that Sign in any other light than as the mark of Subtraction of a leſs quantity from a greater. He informs the Reader farther, in his Preface, that the firſt part of this work, contains the Demonſtrations of the ſeveral operations of Addition, Subtraction, Multiplication, and Diviſion, applied to Compound Quantities; that the ſecond contains the doctrine of Quadratic and Cubic Equations; towards the underſtanding of which, he ſays, no previous knowlege of any part of the Mathematics is abſolutely neceſſary; excepting only that of the common operations of Arithmetic, with the Reaſons and Principles on which thoſe operations depend.

This work, being intended for the uſe of beginners, its merit chiefly conſiſts in an attempt to treat the ſcience of Algebra with the ſame propriety and accuracy of reaſoning, that has uſually been thought neceſſary in books of Geometry, which has been almoſt univerſally neglected in thoſe which treat of Algebra: and to which neglect he attributes the general complaints, of the obſcurity and perplexity of the Algebraic Science.

As to the uſe of the Negative Sign in Algebra; he ſays, at the beginning of the firſt chapter; 'The cleareſt idea that 'can, as I apprehend, be formed of a Negative Quantity, 'is that of a quantity that is ſubtracted from another greater 'than itſelf. To denote this ſubtraction, the ſubtracted 'quantity has the Negative Sign prefixed to it. Hence it 'follows, that a ſingle Quantity can never be marked with 'either of theſe ſigns, or conſidered as either affirmative or 'negative; for if any ſingle Quantity, is marked either 'with the ſign + or —, without aſſuming ſome other quan-'tity, to which it is to be added, or from which it is to be 'ſubtracted, the mark will have no meaning or ſignification. 'Thus, if it be ſaid, that the ſquare of —5 is equal to '+25, ſuch an aſſertion muſt either ſignify no more than

'that

'that 5 times 5 is equal to 25, without any regard to the 'Signs, or it muſt be meer nonſenſe and unintelligible Jar-'gon.'

This is all the Author ſays concerning the Negative Sign: but how does this agree with the title, which promiſes a Diſſertation on the Uſe of the Negative Sign; and how does it remove the difficulties that have ariſen from its too extenſive application? One would expect from the title, and the preface, that the greateſt part of this work conſiſted chiefly of the explanation of this ſign. Does then the reſtraining the uſe of the Negative Sign to one particular caſe only, explain its uſe in all others? and does his Diſſertation conſiſt in no more, than in a bare aſſertion, without the leaſt proof, and contrary to all mathematical reaſoning? If this is his opinion, we muſt beg leave to differ from him.

As Mr. Maſeres is not the only Author who has, through a miſtaken notion, ſtarted many ſtrange difficulties concerning this ſign, and as ſome have even gone ſo far as to uſe it without the leaſt objection, and afterwards raiſed difficulties which, without any ſcruple, they have left their Readers to ſolve as they could; the Reader will not be diſpleaſed at the following explanation, wherein will be ſhewn the abſolute neceſſity of uſing the ſign $+$ and $-$, in the application; and that the idea of this ſign, in all caſes whatſoever, is as clear and diſtinct as any we have of any other ſymbols or ſigns which are uſed in Algebra.

That the Negative Sign before a ſingle quantity is often very uſeful, appears amongſt many examples, in Logarithms; for ſince the Logarithm of Unity is 0, thoſe of all numbers above Unity are poſitive, and thoſe of all numbers leſs than Unity are negative: Thus the Logarithms of any proper Fractions as $\frac{1}{3}$, $\frac{7}{11}$, &c. are negative: and will any one then diſpute the uſefulneſs of this ſign? And that they are indiſpenſibly neceſſary, will likewiſe appear by the following example, from amongſt a multitude that might be given. In the Diviſion of a Circle, the Equation which ſolves the Problem, contains twice as many Roots as there are to be diviſions; and theſe Roots expreſs the Sines and Co-ſines anſwering to the points of diviſion: all the Sines which fall above the Diameter drawn thro' the beginning of the diviſions, are poſitive, and all thoſe which fall under or below that Diameter are negative: all the Co-ſines which fall between the beginning of the diviſions and the center are poſitive, and all thoſe that fall beyond the center negative. Now, as it would be impoſſible to know where the points of diviſion fall, with-

out theſe poſitive and negative Sines and Co-ſines: it is manifeſt, beyond all contradiction, that the negative and poſitive ſigns are not only uſeful, but abſolutely neceſſary.

Some Authors have objected againſt the Negative Sign annexed to a Single Quantity, as obſcure, and even as impoſſible; but if they admit the poſitive one, it would be ridiculous to except againſt the negative. That -3, or $-a$, is full as clear as $+3$, $+a$, admits of no doubt; ſince both theſe ſigns mean no more, than that the quantities to which they are annexed, are, the firſt to be added, and the ſecond to be ſubtracted, without changing the values of the quantities: conſequently, -3, or $+3$, are neither more nor leſs than 3 as to quantity.

The Author now under conſideration was ſenſible, that by admitting the ſign $+$ before a ſingle quantity, the ſign $-$ muſt likewiſe be admitted; and therefore rejected them both, tho' with no better reaſons than thoſe alleged againſt the negative one only. For ſince quantities admit of being increaſed or diminiſhed, whether they are abſtractedly conſidered or not, the increaſe is marked with the ſign $+$, and the decreaſe by the ſign $-$: both the increaſe and decreaſe are real quantities, and are therefore as clearly to be underſtood as any others. And to increaſe a by b, we write $a + b$; to diminiſh a by b, we write $a - b$; which, in the language of Algebra, is expreſſed, to add $+ b$, or $- b$ to a. Now where lies the obſcurity in the conception of $+ b$, or $- b$, before they are added? Does it mean any more in the common language, than that $+ b$ is to be added, and $- b$ to be ſubtracted? It is ſaid, that there muſt be another quantity to which theſe are to be added or ſubtracted; otherwiſe theſe marks will have no meaning or ſignification. Let this be ſo; is it not the ſame with regard to all other ſigns? for what meaning or ſignification is there in the ſign $\times$ of Multiplication, or in the ſign $=$ of Equality, before they are applied? or what meaning is there in any quantity repreſented by a letter a or b, before they are actually applied? What reaſon have we, therefore, to object againſt the ſigns $+$ or $-$, before they are applied, more than againſt the ſigns $\times$, $=$, or againſt the letters a, b, &c.? Since then the latter characters are uſed without the leaſt ſcruple or objection, thoſe who object againſt the ſigns $+$ or $-$ being prefixed to ſingle quantities, ought to prove, that the one may be clearly and diſtinctly conceived, but not the other. Which, we conceive, neither has been, nor can be done.

Now,

Now, as we have ſhewn, that $+a$, and $-a$, convey as clear an idea to the mind as a without any ſign; the one $+a$, as an increment, and the other $-a$, as a decrement; or in the vulgar language, the one to be added, and the other to be ſubtracted, in all future operations of addition and ſubtraction; it remains to ſhew, that the application of theſe increments and decrements requires no other meaning or ſignification than thoſe marked in their definitions.

Since we have proved, that $+a$, or $-a$, convey the ſame idea as the quantity a; their doubles, triples, quadruples convey the ſame idea as the double, triple, quadruple, &c. of a; that is, $+3a$, $+4a$, $+5a$, are the ſame as to quantity as $3a$, $4a$, $5a$: again, $-3a$, $-5a$, $-8a$, the ſame as $3a$, $5a$, $8a$, it follows, that ſingle quantities, with the ſame ſign $+$ or $-$ prefixed to it, may be added together: thus, $+2a$, $+3a$, $+4a$, gives $+2a$, $+3a$, $+4a$, or $+9a$: the ſame as $2a$, $3a$, $4a$: again, that $-a$, $-4a$, $-9a$, when added together, give $-a$, $-4a$, $-9a$, or $-14a$, the ſame as a, $4a$, $9a$; with this only difference, that as the ſign of decrement is prefixed to them, or that of ſubtraction, the ſame ſign muſt be prefixed to the ſum; ſince the rule of Addition is no more than collecting the ſeveral parts of the ſame quantity together, without changing its quality or meaning.

Now, becauſe to add $+a$ and $-b$ together, we write $+a-b$, according to the rule of Addition given by all Authors, without any other clear or preciſe meaning of the value of theſe quantities, than that they muſt be of the ſame kind, it remains to ſhew, that whether a is greater, equal to, or leſs than b, this addition is rightly performed; contrary to the opinion of our Author, who will allow but the firſt caſe.

1. When a is greater than b, the moſt ſtrenuous objectors to the Negative Sign, allow this operation to be right. 2. When a is equal to b, then $a-b=0$. This cannot be denied, ſince in common Arithmetic a number may be taken from an equal one, and the remainder is then $=0$. 3. But when a is leſs than b, the difference $a-b$ becomes negative, or a decrement. For in the caſe when a is greater than b, the difference becomes poſitive, or an increment; ſo, of conſequence, when a is leſs than b, the difference muſt be negative, or a decrement; that is, it muſt be contrary to the former, and is as real as to quantity; that they cannot both be the ſame is clear and evident to common ſenſe. It muſt be obſerved, that the leſs is always ſubtracted from the greater,

er, independent of the ſigns; and the ſign of the greateſt is always prefixed to the difference. It is therefore ridiculous to exclaim againſt this operation, or to ſay, that to ſubtract a leſs quantity from a greater, is abſurd; the defect lies in a wrong conception, and not in this operation, which implies nothing but what is conſiſtent with the ſtricteſt rules of reaſoning.

Since then a leſs quantity may always be, or conceived to be, taken from a greater, the abſurdity complained of does not lie in this operation; or if there is any, it muſt be in the ſign given to the difference or remainder: and when a is greater than b, the difference, $a - b$, whatever it may be, is poſitive, or affected with the ſign $+$, to diſtinguiſh it from the difference when a is leſs than b; which, for the ſame reaſon, is affected with the ſign $-$, to diſtinguiſh it from the former: this diſtinction is all that is meant, and to be underſtood in this operation. It has been proved above, beyond contradiction, that the conception of a ſingle quantity affected with the negative ſign, is as clear as that of a ſingle quantity affected with the poſitive ſign: and, conſequently, whether the difference $a - b$, be poſitive or negative, the conception which we have of it, is equally clear and determined.

As Subtraction is contrary to Addition, whatever has been proved in the one, is equally true in the other: and ſince Multiplication is no more than a compendious way of Addition, whatever has been proved in the one, muſt hold good in the other: again, Diviſion being a contrary operation to Multiplication, or a compendious way of Subtraction, the demonſtration of any particular caſe in the one, muſt likewiſe be true in the other.

We might conclude the ſubject here, were it not that ſome might object, againſt that rule in Multiplication of giving a poſitive ſign to the product of two negative quantities; that is, $-a$ multiplied by $-c$, producing $+ac$; or $+a$ by $-c$, giving $-ac$. For theſe expreſſions have been cavilled at by ſome, altho' they admitted the ſame thing in Addition, without any ſcruple.

Firſt then, to multiply any quantity $+a$, by any whole number n; or, which is the ſame, to take the quantity $+a$ as often as there are units in the number n, the product will be $+na$; which is not denied by any one that we know of. Secondly, to multiply $+a$ by $-n$, or which, according to the definition of the Negative Sign, means, to take $+a$ negatively

gatively as many times as there are units in n, that is, to add $-a$, $-a$, $-a$, &c. as many times as there are units in the number n: the ſum is therefore $-na$. Since Multiplication by a poſitive number implies a repeated addition: but Multiplication by a negative, implies a repeated ſubtraction.

Thirdly, To multiply a negative quantity, as $-a$, by a number n; we are to repeat $-a$ as often as there are units in n; and the product muſt therefore be $-na$; ſince the repeating a quantity ever ſo much cannot change its ſign.

Fourthly, To multiply a negative quantity $-a$, by a negative number $-n$; the negative number implying ſubtraction, $-a$ muſt be repeated negatively as often as there are units in n; and, conſequently, the product muſt be $+na$. Theſe operations require no other interpretation or meaning, than what merely ariſes from the bare addition and ſubtraction of ſuch quantities, as has been ſhewn above. But for a farther explanation, we ſhall add another proof of the third and fourth caſe.

Since $+a-a=0$, by definition; if, therefore, we are to multiply $+a-a$ by any poſitive number n, the product muſt alſo be equal to 0: ſince one of the factors $a-a$ is $=0$: now ſince a multiplied by n, gives na, the product of $-a$ by n, muſt be $-na$, becauſe the ſum of theſe products muſt be 0; that is, $+na-na=0$. Therefore $-a$ multiplied by n, gives $-na$, or $+$ by $-$, gives $-$.

Again, to multiply $+a-a$, by a negative number $-n$; as we have proved, in the ſecond caſe, that the product of $+a$ by $-n$, is $-na$, the product of $-a$ by $-n$, muſt be $+na$; ſince one factor $a-a$ is 0, the product $-na+na$ muſt alſo be 0. Conſequently $-a$ multiplied by $-n$, gives $+na$, or $-$ multiplied by $-$ gives $+$. We have ſuppoſed the number n to be a whole one, for clearneſs ſake, but ſince the rule of multiplication extends to all kind of numbers, this proof likewiſe extends to all kind of numbers.

Theſe are all the caſes that can happen in the multiplication of ſingle quantities: for it muſt be obſerved, that one factor muſt always be a number, and that no quantity can be multiplied by itſelf, nor by any other, ſuch as weight by weight, money by money, or lines, ſurfaces, and ſolids, by one another, as many Writers have abſurdly ſuppoſed.

We ſhall now proceed with our Author, who, in the ſecond article, gives the Rules of Addition and Subtraction of Compound Quantities, in a very diſtinct manner. In the

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ſixth article of this chapter, he lays down as a principle, that two quantities of any kind, as *a* and *m*, being multiplied together, their product may either be *ma* or *am*. And he proves it in the ninth article by the Rule of Proportion, and continues it in the tenth, where he refers to Euclid's Elements; which claſhes with what he ſays in his preface, *That no other previous Principles of Geometry are required to underſtand his work, than barely common Arithmetic.* Tho' the Rule of Three is ſhewn in common Arithmetic, yet it doth not extend to the Rule of Proportion, which regards all kinds of Magnitude. He ſeems, likewiſe, to miſtake Lines, and other quantities, for common numbers, where he ſays, that the product of two Lines, is a fourth proportional to a Line taken for unity in the firſt term: but how two Lines can be multiplied together, is what we cannot prove either by Arithmetic or Algebra, it being in its nature impoſſible, as we have obſerved above.

For ſince Multiplication is no more than compendious Addition, how can he add any quantity, the ſame quantity of times? That there is a certain agreement between arithmetical operations and Geometry, we do not deny: that Algebra is not to be demonſtrated from it, but from its own principles, is inconteſtible.

After this the Author proceeds with the Multiplication and Diviſion of Compound Quantities, in a very clear and diſtinct manner, to the end of this chapter: from whence it appears, that his miſguided notion of the Negative Sign, and of mixing geometrical Demonſtrations with algebraic ones, did not proceed from any want of ability, or knowlege in the ſubject he treats of.

In the third chapter, he begins with the method of Increments, of variable Quantities; of which, however, he cannot avoid owning, that they become ſometimes negative, or that the quantity ſubtracted becomes greater than that from which it is taken; contrary to his profeſſed deſign at firſt: and to avoid this contradiction, he ſays, (*Note* before the 24th article) when they are negative, this caſe need not here be conſidered: a very indifferent excuſe. All the reſt of this chapter contains nothing more than the different operations of infinitely ſmall increments; upon the principles of which, he ſays, moſt of the remaining part of this Diſſertation is founded. But to introduce the ultimate Ratios of infinitely ſmall quantities into the firſt principles of Algebra, muſt make them very obſcure and intricate, indeed. This, we are ſorry to ſay, does not agree with what he inſinuates, that

that the merit of his work chiefly conſiſts in an attempt to treat the ſcience of Algebra with the ſame perſpicuity, and accuracy of reaſoning, that have been thought neceſſary in books of Geometry. This might have been the caſe, as far as we can judge of the Author's abilities, from the reſt of his work, had not his great deſire of reſtraining the uſe of the Negative Sign, miſled him from the moſt ſimple path, into the moſt abſtruſe reaſoning; for he treats of the Square and Cube Roots, with all the elegance and clearneſs that the ſubject will admit of: but the ſcheme of rejecting Negative Roots, makes him ſpin out the ſubject much farther than was neceſſary; eſpecially the Cube Roots, which take up no leſs than two hundred and fifty pages. Whether any Reader will undertake to peruſe this part of the work, and afterwards think his time not miſ-ſpent, is a query difficult to ſolve.

We have received the following Paper from the ingenious and induſtrious Mr. Cadwallador Colden, dated New-York, Auguſt 6th, 1759; with whoſe Intentions we now comply, in tranſmitting its contents to the view of our Readers.

THE *Principles of Action in Matter* were publiſhed † in 1751, and the Author having thoughts of publiſhing a new edition, in which ſome miſtakes in the aſtronomical part of the firſt edition are corrected, and the principles farther extended, and applied to other general parts of Natural Philoſophy, he deems it previouſly neceſſary to remove ſome objections, which have been made by perſons for whoſe judgment he has the greateſt regard.

It is, in general, thought to be contradictory to what Sir Iſaac Newton has demonſtrated. This, the Author thinks, ariſes from a miſtake, and want of attention. Sir Iſaac demonſtrates the motion of the Planets from three principles. 1. From their velocity in their orbits, every where reciprocal to the ſquares of their diſtances from the ſun. 2. From their gravitation to the ſun, every where, likewiſe, reciprocal to the ſquares of their diſtances from the ſun. And 3. From that force by which a Planet would fly off in a Tangent to the Curve which it deſcribes, ſuppoſing that the force, by which its velocity is reciprocal to the ſquares of the diſtances, and its gravitation, ceaſe to act. The motion of a Planet in

† Vid. Review, vol. VII. page 459.

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its orbit is the effect of all theſe three principles acting at the ſame time. So far *the Principles of Action* agree with what Sir Iſaac has demonſtrated.

Sir Iſaac does not enquire into the cauſe of the Planets velocity, every where reciprocal to the ſquares of the diſtances from the ſun; he aſſumes it as a fact confirmed by every obſervation. He proves, from the nature of the Curve which the Planets deſcribe, that they gravitate to the ſun, in a Ratio reciprocal to the ſquares of their diſtances from the ſun, without enquiring into the cauſe of their gravitation. He deduces the Planets projectile force, by which they would fly off in a Tangent, ſuppoſing all other force to ceaſe, from that power of Matter by which it reſiſts all change in its preſent ſtate. Many of Sir Iſaac Newton's followers and Commentators have fallen into a miſtake, that this projectile force ariſes from a projectile motion communicated to the Planet at the beginning of its motion; whereas it is only, and Sir Iſaac declares it to be, a neceſſary conſequence, or a complicated effect of its motion in its orbit, and its *vis Inertiæ*. It is from this miſtake that a prejudice ariſes to *the Principles of Action*.

It is true, that the Author of *the Principles of Action* affirms, that if the motion of a Planet ariſes only from a projectile motion once impreſſed, and if it approach to the ſun, and its motion be only accelerated by its gravitation in a direction to the ſun, the Planet can never recede from the ſun; but muſt continually approach to it, ſuppoſing that the principle ceaſes to act by which its velocity is every where reciprocal to the ſquares of its diſtance from the ſun. In ſaying this, he in no manner contradicts what Sir Iſaac Newton has demonſtrated, he only contradicts a falſe conception of ſome Commentators on Sir Iſaac's Philoſophy.

The method which Sir Iſaac Newton has taken, in conſidering the effects of the Planets *vis Inertiæ*, as a projectile motion in the tangent of the orbit, has led many into the before mentioned miſtake: and thereby it has been difficult to conceive the motion of a Planet in its orbit, from the cauſes aſſigned. The Author of *the Principles of Action* has conſidered the effects of the Planets *vis Inertiæ* in a different light, viz. By its continuing the effects of the action of light, at one time in a motion from the ſun, and the effects of the re-action of the Æther, at another time in a motion toward the ſun, each alternately, and preciſely in the time of one revolution in its orbit. He ſhews in what manner this al-

ternate motion is produced: and he thinks thereby the reaſon of the Planets motion in its orbit may be more eaſily conceived, than by the method which Sir Iſaac Newton has taken.

The attempt to explain the cauſe of Gravitation, gave another ſtrong prejudice againſt *the Principles of Action*, to thoſe who thought that the mutual attraction of bodies is by an innate power in Matter. It is hoped that this objection is now entirely removed by Sir Iſaac Newton's letters to Dr. Bentley*, which have been publiſhed ſince the *the Principles of Action*. In one of theſe letters Sir Iſaac writes as follows. "That Gravity ſhould be innate, inherent, "and eſſential to Matter, ſo that one body may act on an- "other at a diſtance, through a *Vacuum*, without the me- "diation of any thing elſe, by and through which their ac- "tion and force may be conveyed, is to me ſo great an ab- "ſurdity, that I believe no man, who has in philoſophical "matters a competent faculty of thinking, can fall into it. "Gravity muſt be cauſed by an agent acting conſtantly, ac- "cording to certain laws; but whether this agent be mate- "rial or immaterial, I have left to the conſideration of my "Readers." After this an attempt to ſhew what this agent is, may be well excuſed. The Author of *the Principles of Action* thinks, that it is a different being from inert Matter, and different from intelligent Beings. He has likewiſe attempted to diſcover the laws of its action.

After an attentive reflection, it will be clearly ſeen, that the motion of a Planet in its orbit cannot be from a projectile motion alone, impreſſed in the beginning, and Gravitation: and in time it will appear, that this ſuppoſition is no leſs abſurd, than the innate mutual attraction of Bodies. Before any Body can move by its *vis Inertiæ* in the tangent to a curve, it muſt firſt be ſuppoſed to move in that curve. There muſt be ſome agent continually acting, to give motion to a Planet, and to continue that motion. The Author of *the Principles of Action* thinks that LIGHT is the moving power, which communicates motion originally to all bodies. The denſity of Light, and conſequently its force, are at the ſeveral diſtances from the ſun reciprocal to the ſquares of the diſtances, preciſely as the velocity of the Planets is at their ſeveral diſtances. This alone gives a ſtrong preſumption, that Light is the agent which gives motion to the Planets: and when likewiſe numerous phænomena may be obſerved, at all times, and in all places, which ſhew that bodies receive motion ori-

* Vid. Review, vol. XIV. page 590.

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ginally from Light, little doubt can remain, that Light is the moving power.

The power of Light in giving motion to the Planets is ſo very obvious, that it muſt long before now have been generally allowed, were it not for one objection, which ſeems to be of great force. It is this, the motion of the rays of Light is in directions from the center of the ſun, and the force of gravitation is in directions to the ſun's center; in ſuch caſe it cannot be conceived, that by any actions in theſe oppoſite directions, any direction of motion can be given, but to or from the ſun. For example, if two balls, moving in oppoſite directions, impel a third ball at reſt between them, in the ſame inſtant, and the two balls move with equal force, the third ball receives no motion; but if the force of one of them be greater than that of the other, the third ball moves in the direction of that of greater force.

This is allowed to be true; but there is no ſimilitude between the impulſe of the two balls and the actions of Light and Gravitation, and therefore no concluſion can be juſtly drawn from one to the other. The motion of the two balls is, by motion ſomehow communicated to them, and continued by the reſiſting power in the bodies of the balls. This motion can be given only in one direction, and be continued in the ſame direction; and the impulſe cannot be conceived without reſiſtance in all the three balls; but the action of the primitive powers is in all directions. Every body at reſt reſiſts equally in all directions. Light is emitted from every point of a luminous body, and in all directions from every point, where no reſiſting body interpoſes. When the motion of the rays is ſtopped, by their incidence on ſome reſiſting body, they are reflected from every point of the ſolid parts of that body, and in all directions from every point: for every part of a luminous body, and every part of an illuminated body may be ſeen by an eye placed in any direction from the luminous or illuminated body. The reflection of rays is not by any power or force in the reſiſting body: for it can only reſiſt or ſtop, it cannot give motion in any direction. The reflection of Light is therefore by the power of moving eſſential to it. Again, the rays from every point of luminous illuminated bodies, interſect, and are interſected, in eve part, by rays from every other point, and by rays from eve other thing, which paſs in the ſpace where they move, wit out any of them being ſtopped, or turned from their rec lineal motion. From hence it follows, that the rays of Lig are mutually penetrable, or have no reſiſtance. Many oth phænome

phenomena of Light confirm this. It is evident, therefore, that Light does not give motion by impulſe, as one body in motion moves another.

It is a fundamental Theorem in Sir Iſaac Newton's Theory, that if a body be impelled by two different powers, in the direction of the ſides of a Parallelogram, the body will move in the Diagonal. Let us conſider the reaſon of this Theorem. Can it be any other than that every power or cauſe will produce its effect in whatever manner or direction it can? In the caſe of two powers acting in the direction of the ſides of a Parallelogram, they cannot both produce their effect, in any other direction than that of the Diagonal; and do it in that direction.

It is a general rule or maxim, confirmed by all obſervation, that each of the primitive powers exerts its force in all directions; and that when its action in any direction is obſtructed, by the action of ſome oppoſite or negative power, it exerts its force in any other direction, in which no oppoſition, or the leaſt, is made. This may be illuſtrated by numerous inſtances, of which one at preſent is thought to be ſufficient. The force of gunpowder ſeems evidently to ariſe by the inſtantaneous emiſſion of Light, from every part of the gunpowder. If it be fired in the open air, it exerts its force in all directions; but if it be confined, as in a gun barrel, it exerts its whole force in the direction of the bore of the gun, whichever way the gun be directed.

By diſcovering that the velocity of the earth in its orbit ariſes from the Light of the ſun, an error, which Sir Iſaac Newton has fallen into, is diſcovered. Who is that man who never errs? From the effects of Gravitation, Sir Iſaac concluded, that the axis of the earth muſt have a nutation, and that thereby the obliquity of the Ecliptic muſt be leſs at the winter Solſtice, than at the ſummer; but, by conſidering the oppoſite effects of the emiſſion of Light from the ſun, the Author of *the Principles of Action* aſſirmed, that the obliquity of the Ecliptic muſt be greater at the winter than at the ſummer Solſtice. Since a copy for a ſecond edition was ſent to London, he has been informed, that this is confirmed by a long ſeries of obſervations at Paris. He has likewiſe been bold enough to aſſert another fact, as a teſt of the truth and of the uſe of his theory, in contradiction to the opinion hitherto of all Aſtronomers; tho' he had it not in his power to confirm the ſame by obſervation. Aſtronomers have hitherto taken it for granted, without proof, that the earth's rotation on its axis is at all times equal; but he aſſerts, that it

muſt be accelerated as the earth approaches its Perihelion. This, if it be true, affects practical Aſtronomy in every part, as thereby a new Equation to find Equal Time becomes neceſſary, and is a material point in aſcertaining the Longitude. The truth of this new aſſertion may be diſcovered by fixing a teleſcope in the Meridian, ſo as to obſerve daily the tranſit of a fixed ſtar, by a good clock. But, as the motion of a pendulum is altered by heat and cold, the clock ought to be placed in ſome deep pit, where the heat remains always nearly the ſame. The poſition of the moon alſo is to be carefully regarded, in making the obſervations: for the motion of a pendulum clock is likewiſe changed by the difference of Gravitation to the earth, from the different poſitions of the moon, as appears by the theory of the tides. For this reaſon the obſervations would become more certainly deciſive, if two or three teleſcopes be fixed ſo as to obſerve the tranſits of as many ſtars, which paſs at ſome hours diſtance from each other, and the nearer they are to the Zenith the better.

In order fully to comprehend the force of the preceding arguments, it is to be obſerved, that we have no idea or conception of the primitive powers, or of their manner of acting; we have only ideas of the effects produced by them. We have no idea of the reſiſting power in matter, or of its manner of acting, other than the effect of it, in reſiſting any other power which makes it change its preſent ſtate. We have no idea of the moving power, or of motion, other than change of place, which evidently is not the action, but the effect of the action.

We have therefore no other method of diſcovering the rules or laws of action, in the primitive powers, but by drawing general concluſions from a diligent obſervation of numerous effects of theſe powers, which are commonly called *phenomena*. If then, from the general deductions or laws of action laid down in *the Principles of Action*, the phenomena of the Planets, the coheſion of the parts of bodies, the elaſticity of the air, the refraction and reflection of Light, and phenomena of colours, and the ſurprizing phenomena of Electricity (by the Author's ſon) be more clearly explained, than has been done by any other method, it muſt greatly confirm the truth of theſe principles, and all theſe phenomena are attempted to be explained, in the copy for a new edition of *the Principles of Action*.

From a diligent obſervation of numerous phenomena, the Author deduces this general law of the Action of Light.

That

That Light, if nothing hinders, gives motion to bodies, in the direction of its rays; but if it cannot in this direction, it gives motion in any other direction the neareſt to it, where it meets with leaſt reſiſtance."

A Treatiſe on the three different Digeſtions, and Diſcharges of the Human Body; and the Diſeaſes of their principal Organs. By Edward Barry, M. D. F. R. S. Profeſſor of Phyſic in the Univerſity of Dublin, and Phyſician-General to his Majeſty's Army in Ireland. 8vo. 6s. Millar.

THIS excellent medical performance bears all the marks of the Author's ability and experience in his profeſſion. It was the reſult, as the preface informs us, of his frequent reflection on the Diſeaſes of the Lungs, and the Nature of Nutrition; on which he had publiſhed a treatiſe above thirty years paſt, which his preſent maturer judgment modeſtly repreſents to him as an imperfect and too early performance. We find then his further conſideration of Pulmonary Conſumptions has led him into a profound and retroſpective inveſtigation of that defective ſtate of all thoſe Digeſtions and Diſcharges of the body, which may, more or leſs, diſpoſe to that, and to ſuch other chronical diſeaſes, as are the particular ſubjects of the preſent treatiſe.

As it would be extremely difficult to make a uſeful abſtract of a work, into which the Author has crowded, as we may ſay, great medical knowlege and literature, in a manner more cloſe and appoſite, than oſtentatious; and as the entire treatiſe [which, he juſtly obſerves, it was more difficult to contract into the limits he had preſcribed it, than it would have been to have enlarged it] deſerves the ſtrict conſideration of every young Regular and may uſefully entertain even thoſe more advanced, eſpecially on the Diſeaſes of the Lungs; we ſhall therefore chiefly attempt to give a general view of the order and connection of ſome of his chapters, with their different ſections; inſerting a few of many ſuch paſſages as appear to us *new*, and more properly Dr. *Barry's own ſentiments and ſuggeſtions*, which will at the ſame time exhibit his manner of reaſoning, and of writing.

The firſt chapter treats of the Firſt Digeſtion; as it was neceſſary to give ſome notion of its compleat and ſalutary ſtate, in order to a better conception of its morbid or defective one. This ſalutary ſtate of Digeſtion is very clearly diſ-

played here, to any who have attentively ſurveyed the ſtomach, and its ſituation amidſt the contiguous and adjacent *Viſcera*. But as this Gentleman, with all his liberal regard to reputable medical Writers, is actuated by a greater deference to Fact and Reaſon than to Authorities; after obſerving the calculations of Pitcairn, (on Borelli's Principles) of the force of the ſtomach, which he juſtly calls wild computations; and making a practical diſtinction between the *abſolute force* which a Muſcle can exert, and that *real force* which it uſually does, he rationally adds, page 18, ſpeaking of the ſtomach: 'For its powers are much weaker than they 'are generally ſuppoſed to be, and not capable of diſſolving 'the *ſolid* parts of animal or vegetable bodies; but only of 'attenuating, and expreſſing the *fluid* parts. This is con-'firmed by repeated and obvious experiments; for *Currants*, '*Grapes*, or any other *Fruit*, or *Seed*, ſwallowed whole, and 'entire, remain ſo in the excrement.

'Hence the reaſon plainly appears, why the ſtomach is not '*diſſolved* by its own action; of which it muſt certainly have 'been in great danger, if it contained an *active ferment*, or 'could excite ſuch a powerful *attrition*, as might be capable 'of diſſolving, or grinding the ſolid parts of ſuch food, as are 'often received into it, and which have as ſtrong a coheſion 'as the ſtomach itſelf.'

In mentioning the Periſtaltic Motion of the Inteſtines, as a conſiderable inſtrument in a further elaboration of the firſt Digeſtion, he thus ingeniouſly ſuggeſts the analogy between this motion and that of the Heart; and the true, or moſt probable, Reaſon we have met with, why the Lacteals have never as yet been injected.

'Is not this muſcular action alternately relaxed, and con-'tracted, ſomewhat analogous to that of the Heart? and is 'not the power of Abſorption alone, inſufficient to receive 'and propel the Chyle through the Lacteals, whoſe motion 'acquires no immediate influence from that of the Heart? 'On which account, this defect is not only ſupplied in their 'origin, but through their whole courſe, by a various and 'exquiſite muſcular motion.

'Hence appears the reaſon, why the Lacteals could never 'by any art be injected in dead bodies? Their *oblique* ſitua-'tion, and minuteneſs, requiring this peculiar motion, to 'overcome their reſiſtance.—Van Helmont, therefore, might 'with more juſtice, have placed his *Archæus* there, than in

'the

'. the Pylorus, which he conſidered as a careful Centinel,. 'that denied a paſſage to any thing injurious to life.'

Having repreſented the extraordinary proportion of Nerves ſent to the Stomach and Inteſtines, which are more large and numerous than ſeem neceſſary for their muſcular motion; and after noting, eſpecially, their uncommon proportion and diſtribution throughout the Meſentery, he makes the following curious ſuggeſtion.

'It is therefore more than probable, that the Chyle in its 'paſſage through the Meſentery, is impregnated with a great, 'quantity of *Animal Spirits*.'

Finally, under this article of the firſt Digeſtion, Dr. Barry ſuggeſts the reaſon, why perſons of the ſtrongeſt conſtitution are moſt apt to be coſtive; ſuppoſing, in ſuch, 'the finer part of the *Fæces* to be admitted into the abſorbent Veins of the great Inteſtines, which, he imagines, like ſo many volatile Spirits, raiſed by diſtillation from putreſcent animal bodies, greatly to contribute to animate the whole machine.'—This abſorption of part of the *Fæces* into the blood ſeems, at firſt ſight, to give us ſome notion of the maſs becoming more impure and feculent from it; upon which opinion we find clyſters often directed in the beginning of acute diſeaſes, to cleanſe and empty the inteſtinal canal: and, indeed, our Author himſelf ſuppoſes, page 105, 'the retention of the 'Excretions, all of which,' he obſerves, 'are of the pu-'treſcent kind, to be a powerful and frequent cauſe of pu-'trefaction in animal fluids.' And here by the way we may query, whether the diſagreeable odour of the Perſpiration in ſome vigorous perſons, eſpecially after much labour or exerciſe; and even the Fætor of the breath in others, (whoſe Lungs are ſound) may not, in part, reſult from a vaporous diſcharge of ſuch feculent particles from the circulation, into which they were abſorbed in a groſſer conſiſtence? Be this however as it may, the admiſſion of it will not invalidate our Author's inference on this point; as thoſe feculent particles may be innoxious, and even uſeful, in a healthy ſtate, which would aggravate a diſeaſe, and particularly a putrid one. For as the ſtimulation from the contents of the blood, in its natural craſis, has been conſidered by excellent Phyſiologiſts, as one cauſe of its circulation through the Heart; an unuſual defect of its ſtimulating principles would very probably conduce to its feebler motion, and the diſorders reſulting from ſuch defect. On a cauſe very ſimilar to this Dr. Barry eſtabliſhes the reaſon, p. 33, 34, 'why perſons of a low *nervous* conſtitution, 'are generally ſo much depreſſed by the lighteſt *Purgatives*:

'and why that depreſſion is, in a great meaſure, prevented, 'or removed, by the uſe of *Aſa Fœtida* and *volatile Medicines*.' Theſe facts occurring, not rarely, in practice, reflect no inconſiderable light on this hypotheſis, which, however doubtful to ſome, may prove the leaſt indigeſtible to thoſe who ſhall reflect the moſt upon it.—The only ſection annexed to this chapter, of the Firſt Digeſtion, treats of a Depraved Appetite and Indigeſtion; and contains many judicious remarks, inferences, and directions, recommending a few ſuch medicines as ſeem indicated from a very rational conſideration of its different cauſes.

The ſecond chapter is appropriated to the Second Digeſtion, or the Commutation of the Chyle into ſuch a fine Serum, as is qualified to pervade the fineſt veſſels of the body. Our Author conſiders the Lungs as the principal organ of this operation, and very practically remarks here, 'That as 'all the new Chyle muſt paſs the Lungs, before it is tranſ-'mitted into the general arterial ſyſtem, *Medicines* will ar-'rive to the Lungs with their virtues and qualities more *un-'altered*, than to any other more diſtant bowels, to which 'they muſt be diſtributed through the arterial ſyſtem, in 'much leſs quantities, and more changed.' The only ſection annexed to this chapter, treats of the Tenacity of the Blood; in which the Author judiciouſly diſtinguiſhes that Tenacity, which it receives through too intenſe a motion and heat, from that viſcid texture ariſing from too languid a circulation, whence the globules are more light and diſſolved, and their coheſion weaker. He obſerves the great error in practice, of attempting to remove the firſt by ſtimulating volatile medicines and bliſters, which, he thinks, muſt increaſe its tenacity, by increaſing its heat and motion; and directs a rational procedure in this tenacity, as well as in this viſcidity, of the blood.

The third chapter treats of Urine, and the Diſeaſes of this ſecond Diſcharge. He conſiders this fluid as the ſuperfluous or excrementitious parts of the Chyle, after its elaboration into Serum; and in the immediately ſubſequent ſections, of the Nature and Formation of Calculous Concretions, he oppoſes the opinion of their being formed from tartareous or acid ſalts; truly affirming, that they are of a contrary nature, conſiſting of terreſtrial, oily, and alkaline parts, [which has appeared from experiments] and adding, that their hardneſs will always be proportioned to the denſity of the oily, and the minuteneſs of the terreſtrial parts. The force of Lithontriptic Medicines, he obſerves, muſt conſiſt in attenuating

and

and changing their oil, their cement, which both acid and alkaline medicines, as Spirit of Nitre and of Salt, and Lime-water, are qualified to effect. The second section on this topic,—Of the Defects of the Second Discharge—is chiefly employed in relating a remarkable and fatal suppression of urine, which fell under Dr. Barry's immediate cognizance and treatment; and the third section—Of a Diabetes—distinguishes it into the four different causes from which it may flow, suggesting remedies suitable to each.

The fourth chapter—Of the Nature of Aliments, animal, and vegetable—is truly rational and ingenious. He premises in it, 'that, from the preceding accounts of the first and second Digestions, and of the Excretions peculiar to them, 'it is evident, that the Preservation of Health in different 'constitutions, and the Cure of many Diseases, will princi-'pally depend upon a Regimen of Diet suited to them;' as he concludes it by observing, very justly, 'that if this mate-'rial part in the Art of Healing is neglected, the most pow-'erful medicines will be often ineffectual.' Our learned Professor here encounters Dr. Cheyne's almost fundamental principle—"That a Vegetable Diet is the most proper Regi-"men for Valetudinarians, and the most effectual means of "removing their complaints,"—which principle our Author, not improbably, imagines, 'Dr. Cheyne to have laid down, 'from finding such a diet agree with himself, and his own 'case'—but which inference of that Physician's was erroneous, if his constitution was naturally robust, as our Author supposes, and we have always conceived, it was, from several anecdotes of his extraordinary appetite, size, &c. Indeed, it should seem as if Dr. Cheyne attended here, solely or principally, to their more easy reduction in the stomach, (the first Digestion) from the slighter cohesion of their fibres: but Dr. Barry, not resting here, considers the greater difficulty of assimilating the Chyle, from such acescent food, into a proper human Serum by the second Digestion, in Valetudinarians; as he denies any manifest acidity in the Blood, or any of the animal humours; but rather a disposition in them to an alcalescence; whence the strongest Digestions will be most equal to a sufficient and salutary assimilation of such vegetable juices. Our Author, however, excepts Milk in this case, as neither entirely vegetable nor animal; and which, he thinks, already so far prepared, as to be easily assimilated into Serum; and to retain so much of an acescent nature, as is sufficient to prevent that disposition, which all animal fluids have, to putrefaction. Neither is our Author's dissention from

Dr. Cheyne, on this important head, badly fortified by his inconteſtable remark, page 97, that 'Providence has wiſely 'ordained, that a Vegetable Diet chiefly falls to the ſhare of 'the moſt ſtrong and laborious.'

Our Author having, in this chapter, candidly acknowleged the improvement, which Medicine may have received from Dr. Pringle's accurate experiments and obſervations, with regard to antiſeptic ſubſtances; and from his having ſhewn, that Volatile Alcaline Salts, which were formerly ſuppoſed to promote Putrefaction, are really powerful Antiſeptics; very judiciouſly diſtinguiſhes ſoon after,—'That as Antiſep-'tics of a quite oppoſite nature prevent putrefaction in *dead* 'fleſh, and *ſtagnating* animal fluids, it is difficult to determine 'in what manner they *operate*, and how *differently* they may 'act in *circulating* fluids:' adding afterwards, p. 104, 'That 'this can only be determined by further experiments and ob-'ſervations, as animal circulating fluids are only ſuſceptible 'of a weaker degree of putrefaction, and from cauſes *differ-'ent* from thoſe, which produce it in ſtagnating fluids and 'dead fleſh—ſuch fluids,' he alſo juſtly obſerves, 'may ac-'quire a certain degree of putrefaction from a circulation too '*languid*, or too much increaſed,' immediately adding, 'In 'the former caſe the volatile alcaline ſalts, and the more 'warm aromatic Antiſeptics; in the latter the acid and neu-'tral ſaline and refrigerating, will be moſt effectual in pre-'venting its progreſs.'——We have been the more particular on this material practical diſtinction, as we are apprehenſive, or, indeed, rather convinced, that for want of having made it, ſome Practitioners conſidering the ſtrongeſt alcalies (in conſequence of Dr. Pringle's experiments) only in the general view of ſtrong Antiſeptics, have directed them as ſuch, in that mode of putrefaction reſulting from a circulation too much increaſed, which they muſt ſtill further promote. The firſt conſideration [not to multiply our own here] that would occur to us, after ſeeing the antiſeptic effects of volatile alkalies on dead fleſh or membranes (ſuppoſe the ſtomach of ſome quadruped) would be, what effect they would be moſt likely to have on the human ſtomach in its natural and in its different morbid ſtates; ſince, in ſome, our Author rationally imagines, 'that even the Salt of 'Wormwood [un-neutralized] might act, in ſome degree, 'as a cauſtic.'—We have really known an inſtance, where a robuſt laborious man ſwallowed about an ounce of volatile ſpirits, undiluted, (miſtaking it for a dram) and though he almoſt immediately plunged his head into a hogſhead of water, of which he ſwallowed largely, puked up a little, and

ſwallowed

ſwallowed more water, (to allay his burning heat, as he called it) the conſequence was a very great hoarſeneſs, and a langour even to his death, which enſued within a month or two. —Neither is it improbable, that the cooling antiſeptics may have been as erronenouſly, tho' not ſo often, applied in a tendency to putrefaction from a languid circulation: ſuch miſtakes being not unlikely to reſult from general principles and experiments, conſiderably founded in truth; but not ſufficiently explained and diſtinguiſhed, to ſuggeſt only the ſafe and ſalutary practice in different caſes. This, however, Dr. Barry ſeems to have effected in the preſent important point; [which we could not decline remarking and recommending] the natural ſtrength of his mind not ſuffering him to acquieſce in remote and poſſible cauſes, when he could diſcern mechanical and ſtriking ones.

Having aſſerted, in the courſe of this chapter, that a diet on the fleſh of ſuch animals as ſubſiſt on the fleſh of others, will be more apt to give a putrid diſpoſition to the fluids, than a diet on thoſe who are nouriſhed by vegetable food, he gives the following curious example of it.

'This way of reaſoning was confirmed by an experiment 'made on a ſoldier, who was hired to live entirely for ſome 'days on wild fowl, with water only for drink: he received 'in the beginning his reward, and diet, with great chearfulneſs; but this was ſoon ſucceeded by a Nauſea, Thirſt, 'and a diſpoſition to a putrid Dyſentery, which was with 'ſome difficulty prevented from making a further progreſs, by 'the Phyſician who tried the experiment.'

As the Doctor immediately infers from hence, 'That Sea-'ſalt, in a ſufficient quantity, is a uſeful corrector of an ani-'mal diet,' it ſhould ſeem as if the ſoldier was prohibited from uſing it with his wild-fowl; which is not mentioned, and may be a typographical omiſſion. He proceeds, however, to affirm Sea-ſalt, in that reſpect, to be an Antiſcorbutic, and expoſes the vulgar error of its cauſing the Sea-ſcurvy, (tho' he thinks a muriatic acrimony may ariſe from its exceſs) inſiſting, 'that the continuance of freſh animal food, with 'their putrid water and bread, and without acids or vegeta-'bles, would ſooner increaſe the putrid ſtate of the blood, 'than ſound and well-ſalted meat in the ſame circumſtances.' In confirmation of which he gives the following caſe and inſtance, from his own knowlege.

'I knew an eminent Lawyer, who, by the advice of Dr. 'Woodward, abſtained for ſome years entirely from Salt, drank 'chiefly

'chiefly Water, and uſed freely an animal Diet, and by that 'means acquired a violent Scurvy: he was in ſome time reliev-'ed by a ſtrict Regimen of Diet, and Medicine; and after-'wards uſed Salt, and Vegetables, with an animal Food, 'drank Wine more freely, and never had any Return of that 'Diſorder. I knew another perſon, who drank nothing but 'Water, and lived freely on an animal Food; and on aſk-'ing him if he was not fond of *Salt*, he ſaid, he generally 'eat ten times as much as any one in company; Nature 'thus directing him to guard againſt that tendency which his 'Humours had to Putrefaction.' This laſt inſtance we have ſeen exactly verified in a Water-drinker of our acquaintance.

In treating of the Third Digeſtion, chap. V. which, he ſays, is finiſhed when healthy Serum is ſo far gradually attenuated by the action of the veſſels on it, as to be capable of entering their ſmalleſt ſeries, he makes a parallel between the effect of the Heat of the incubating Hen on the White of the Egg, and that of the Human Body and Circulation on the Serum, as elaborated by the Second Digeſtion; proving theſe two fluids to be exactly ſimilar in every appearance and experiment. His deſcription of the Humours and Membranes in *Ovo*, for which Malpighi is referred to, is very accurate; and evinces, that although each of theſe fluids contains all the materials neceſſary for Nutrition, yet a further attenuation of them by heat, is a neceſſary circumſtance to qualify them for being admitted into thoſe fine veſſels, where Nutrition is chiefly performed. The formation of the red globules, ſuppoſed, from microſcopical obſervations, to conſiſt of ſix ſerous globules, cannot be conſidered as a Digeſtion, which ſeems in Phyſics to imply ſome degree or mode of comminution; but is rather a compoſition or condenſation effected by the force and mechaniſm of the vital Oeconomy, and ſome mode of attraction, perhaps, which we do not recollect to have ſeen hitherto ſatisfactorily explained. We find,' however, that Haller ſuppoſes them, from their inflammable nature, to contain ſome oil or *Adeps*, which may poſſibly ſerve as a kind of cement to their compoſition.

The ſection of Nutrition, methodically ſucceeds the account of the third Digeſtion, which was ſo neceſſary to it. This diſcuſſion of that ſecret and indiſpenſable operation of human bodies, is truly rational, and replete with medical learning and reflection. He premiſes here, 'that the body 'will grow as long as the impelling force of the Heart is ſu-'perior to the reſiſtance of the Arteries; that it will re-'main at a ſtand on their enſuing Equilibrium; and that old

'age

'age will advance in proportion to the increaſe of their ſu-
'perior reſiſtance; when,' as our ingenious Author obſerves,
'the man may be ſaid to grow back again.' And having added, 'that when a perſon dies of the increaſed rigidity and 'ſuccumbing contraction of the Heart, he may more pro-'perly be ſaid to ceaſe to live, than to die,' the Doctor deduces the following curious calculation of the different extent of Life, in different human circulations and habits of living.

'Hence it is evident, that a human body muſt gradually 'be deſtroyed, by the ſame cauſes which ſupport it; that the 'more quick the motion of the blood is, the ſooner old age 'will advance; and that *(cæteris paribus)* the number of 'years, to which all men may attain, will be in a *reciprocal* 'Ratio to the Velocity of their Pulſes. Thus allowing 70, 'or *f* years for the common age of man, and 60, or *b* Pulſes 'in a minute, for the *common Meaſure* of Pulſes in a *tempe-'rate Perſon*; and putting *c* for the number of minutes in a 'year, then *c*, *b*, *f*, = 2209032000, the number of Pulſes 'in his whole life: but if another, by intemperance, forces 'his Blood into ſuch a motion, as may give 75, or *z* Pulſes 'in a minute, then $\frac{cbf}{cz} = \frac{bf}{z}$ 56, the number of years, in 'which ſuch a one will run out the ſame number of Pulſes, 'which, by the former computation, would laſt to Three-'ſcore Years and Ten; by which means he will finiſh his 'limited number of Pulſes, or Years, fourteen Years ſooner 'than otherwiſe; and univerſally $z : b :: f : \frac{bf}{z}$.'

After many other ingenious and practical deductions on this ſubject, he gives us no incompetent idea of that appoſition in which Nutrition conſiſts, as follows.

'The only difference between the Solids, and the nouriſh-'ing parts of the Fluids, is, that the former are more at reſt, 'and have a ſtronger coheſion; the latter are more eaſily ſe-'parated, and in perpetual motion; for if a thouſand ſmall 'globules be ſuppoſed to move in a proper vehicle, through 'a canal compoſed of the ſame materials, though they are 'then to be conſidered as a Fluid; yet if one of them ſhould 'be preſſed into a ſmall vacant pore of the canal, it ſtops 'there, and becomes ſolid, or a part of it; and by being at 'firſt *prominent*, ſuſtains in that point, the *whole* force of the 'circulating Fluid, which was before ſuſtained by *ſeveral 'points* of that canal, (as is evident from the doctrine of *Hy-*

'*draulics*)

'*draulics*) by which means it becomes fixed, and conſtitutes 'a particle exactly like that which has been abraded.'

Having noted Dr. Keil's error, in concluding from the indelible marks of Scars, the Small-pox, &c. "that the "Solids of the body never ſuffered any decay, nor received "any addition;" and Dr. Lower's miſtaken calculation, "for determining the time in which the whole maſs circu-"lated through the body, from the given quantity of the "blood, and of the quantity paſſing through the Heart in a "given time;" without his having adverted to the great difference of the revolution of the blood through the Coronary Arteries, and thoſe of the extremities; this, with ſeveral other unattainable inveſtigations, making Dr. Barry conſider a juſt reſolution of this Problem as impoſſible, he ſubjoins the following pertinent Query concerning Nutrition.

'Is not the manner of Nutrition, and the materials of 'Nouriſhment the ſame in all Animals, as in Plants? and is 'not the reaſon why all cannot be nouriſhed by the ſame 'Food owing to the *different Strength* of the Veſſels, and of 'the circulating Humours, rather than to a Difference of the 'Materials required? ſince from the *ſtrongeſt Animal*, to the 'moſt *tender Vegetable*, the Strength of the Food is always 'proportioned to the Strength of the Veſſels, and Nature of 'the circulating Humours; and that whatever is uſed for 'Diet, from the ſtrongeſt Food, to Water depurated by re-'peated diſtillations, by a chymical analyſis examined, af-'fords the ſame *terreſtrial*, *ſolid* parts for Nouriſhment, though 'in a different quantity.'

Finally, as he judges a due quantity of animal Spirits inſtrumental to perfect Nutrition, tho' not containing the materials of it, he has annexed to this chapter a ſection concerning this evaneſcent fluid, which ſome Writers on the Animal Oeconomy have denied; but whoſe exiſtence our Author ſubſcribes to, from much the ſame anatomical obſervations, and phyſical analogy, on which the ingenious Haller, and others, ſeem to have irrefragably eſtabliſhed it. He diſſents, however, from Borelli and Malpighi, who ſuppoſed this nervous fluid viſible, and coagulable by fire, from having ſeen ſuch a liquor diſtil from a Nerve cut tranſverſely, and placed in an air-pump; which liquor Dr. Barry reaſonably concludes, to have iſſued from the wounded Lymphatics, plentifully diſtributed on the coats of the Nerves. He differs as judiciouſly from ſome other eminent Writers, who imagined they had diſcovered the nervous Cavities in a dried Nerve, tranſverſly cut; and, indeed, clearly ſhews, 'that

'the

'the experiment by injecting the Carotid Artery, on which 'they founded the diſcovery, effectually refuted it, by filling 'many ſmall Veſſels conveying a ſenſible fluid, and freely in-'terſperſed through every collection of Nerves; whoſe Ca-'vities,' he rationally ſuppoſes, 'a thouſand times leſs than 'that of the injected Veſſels.' Neither is it ſtrange, that a fluid much too fine to become an object of human ſight, ſhould be conveyed through cavities too minute for human inſpection. In ſome other place, our Author, cautious, perhaps, of ſuppoſing a Fourth Digeſtion, ſays, 'the animal 'Spirits may be juſtly conſidered as the moſt *perfect Operation* 'of the Third.' He imagines alſo, 'that having ſerved the 'purpoſes of Senſation and Motion, they may be abſorbed 'by the Lymphatics, circulating with, and animating the 'refluent Blood, after it has been depauperated, as it were, 'by different ſecretions; and thinks it probable, that they 'may even ſupply materials for the more eaſy preparation and 'recollection of freſh Spirits.'—Doubtleſs theſe reaſonings on theſe impalpable and evaneſcent ſubjects, will appear very abſtruſe to many; tho' their eſſence is clearly inferable from the moſt conſtant effects, as it alſo is, that they ſeem the immediate Inſtruments of the Mind: whence ſuch difficulties refer us at laſt to the evident yet inexplicable union of the Soul with the Body, of whom our Author obſerves, that 'tho' in their *diſtinct Natures* they are very *different*, their '*connection* is ſuch, that they are *mutually* affected, and give 'and receive impreſſions from each other. But this,' he reverently concludes, 'is not to be explained from mechanic 'or any other principles; and only known by the great Au-'thor of Life and Motion.' Neither will a very extraordinary Oſſification, or even Lapideſcence, of the Brain in a living Animal, deſtroy the notion of their exiſtence and ſecretion, ſince ſuch ſubſtances being porous, may be pervaded, (eſpecially in a vital ſtate) tho' in a different mode or degree, perhaps, from that thro' more yielding Ducts: to ſay little of what interior indiſcoverable diverſity there may poſſibly be in the capital reſidences of the brutal, and of the rational Soul.

The ſixth chapter treats of Perſpiration, and the Diſeaſes of the Third Digeſtion and Diſcharge: wherein, after noting the analogy between a defective Diſcharge of Urine, reſulting from a defect of the Second Digeſtion, and a defect of Perſpiration ariſing from an imperfection of the Third, he obſerves, that all the internal cavities of the body are ſupplied with perſpiring Arteries, as well as the ſurface; the exhalation of which perſpirable fluid through them, he ſuppoſes to be received into their correſpondent abſorbent Veins, with whoſe

whose contents it circulates, and which it dilutes. This internal Perspiration, he thinks, is greatly increased by an obstruction of the external, whence an extraordinary discharge by Urine may result.

He forms many other physiological suppositions on this subject, equally probable, and supported by observations or experiments; always deducing some practical applications from them; and appositely observes, in the course of this chapter, 'how 'exactly the sagacity of Hippocrates has expressed the static 'doctrine, even while he lamented the impossibility there ap- 'peared to him, of attaining so very useful a part of medical 'knowlege.' And, in fact, it may be affirmed, that some physical Axioms, which the moderns have deduced from, and established on, their further attainments in Anatomy, and by Experiments, were in a considerable degree foreseen by the penetrating contemplation of this exquisite, and most worthy Physician. Lastly, as the errors of the two former Digestions, which may be considered as subservient to this, are thrown upon this third, he supposes the difficulty of curing the diseases of it to be obvious; both from the previous necessity of strengthening and regulating the former, and the impediments that prevent the full efficacy of remedies from arriving at these more remote and minute passages.

A section on the Gout is annexed to this chapter, our Author reasonably supposing it to arise particularly from a defect in the last Digestion, and its appropriate discharge, Perspiration. He queries, however, from a very just penetration, 'whether even supposing the three Digestions and Ex- 'cretions to be regular, a particular species of the Gout may 'not arise from a fault in the nervous fluid? which circum- 'stance he thinks may singly exist, tho' it probably attends 'every other species of the Gout.'

Indeed, not only the excruciating pain, in a high degree of this disease, would incline us to think it particularly nervous; but also the perceivable relief of the brain, and the revival or invigoration, as it were, of the Faculties by a compleat Paroxysm (which had been sensibly obscured before its invasion) would induce a person of medical reflection, either to subscribe to our Author's Hypothesis of a vitious nervous Fluid in the Gout; or to suppose some defect or obstruction in those indiscoverable canals which convey it: if he should find it too difficult to conceive an improper consistence or elaboration of the animal Spirits, while the Digestions, from which they must have been secerned, were compleat and regular.

For notwithſtanding the perfecteſt tenuity we can imagine in the fineſt animal vapour, yet, as it muſt, in ſome meaſure, partake of the materials of the maſs which ſupplies it, it is not inconceivable, that in their circulation for forty or fifty years, through the minuteſt cavities in the body, ſome of theſe may be furred, as it were, from its leaſt attenuated parts, even when they had been ſecreted in their uſual tenuity. But be *our* diſtinction here as it may, this ſection itſelf contains ſo many juſt ones, and ſuch ſalutary regulations in different circumſtances and modes of this diſeaſe, that it ſhould be peruſed by every ſenſible Arthritic, to whom it will be generally intelligible. It ſeems impoſſible to abſtract it without injuring it, nevertheleſs, after we have hinted his ingenuous 'acknowlegement of the difficulty, or rather impoſſibility, of curing a *radicated* Gout, and the imprudence of confiding in any boaſted Specifics; which, tho' accidentally beneficial in ſome caſes, muſt be more frequently prejudicial,' we ſhall preſent our Readers with the concluſion of it.

'It is evident, that whatever contributes to improve the 'Digeſtions, and regulate the Diſcharges, and particularly 'inſenſible Perſpiration, will give the ſafeſt, though a ſlow 'relief to gouty conſtitutions; that where the Digeſtions are 'entirely impaired, and the Strength is reduced by frequent 'returns of the Gout, a *Milk Diet*, prudently directed, may 'prolong Life, and make it more eaſy; that a *mixed* Diet of 'that kind, and of animal Food, may be uſeful in other 'caſes; that a merely vegetable Diet, which is with the 'greateſt difficulty aſſimilated into healthy animal fluids, is 'therefore moſt improper, and dangerous in gouty Conſtitutions; and that whenever gouty materials are formed in 'the fineſt Veſſels of the arterial, and nervous ſyſtem, a *re*'*gular Paroxyſm* will more effectually *depurate* them, than 'any other *diſcharge*; and that in *habitual* gouty Conſtitutions, this painful, though *ſalutary* irritation, becomes likewiſe, in ſome meaſure, neceſſary, to throw off other be'ginning diſorders, which ariſe from too *languid* a Motion 'in the *Fluids*.'

Though an Atrophy ſeems to depend, in general, on the Diſcharges being greater than the Supplies, [which connects it with the title of this work] yet our Author ſeems to have been led into a conſideration of it, chiefly from the imperfect and undiſtinguiſhing manner in which moſt of the antients, and ſome moderns, have treated of it. Hence he deſcribes the different ſpecies of it, as they may ariſe from more

peculiar

peculiar Faults in the Conſtitutions, Digeſtions, and Diſcharges, beginning with the nervous Atrophy. The cauſes of this, as well as of the other ſpecies, are juſtly enumerated, their appearances well deſcribed, and their proper Regimen and Remedies ſummarily directed; our Author being, prudently ſparing of much formal Preſcription. We ſhall cloſe our account of this uſeful chapter, however, with the only one he has given at length, which is a piece of phyſical Cookery, as it has certainly been of uſe in ſome low caſes, is very cheaply prepared, and may not be generally known. He calls it Beef-Broth, but it has alſo been called Beef-Tea, and is directed as follows.

'Cut a pound of the lean part of the Buttock of Beef into very thin ſlices, or rather ſhreds, put it over a quick fire, with a ſufficient quantity of Water; as it grows hot, take off the riſing Scum, and do the ſame while it is boiling, which is to be continued only twenty minutes: when it is cold, decant a pint from this pound of Beef, which looks like a light infuſion of fine Green-Tea, has a very grateful flavour, and is more ſtrengthening than ſtronger Broths; a tea-cup of this may be ſometimes taken with great advantage, and in moſt low Conſtitutions, is preferable to Broth made from dried Vipers.'

The remainder of this work, which is conſiderably more than a third of the whole, conſiſts of two chapters and five ſections, which are employed on the Structure and Uſe of the Lungs, and their Diſeaſes, viz. a Catarrh, an Aſthma, Obſtructions in the Lungs, an Hæmoptoe, an Abceſs or Ulcer of them. This muſt be conſidered as Dr. Barry's compleat Digeſtion and Improvement of his former Treatiſe on Pulmonary Conſumptions, and has certainly great merit on that important and frequent diſeaſe. But as the pleaſure we have received from an attentive peruſal of the whole, and the ſervice we judged it might be of to ſome of our Readers, has led us to expatiate conſiderably upon it, we think it ſeaſonable to vary the entertainment; after giving our hearty ſuffrage to the excellence of this work, both for matter and manner; notwithſtanding a very few ſuch inaccuracies of Idiom as are likelieſt to happen, where an intelligent Writer's ſtrict attention to things may ſubject him now and then to a little negligence, or rather familiarity, of expreſſion. Thus, we often meet with the Particle *or* following *neither* or *nor*, in ſentences where we ſhould prefer the repetition of the latter negative, as the negation is deſigned to be affirmed of both the terms. For inſtance, it is ſaid, page 93, 'Milk is of a mix-

'ed

'mixed kind, *neither* entirely vegetable *or* animal.' See alſo p. 98, 141, 148. Another unuſual Idiom occurs ſtill more frequently, by making *which* or *who* the relative to *ſuch*. See p. 164, 325, 366, 402, &c. &c.; the Particle *as* being, in our apprehenſion, the relative to *ſuch* in ſtrict Engliſh; [in which, indeed, we differ from ſome other languages] and *who* or *which* being the general Relative to *theſe*, *thoſe*, &c. perſons or things; though *who* ſeems rather appropriated to perſons, and *which* to inanimate ſubjects. The word *topic* occurs twice at leaſt as an Adjective—'A topic Inflamma-'tion'—p. 189, 363, where, perhaps, *topical* might be preferred to diſtinguiſh it from the Subſtantive. But of ſuch minute and inconſequential eſcapes (which may be merely local too) in a Writer, and on a ſubject, of importance, we can give our own ſenſe in that of the Epigrammatiſt—*Nos hæc novimus eſſe nihil*.—We have, in reality, ſpecified them chiefly for the learned Author's conſideration, on a ſecond edition of his valuable work, which will abundantly recommend itſelf to the eminent and ingenious of the Faculty: and we have been the more encouraged to this freedom, by the following juſt reflection of a celebrated modern;

> Fear not the anger of the wiſe to raiſe;
> Thoſe beſt can bear *Advice*, who merit praiſe.

The Tragedies of Sophocles, from the Greek. By Thomas Francklin, M. A. Fellow of Trinity College, and Greek Profeſſor in the Univerſity of Cambridge. 4to. 2 vols. 1l. 1s. R. Francklin.

THE preſent age has produced ſome tranſlations from the Greek Claſſics, which have enriched our language, and done honour to their Authors. In this number the work before us may be allowed to ſtand, as it will enable the Engliſh Reader to form a juſt idea of the tragic poetry of the antients. The language is eaſy and natural, and ſuited to the ſentiments, which, for the moſt part, are plain and ſimple: tho', in thoſe paſſages where the deſcription is more pathetic, the ſtyle is proportionably heightned and animated. The tranſlation is remarkably cloſe and conciſe, yet ſufficiently free to give it the air of an original: and, as far as we can judge from the paſſages we have compared, the ſenſe of the Author is given with great fidelity and exactneſs. In a word, the Engliſh Poet ſeems to have, in ſome meaſure, preſerved that elegance and ſimplicity, for which the Grecian is ſo deſervedly admired.

As a ſpecimen of the work, we ſhall preſent our Readers with an extract from the AJAX, whence they may, in ſome meaſure, judge for themſelves, of the Author's ability for an undertaking of this kind.

For the ſake of thoſe who are unacquainted with the hiſtory of this play, it may be proper juſt to obſerve, that Ajax having formed a deſign of killing the Chiefs in the Grecian army, in revenge for the loſs of the armour of Achilles, is ſeized with a ſudden frenzy, and falls upon the cattle, which he miſtakes for his enemies; and having made a great ſlaughter amongſt them, he returns to his tent, boaſting of the revenge he had taken. Soon after, his reaſon returns, and underſtanding what he had done, he is overwhelmed with grief and rage. In this ſituation, the *Chorus*, who conſiſts of his countrymen and fellow-ſoldiers, are introduced to him by his wife Tecmeſſa, who had juſt informed them what had happened. After ſome ſpeeches between them, in which the ſhame and indignation of Ajax at his diſappointment is ſtrongly painted, he proceeds to lament his deplorable condition in the following terms.

AJAX.

O darkneſs, my beſt light
And hope! O wrap me in your friendly ſhade
A willing gueſt! I dare not look for help,
Or from the Gods above, or men below:
The pow'rful daughter of eternal Jove
To death devotes me: whither can I fly,
Or where remain, my fame and glory loſt
In this ſad phrenzy? Left without a friend,
And the whole army bent on my deſtruction!

TECMESSA.

Alas! how dreadful 'tis to hear ſuch words,
Which Ajax never wou'd have ſpoke before!

AJAX.

Ye well-known floods that roll into the Main,
Ye caves and foreſts by the rocky ſhore!
Years heap'd on years faſt by the walls of Troy
Have ye detained me, but no longer now
Amongſt the living ſhall ye ever ſee
The hapleſs Ajax; this remember all:
Nor ſhall thy neighb'ring waves, Scamander, ſtill
To Greece beneficent, behold me more:
Troy never ſaw, forgive the boaſtful word,
A braver, nobler foe than Ajax was,
Tho' now diſhonour'd thus, and thus oppreſs'd.

CHORUS.

CHORUS.

I would not have thee thus lament thy woes,
And yet I know not how to chide thee for it,
So hard thy lot.

AJAX.

Who would have thought my name
Wou'd e'er ſo well have ſuited my condition *!
O! I have reaſon to lament, indeed,
For ſure there is not ſuch a wretch as Ajax!
Long ſince at Troy my valiant father fought,
And to his native land, with glory crown'd,
Bore back the meed of his diſtinguiſh'd virtues;
Nor leſs renown'd for gallant deeds was once
His hapleſs ſon, tho' now he periſh thus
Inglorious: yet Achilles, well I know,
Were he alive, and to beſtow his arms
On him who beſt deſerv'd the prize, to me
And me alone wou'd judge the great reward:
But little deem'd th' Atridæ worth like mine,
And therefore gave them to that vile impoſtor,
Author of ev'ry evil work, Ulyſſes.
Had not my mind been wrought on by ſome
Power ſuperior, and my eyes averted from them,
They had not liv'd to give another ſentence;
But Jove's great daughter, the invincible,
The dreadful Pallas †, turn'd my arm aſide,
Juſt rais'd againſt them, and inſpir'd me thus
With horrid rage to dip my murth'rous hand
In blood of guiltleſs cattle: they meantime
Smile at the danger ſcap'd, and triumph o'er me.
But when the Gods oppoſe us, valour bends
To cowardize, and ſtrength to weakneſs yields:
What then can Ajax? hateful to the Gods,
By Troy deteſted, and by Greece forſaken?
Shall I go leave the Atridæ here alone
To fight their cauſe, and ſeek my native land?
But how ſhall I appear before my father?
How will he bear to ſee his Ajax thus

* To know the meaning of this paſſage, (ſays our Author in a Note) the Reader ſhould underſtand Greek: it being nothing more than a poor Pun on the name of Ajax, which in the original begins with *ai*, an exclamation like our Oh! expreſſive of pain and ſorrow. It is, to ſay the truth, not very worthy of Sophocles, and much of a piece with Shakeſpear's

——— This is Rome, indeed,
And room enough. JU. CÆSAR.

† The deluſion, by which Ajax was prevented from accompliſhing his deſign, is aſcribed in the beginning of the play to Minerva.

Spoil'd of his honours! he who ever crown'd
With glory fits; it muſt not, cannot be.
What if I ruſh amid the Trojan hoſt,
And with my ſingle arm oppoſe them all,
Do ſomething noble, and as nobly periſh?
But that wou'd pleaſe the Atridæ, therefore never
Shall it be done: no. I will do a deed
To ſhew my father that I ſtill deſerve
The name of ſon, and emulate my ſire:
When life but teems with unremitted woes,
'Tis poor in man to wiſh a longer date:
For what can day on day, and year on year
But put off wiſh'd for death, and lengthen pain?
Of little worth is he who ſtill depends
On fruitleſs hope; for it becomes the brave
To live with honour, or to die with glory.
Ye have my thoughts.

CHORUS.

Thoughts not unworthy of thee,
Ajax: but quit, O! quit thy horrid purpoſe,
And yield thee to thy friends.

TECMESSA.

* My lord, my maſter,
My deareſt Ajax, dreadful are the ills
Which cruel Fortune brings on human kind:
Of nobleſt race (a better Phrygia boaſts not)
Tecmeſſa was, and from a father ſprung
Happy and free, tho' now a wretched ſlave;
For ſo the Gods and thy all-conqu'ring arm
Decreed: but ſince partaker of thy bed,
Thou know'ſt I ever have with tend'reſt care
Watch'd o'er thee: therefore by domeſtic Jove,
Here I entreat thee, by the ſacred tye
That binds us, let me not with foul reproach
And bitter ſcorn be taunted by thy foes,
When they ſurround me, as I know they will:
For O! when thou ſhalt die, that very day
The Greeks with violence will ſeize upon me:
Tecmeſſa then, and thy lov'd ſon, ſhall eat
The bread of ſlav'ry: then ſome haughty lord
Inſulting loud ſhall cry, Behold the wife
Of Ajax, once the pride of all our hoſt,
How is ſhe fall'n! from envy'd happineſs

* This ſpeech (ſays our Author) has been deſervedly applauded by the Critics, as one of the moſt maſterly in the whole tragedy. This ſcene, as well as that which follows between Ajax and his ſon, is manifeſtly imitated from the parting of Hector and Andromache in Homer. The copy is not, perhaps, much inferior to the original.

To

To ſervitude and woe! Such vile upbraidings
Oft ſhall I hear, on thee and on thy race,
Caſting foul ſhame: O! then relent, my Ajax;
Think on thy father in the vale of years,
Think on thy aged mother, who with vows
Inceſſant prays the Gods to ſend thee back
Safe to thy native land: pity thy ſon,
Without a father in his tender youth
To form his mind, left to the unfriendly hands
Of thoſe who love him not: alas! what woes
Wilt thou bequeath to me and to thy child!
I have no hope, no ſtay but thee alone.
Thy hand deſtroy'd my country, and my mother;
Death ſnatch'd my father to the realms below;
Depriv'd of thee what country will receive me,
Or where ſhall I ſubſiſt? Thou art my all,
My only ſafe-guard: do not, do not leave me!
Nought ſo becomes a man as gratitude
For good received, and noble deeds are ſtill
The offspring of benevolence, whilſt he
With whom remembrance dies of bleſſings paſt
Is vile and worthleſs.

To this ſpeech of Tecmeſſa, Ajax makes no reply; but deſires to ſee his ſon: and, upon his being brought to him by a ſervant, makes the following ſpeech.

AJAX.

Bring him this way: for if he be the ſon
Of Ajax, the freſh blood that hangs about me
Will not affright him; he muſt learn like me
In earlieſt years the ſavage laws of war,
And be inur'd to ſcenes of death and ſlaughter:
May'ſt thou, my boy, be happier than thy father!
In all things elſe it will be no diſgrace
To copy me: I envy thee, my child,
For that thou ſee'ſt not thy own wretchedneſs;
The happineſs of life is not to know.
Thy ignorance will keep thee free from pain,
Till time ſhall teach thee what it is to grieve
And to rejoice; then muſt thou ſhew thy foes
From whom thou art deſcended: may the breath
Of Life mean time nouriſh thy tender frame,
That thou may'ſt prove a comfort to thy mother!
I know there's not a Grecian that will dare
Inſult thee, when thy father is no more;
For I ſhall leave thee to the beſt of Guardians,
The faithful Teucer, who far from thee now,
Sent forth by Greece, repels th' invading foe.
Of you, my friends, companions of the war,
The only boon I aſk, is, that ye urge
This laſt requeſt to Teucer, ſay I begg'd

That ſtrait to Telamon and Eribæa,
My aged parents, he wou'd bear my child,
To be the joy of their declining years,
Till death ſhall call them to the ſhades below:
Let not my arms by Greece, or by that plague
Ulyſſes, e'er be made the prize of glory
For rival Chiefs: but do thou take, my boy,
[*turning to his ſon Euryſaces.*
The ſev'nfold, vaſt, impenetrable ſhield
Whoſe name thou bear'ſt: the reſt be bury'd with me*,
Take hence the child with ſpeed: nor in the tents
Let there be wailings: women ever love
To brood o'er ſorrows, and indulge their woe.
Shut to the door. The wound that muſt be cut
No wiſe Phyſician will attempt to heal
With incantation, elegy, or ſong.———

We ſhall conclude theſe extracts with an Ode ſung by the Chorus at the cloſe of this act.

CHORUS.

STROPHE.

O happieſt, bleſt abode, my native iſle,
Fair Salamis, encompaſs'd by the ſea,
On thee whilſt Gods and men indulgent ſmile,
My country, O behold and pity me!
A long, long time on Ida's plain,
Thus doom'd inglorious to remain,
While circling years roll o'er my wretched head:
New terrors ſtill affright me here,
Still is my heart appall'd with fear,
Leſt I ſhou'd viſit ſoon the manſions of the dead.

ANTISTROPHE.

The woes of Ajax too imbitter mine,
The braveſt Leader of the Grecian hoſt,
Untimely viſited by wrath divine,
And in the deſp'rate cruel phrenzy toſt.
There was a time when ſent by thee
He gain'd the wreath of victory,
Tho' now his weeping friends lament his fall.
Th' ungrateful Chiefs revere no more
The virtues they admir'd before;
His gallant deeds are now forgotten all.

* The cuſtom of burying the arms of deceaſed warriors in the ſame grave with them, (ſays the Author in a Note) is very ancient, and is practiſed amongſt the Indians to this day.

STRO-

STROPHE II.

Weigh'd down with years, when thou in hoary age,
Unhappy mother, ſhalt theſe tidings hear
Of thy dear Ajax, and his cruel rage,
How wilt thou weep and wail with grief ſincere!
Not like the plaintive nightingale,
That warbles ſweet her tender tale,
But with loud ſhrieks of horrible deſpair;
With ſharpeſt anguiſh ſore oppreſs'd,
Then ſhalt thou beat thy aged breaſt,
And in deep ſorrow rend thy wild diſhevel'd hair.

ANTISTROPHE II.

'Tis better far to die than, hopeleſs ſtill
Of cure, to languiſh under ſore diſeaſe;
When mortals ſuffer ſuch diſtinguiſh'd ill,
The ſilent tomb is liberty and eaſe.
Ajax, the pride of all our hoſt,
His ancient fame, and glory loſt,
Sinks down at laſt, o'erwhelm'd with foul diſgrace;
How will his hapleſs father bear
His ſon's diſtreſsful fate to hear,
Ev'n ſuch as never fell on Æacus his race!

An Account of the Expedition to the Weſt-Indies, againſt Martinico, Guadaloupe, and other the Leeward Iſlands; ſubject to the French King, 1759. By Richard Gardiner, Eſq; Captain of Marines on board his Majeſty's Ship Rippon, on the Expedition. 4to. 2s. 6d. Stuart.

THE tumult of War has been generally thought moſt unfavourable to the Progreſs of Literature. Late experience, however, evinces the contrary. During the war in which we are at preſent engaged, the Pen has more than kept pace with the Sword: and every ſingle expedition has produced a number of Publications. Several military Gentlemen, after having ſheathed their ſwords, which they wielded for the honour and ſervice of their country, have brandiſhed their pens for the public information and entertainment. But among the various candidates who have courted reputation in this two-fold capacity of Warrior and Writer, the martial Author of the account now before us, claims pre-eminence in point of erudition. This very ſprightly and learned piece is ſo profuſely embelliſhed with claſſical decorations, that it is very difficult to diſcover the ground of the

work, for the thickneſs of the embroidery. We Reviewers, however, who are not dazzled by the brilliance of quotations, endeavour to do juſtice to an Author's intrinſic merit, abſtracted from his borrowed ornaments.

When we conſider the profeſſed deſign of this performance, we are concerned to ſay, that the Writer does not ſeem to have ſucceeded in the execution. His preface informs us, that 'The deſign of ſubmitting to the public the following ſheets, is principally owing to a variety of aſperſions thrown out upon the *Britiſh* Officers employed on this Expedition.——Some,' he continues, 'cried out vehemently againſt the Retreat of the troops from MARTINICO, whilſt others as loudly exclaimed againſt the Capitulation of Guadelupe.——It was, therefore,' he concludes, 'in regard to theſe virulences, that he became determined to draw a little account of all the material movements of the Fleets and Forces,' &c.

This intent is, no doubt, laudable. But how does this little account remove theſe virulences; eſpecially with regard to the Retreat from *Martinico?* After having deſcribed the efforts made for the reduction of that iſland, and the promiſing appearances of ſucceſs, which flattered the troops with a ſpeedy conqueſt of the Metropolis, in the very next paragraph the Writer ſubjoins, that General Hopſon ſent to acquaint the Commodore, that he found it impoſſible to ſtand his ground, unleſs the ſquadron could give him aſſiſtance, by landing ſome heavy cannon, &c. at the Savanna; or that the Commodore would attack the Citadel in the Bay, at the ſame time he did it on the Shore: both which, he adds, were judged to be impracticable; upon which the General reimbarked.

Here, however, we naturally look for Reaſons why it became impoſſible for the General to maintain his ground, after ſuch flattering appearances of ſucceſs: and if any virulences have been vented, on account of this Retreat, they certainly will never be removed by barely repeating the fact, without an attempt to juſtify the proceeding.

Nevertheleſs, this Writer, though not concluſive in point of argument, is ſpecious, and not unentertaining. He appears to have a lively imagination, and his ſtile, though too flippant for his ſubject, is free and ſprightly. It would be injuſtice not to acknowlege, that there is ſomething picturesque in his imagery, of which the following deſcription of the appearance of Barbadoes, may ſerve as a ſpecimen.

'As

'As the ships approached, the island rose gradually out of 'the sea, with a delightful verdure, presenting a most invit-'ing prospect of the country all around, which looked like 'a garden; the plantations were amazingly beautiful, in-'terspersed at little distances from each other, and adorned 'with fruits of various colours; some were spread out in 'fine open lawns, in others the waving canes bowed gently 'to the wind, from hanging mountains, while the continual 'motion of the sugar-mills, dispersed in every part, and 'working, as it were, in concert, enlivened the engaging 'scene, and made it infinitely striking to eyes long accus-'tomed to the unentertaining range of sky and water only.'

The greater Hippias. A Dialogue of Plato concerning the Beautiful. 4to. 4 s. Smith by.

WE have the pleasure to observe, that this learned Translator of Plato's works pursues his undertaking with unremitted diligence; and acquits himself with his usual judgment and accuracy. Concerning his former versions, of which the last was that of the *Io*, we have given our sentiments in the foregoing Reviews *: and with respect to the translation now before us, we recommend it as more interesting and entertaining than either of the preceding ones.

The *subject* of the dialogue is opened by the following question, proposed by *Socrates* to Hippias, "What is *The Beautiful?*"—The *design* of it is, by degrees, to unfold the nature of true *beauty*; and to conduct our minds to the view of that *being* who is *beauty itself*; and from whose *original ideas*, every *particular beauty* is copied.

To this end, Plato establishes *four* grand *characteristic marks* of the truly beautiful; such as the *universality*, *supremacy*, *fitness*, and *immutability* of it. These marks are pointed out in a *negative* way of reasoning, by shewing, for instance, the beautiful not to be *corporeal* beauty, whether simple, or set off with ornaments; nor to be the assemblage of all those *outward advantages* which are vulgarly supposed to constitute a happy life, and seem to many above all things beautiful and good, the highest objects of love and desire; such as riches, health, honour, long life, and a surviving offspring.

In the farther disquisition of this supreme beauty, the philosopher states three other *characteristics* of it, as—*truth* or *reality*; the essence of the truly beautiful being independant

* See vol. XX. p. 284, 582.

on

on the ſenſes, or on *opinion*, which preſent us only with *appearances* of things. Another property is *power* and *government*; that is, power to produce *good*, and government for the ſake of producing it. Theſe properties lead to the diſcovery of a third, which is *good*, conſidered in its ſource and *fountain*; all the good which any being enjoys, naturally flowing from this principle. All this is likewiſe inculcated in a *negative* way, by diſtinguiſhing the truly beautiful, firſt, from the mere *appearance* of it founded on *opinion*; next, from what in *common eſtimation* is the *powerful*; and laſtly, from the *profitable*, or probable *means* of attaining *good*.

Having explained the *nature* of the beautiful, the philoſopher proceeds to ſhew what are the *effects* of it; what *qualities* it communicates to each Being which any way partakes of it; by what *part* of us, and *how*, theſe qualities are *perceived* and *felt*; and what is the *conſequence* of our having ſuch a *perception*, and ſuch a *ſenſe*. We find that every thing, whether it be the object of outward ſenſe or of intellect, having in itſelf any *proportion* or *order*, any ſpecies of *harmony* or *beauty*, oweth ſuch form or quality to this all-beauteous principle: this form or quality is *perceived* only by the *mind*; which has a faculty or power of perceiving it, only becauſe it *partakes* of the ſame principle. And this *perception* of harmony or of beauty, is always accompanied by a *ſenſe* of pleaſure and delight, in which conſiſts the enjoyment and happineſs of mind. This reaſoning likewiſe is purſued in a *negative* manner, by diſtinguiſhing the beautiful from the *pleaſant*, in general, and by throwing out of the inquiry all thoſe *ſpecies* of pleaſure which have nothing to do with proportion or order, nor immediately affect the mind itſelf, as belonging to another genus or kind of things. In the laſt place, to prevent a dangerous and common error concerning the nature of that divine eſſence, *the beautiful*, our philoſopher intimates that it can be nothing which admits of *number*, or particular Being or Beings; not even *one*, as diſtinguiſhed from any *other one*; and conſequently muſt be, in the moſt comprehenſive ſenſe, *univerſal*.

From conſidering all theſe properties, which are proved by Plato, to be neceſſary attributes of *the beautiful*; it plainly appears to be nothing leſs than UNIVERSAL FORM *, *intelligent* and *active*; imparting form and beauty to all things, as being itſelf the *plenitude* of forms, and therefore abſolutely and ſupremely fair and beautiful: giving law to infinitude

* By this the Platoniſts mean, not Nature's *outward form*, but ſome *inward principle* in Nature, to which that outward form is owing.

and

and wildneſs, and by that law governing the univerſe and every part of it.—UNIVERSAL REASON—giving bound and meaſure to all things; aſſigning them a certain nature, and enduing them with certain properties; and being thus the foundation of all their *reality*, the cauſe of all their *power* and virtue, and the origin of all their *good*.—UNIVERSAL MIND—communicating with a *ſenſe* or taſte of order and proportion, of harmony and beauty, intellectual delight and happineſs, branching out into *many minds*, and making them *partakers* of its own pure unity, and all-comprehenſive univerſality; yet ſtill remaining in itſelf intire and complete, pure and ſimple. Through this proceſs, Plato leads us on to the *Knowledge of the* DEITY, a point which he has always principally in view, becauſe, according to his doctrine, true virtue depends on it.

Thus we have endeavoured to give a ſuccinct abſtract of the argument of this dialogue, which, we apprehend, will be more ſatisfactory to our Readers, than extracts from the dialogue itſelf; as it is in general too prolix and ſyllogiſtical, to be agreeable to the modern taſte. It might moreover diſguſt perſons of extreme delicacy, as the philoſopher ſometimes indulges himſelf in vulgar conceits, and makes uſe of very low images and illuſtrations.

We nevertheleſs recommend it to the peruſal of the attentive and judicious, who will find great ſubtlety and ſtrength of reaſoning in Plato's manner of expreſſing himſelf. And though the dialectic art ſeems to be out of faſhion, as being tedious and abounding with repetitions, yet without a proper knowledge of it no one can argue with cloſeneſs and preciſion, or be able to manage a diſpute to advantage. To the modern inattention in this reſpect, we owe the many rambling productions which, being incoherent and unconnected, can never anſwer the purpoſe of conviction, though, for the ſame reaſons, they render refutation a difficult labour.

A Diſſertation on the Scrofula *or* King's Evil; *in which the Cauſes and Nature of this Diſeaſe are attempted to be demonſtrated; and from which the Prognoſis, together with the moſt natural and rational Method of Cure, is endeavoured to be deduced.* By William Scott, M. D. 8vo. 1s. 6d. Cooper.

THIS gentleman having acquainted us in his preface, that the account given by the antients, of this diſeaſe, is very ſuperficial and imperfect; that thoſe of more modern date (tho' he

he is ſorry to ſay it) are ſtill leſs to the purpoſe; and after praiſing Dr. Home for his ſingle attempt to write a regular account of it, aſſures us, 'that if he had not thought this work conſiderably more compleat than any thing that has yet appeared, he ſhould not have been ſo impertinent as to trouble the public with it, *&c.*' Having thus excited an expectation in the public of ſomething new, the reſult of much experience and reflection, on the King's Evil, if our author ſhall have fulfilled it as much to their ſatisfaction, as he has to his own, they muſt be greatly obliged by his performance. But having thoroughly peruſed his ſixteen ſections (which he calls aphoriſms in his preface) as well as his own comments on them, we were *ſorry* to find, that Dr. Scott's diſſertation is, in a great meaſure, conſtructed on thoſe antients and moderns he has condemned, and a few whom he has allowed to have collected ſome good materials on the ſubject. So that the utmoſt merit of this *compleat* Treatiſe muſt terminate in its being an induſtrious Compilation of what others may have wrote, leſs profeſſedly, on the *Scrafula.*

Amongſt the many moderns quoted, or referred to, by our Author, two ſeem to have been his Fellow-collegiates, who have lately wrote their inaugural Diſſertations at Edinburgh, on the ſame diſeaſe. After ſome general compliments to each of theſe performances, he calls one a ſhort and incompleat Account of the Diſtemper, and the other ſtill a more lame Eſſay. At the ſame time there is ſuch evident juvenility in his own performance [tho' we do not pretend to limit the Author's age from ſuch a circumſtance] that we ſhould not be ſurprized to hear, his own inaugural Theſis was on the ſame ſubject, and that this pamphlet is modelled from it: no very uncommon expedient for commencing a medical Author. We would not, however, be underſtood to caſt any general reflection on theſe academical Theſes, which are very proper, and often very ingenious; neither is the preſent Diſſertation, whatever might be its origin, without the merit of much induſtry and reading, as well as a tolerable arrangement of the ſubject. But when the Author's judgment is more advanced, and his ſelf-admiration ſomewhat ſubſided, he will be able to diſcern, that its merit was not ſufficient to allow him to exult ſo greatly on the ruin of the antients, the moderns, and his cotemporaries. The ſections are generally ſhort, (and partly tranſcribed, as he owns, from Dr. Home, and a MS. in the univerſity) but moſt of their lines and ſentences are re-printed, as full and pregnant Texts to his ſubſequent Notes, which compoſe their retinue, and atteſt their quality and importance.

As

As Dr. Scott has engaged in his Preface, 'that if this 'Treatiſe is well received, he ſtill propoſes, ſome time or 'other, to make it a more finiſhed work,' we would propoſe, in order to its better future reception, on his further experience of the Diſeaſe — 1. That his next edition be more modeſt, and leſs condemnatory of whatever ancients and moderns may be liberally cited to contribute to it. 2. That in praiſing his medical maſters in the univerſity [the abilities of many of them intitling them to conſiderable reſpect] he ſtudy more temperance and delicacy; ſince a certain chaſtity of praiſe is neceſſary to make it reliſhed by perſons who have taſte as well as merit:—*Ne rubeant pingui donati munere*—to ſay little of a Writer's confining his applauſe too illiberally, too locally, which may be ſometimes thought a defect in his own taſte and addreſs. 3. That he would contract a more intimate acquaintance with the purity of his mother-tongue, ſuppoſing that to be Engliſh, than appears in the preſent edition; eſpecially as he quotes much Latin, and ſome Greek, in it—*Extera cur quaerit, ſua qui vernacula neſcit.*—For inſtance, 'I remember myſelf *of* ſeeing a man, p. 9, 29. Nor *do not* uſe ſufficient exerciſe, p. 14. Is neither of a due colour *or* [*nor*] conſiſtence, p. 26. This matter is nothing elſe *than* pieces of fat, p. 30. *Deobſtruating* [deobſtruent] medicine, p. 41. I *would* [ſhould] imagine, p. 43.'

Theſe, with ſeveral other expreſſions that might be referred to, are not Engliſh idioms; neither are we certain that all of them are Scotch. Indeed, our Author ſays, 'he hopes 'his Readers will overlook ſome ſmall faults,' ſuch as theſe, perhaps; to which indulgence in others we have no objection; but *our not* overlooking them may prevent *his* repeating them: and we hope Dr. Scott will reflect, that a juſt admonition may be more friendly than an ill-founded compliment. For the reſt, we acknowlege his pamphlet may deſerve the peruſal of ſome Practitioners, while it promiſes induſtry and reflection in his own practice.

Death, a Poetical Eſſay. By Beilby Porteus, *M. A. Fellow of Chriſt's College, Cambridge.* 4to. 1 s. Whiſton.

ABOUT twenty years ago, one Mr. Seaton bequeathed a certain eſtate to the univerſity of Cambridge *, the rent of which was to be annually given to that Maſter of Arts, who ſhould write the beſt Engliſh poem on certain ſub-

* Vid. an Extract from Mr. Seaton's Will, Rev. vol. IV. p. 508.

jects

jects ſpecified in the will; to be determined by the Vice-Chancellor, the Maſter of Clare-Hall, and the Greek Profeſſor, for the time being. See the ſeveral accounts we have given of former prize-poems, for Mr. Seaton's reward, particularly, thoſe written by Mr. Smart.

This is the poem of the preſent year, which has entitled the Author to the bequeathed gratuity; and which circumſtance were alone ſufficient to prejudice the public in it's favour.

The poet begins, with a ſtriking deſcription of the throne of Death, attended by his parent Sin, and all his various miniſters. He then pathetically laments the ſtate of

> 'Ill-fated man, for whom ſuch various forms
> 'Of miſ'ry wait, and mark their future prey!'

In conſequence of this dreadful picture, he arraigns the juſtice of the Almighty; but retracting cries,

> ——— 'Could ſuch foul ills
> 'Fall from fair Mercy's hands? Far be the thought,
> 'The impious thought! God never made a Creature
> 'But what was good.—— He made a living Man:
> 'The Man of Death was made by Man himſelf.
> 'Forth from his Maker's hands he ſprung to life,
> 'Freſh with immortal bloom; no pain he knew,
> 'No fear of Death, no check to his deſires
> 'Save one command.'———

The Author poetically deſcribes the effects which the diſobedience of the firſt pair had on the reſt of the creation, and ſends Adam forth to till the ground, ſuſtained by hope in the benevolent promiſe of his Creator.

> 'Chear'd with the view, Man went to till the ground
> 'From whence he roſe: ſentenc'd indeed to toil
> 'As to a puniſhment, yet (ev'n in wrath
> 'So merciful is Heav'n) this toil became
> 'The ſolace of his woes, the ſweet employ
> 'Of many a live-long hour, and ſureſt guard
> 'Againſt diſeaſe and Death.—— Death tho' denounc'd
> 'Was yet a diſtant ill, by feeble arm
> 'Of Age, his ſole ſupport, led ſlowly on.
> 'Not then, as ſince, the ſhort-liv'd ſons of men
> 'Flock'd to his realms in countleſs multitudes;
> 'Scarce in the courſe of twice five hundred years
> 'One ſolitary ghoſt went ſhiv'ring down
> 'To his unpeopled ſhore.'———

He now deſcribes the long life of the Patriarchs, laments our preſent unhappy ſituation, and then proceeds to enumerate the manifold ſhapes aſſumed by the king of terrors, in his viſits to the preſent world. Envy, between two brothers, firſt

firſt introduced murder: Ambition ſaw, and ſoon improved the deed.

——— 'One murder made a Villain,
'Millions a Hero —— Princes were privileg'd
'To kill, and numbers ſanctified the crime.'

He then introduces Luxury, as a ſtill greater enemy to mankind.

——— 'In th' embattled plain
'Tho' Death exults, and claps his raven wings,
'Yet reigns he not ev'n there ſo abſolute,
'So mercileſs, as in yon frantic ſcenes
'Of midnight revel and tumultuous mirth.'

The poet addreſſes himſelf to the ſelf-murderer thus:

——— 'Think, O think,
'And e'er thou plunge into the vaſt abyſs,
'Pauſe on the verge awhile, look down and ſee
'Thy future manſion.—— Why that ſtart of horror?
'From thy ſlack hand why drops th' uplifted ſteel?
'Didſt thou not think ſuch vengeance muſt await
'The wretch, that with his crimes all freſh about him
'Ruſhes irreverent, unprepar'd, uncall'd,
'Into his Maker's preſence, throwing back,
'With inſolent diſdain, his choiceſt gift?'

To theſe ſucceed the immediate viſitations of Heaven, ſuch as Deluge, Tempeſt, Peſtilence, and Earthquakes.

——— 'In no common form
'Death then appears, but ſtarting into ſize
'Enormous, meaſures with gigantic ſtride
'Th' aſtoniſh'd Earth, and from his looks throws round
'Unutterable horror and diſmay.'———

Our poet concludes his Eſſay, with a pathetic prayer to the Almighty, of which the following lines are a part.

'When my ſoul ſtarting from the dark unknown
'Caſts back a wiſhful look, and fondly clings
'To her frail prop, unwilling to be wrench'd
'From this fair ſcene, from all her cuſtom'd joys,
'And all the lovely relatives of life,
'Then ſhed thy comforts o'er me; then put on
'The gentleſt of thy looks.—— Let no dark crimes
'In all their hideous forms then ſtarting up,
'Plant themſelves round my couch in grim array,
'And ſtab my bleeding heart with two-edg'd torture,
'Senſe of paſt guilt, and dread of future woe.
'Far be the ghaſtly crew! And in their ſtead,
'Let chearful Memory from her pureſt cells
'Lead forth a goodly train of virtues fair
'Cheriſh'd in earlieſt youth, now paying back

'With

'With tenfold uſury the pious care,
'And pouring o'er my wounds the heav'nly balm
'Of conſcious innocence.'———

We thank the Author for the entertainment we have received in the peruſal of this ſmall production, and make no doubt but the judicious part of the world will rank him above the degree of a tolerable poet.

The Pruſſiad: an Heroic Poem. Written by Major Alexander Gordon, *a Volunteer in the Pruſſian Service; and preſented to the King of Pruſſia at the Camp of Mudlitz, near Fryſtenwalde, Sept. 7, 1759. To which is prefixed, the original Letter, wrote with his Majeſty's own Hand to the Author, in the German Language, with a Tranſlation. Humbly dedicated to his Moſt Sacred Majeſty King George.* London, 4to. 1s. 6d. Burd.

THE title of this Heroic Poem, Addreſs to *two* cotemporary Princes, muſt certainly have raiſed the Reader's curioſity to a very extraordinary pitch; but how will he glow with expectation, when he has read the letter mentioned in the title page! The following is the Author's tranſlation of it.

To Major ALEXANDER GORDON.

'SIR,

'I Have read your poem with ſatisfaction, and thank you 'for the many *genteel* compliments you have paid me in it. 'Towards the *expence* of having it printed, I have ordered my 'Secretary to pay you two hundred crowns; which I deſire 'you will accept of, not as a reward of your merit, but as 'a mark of my *benevolence*.

FREDERICK.'

This is not a very accurate tranſlation of the king's letter: his majeſty does not ſay (in the original) *genteel*, but *pleaſing*, or *agreeable* compliments. *Towards the expence of having it printed*, ſhould have been, *That it may be ſpeedily printed*, and in ſtead of *benevolence*, he ſhould have ſaid *favour*. But theſe are trifles, we ſuppoſe, with Major Alexander Gordon.

After his invocation to his muſe, whom, in the language of poetry, he calls *hiſteric maid*, the poet begins his ſtory with this beautiful line:

'There was a country, thro' whoſe fair domains.'

Speaking

Speaking of *Hungaria*, he says,

'The hostile queen revives a bleeding war,
'And arms her claim with covert dark intrigue.'

He then informs us, that the Almighty sent Sagacity,

'Clad like a Genius'———

Certainly, the Author writes like a Genius. However, the genius Sagacity informs the king of his danger; and his Majesty assembling his generals, asks their opinion of dreams; for he is not certain, whether it is a dream, or a vision. The generals, like wise men, suppose him to be wrong in his head: they

——— 'ey'd each other, as inclined to doubt
'Of the king's reason.'———

The generals make notable speeches upon the occasion, and the king prepares for war. Schwerin, fortunately intercepts a *Post*, and brings him to his majesty, who reads his dispatches:

'Then thus bespoke sage Schwerin:—"Fast in hold'
"Detain the bearer, till he back transmit
"In his own hand a rescript, but await
"Our farther will, and leave us now alone."

The king says his prayers, and then delivers to the general,

——— 'a *rescript*, aptly fram'd,
'And suited to deceive Vienna's court;
'Which being copy'd by the Post, and sent, &c.'

The hero now marches his troops,

'Since treaties deem'd like *imagatory* air,
'Were *puff'd* away by stern Teresa's rage.'

His first exploit is to *invest* Saxony; so that Saxony must be a town, and not an electorate, as our ignorant geographers have made it. What it is to be upon the spot! Thus then having invested Saxony, he blocks up Pirna:

'The trumpet sounds *citation*,——Pirna deaf,
'Hears not the dread remonstrance——thrice she hears—

Now, does Pirna hear, or does she not hear? The triple assertion, should influence us to believe that she really did hear; and yet, if poor Pirna was deaf, how could she possibly hear the *citation*? But to proceed:

'At length, the flag of proud defiance drops,
'Thy gates, O Pirna, now receive a king,
'A conqueror incens'd——tho' mild in wrath;

' Large contribution pays for lives indulg'd,
' The high *aſſeſſment*, and the ſword is ſheath'd:

So it appears, that the king pays the aſſeſſment, and not the inhabitants. Probably, he paid it to the pariſh officers of the place.—Next we are preſented with the battle fought near Prague, May 6, 1759, in which M. Schwerin was killed.

——— ' But hark! the charge
' Sounds dreadful, never to be heard again
' By numbers formidable, tho' they ſhine
' With poliſhed muſkets, in the fierce attack.'

What in the name of wonder did the *poet*, the heroic poet, mean? We make no doubt but he had a meaning, though we are ſo unhappy as not to perceive it. Our readers, we hope, will excuſe us if we purſue this ſublime writer no farther, as it is impoſſible to give a juſt idea of his poem, without tranſcribing the greateſt part of it. We cannot, however, ſuffer the fine picture of his hero, at the laſt battle, to paſs unnoticed:

' Upon the precipice of danger, ſee
' The king in perſon, while his blazing ſword
' Hangs o'er the verge of death, and rules the fight;
' Beneath him, in the dark abyſs, appear
' Carnage, beſmear'd with gore, and *red-fac'd rout*:
' Purſuit upon the back of panting flight
' *Hacks* terrible, and gaſhes him with wounds.'——

Unfortunately for the poet, in this battle, which ends the poem, the hero happens to have been beaten.

Upon the whole, we have no reaſon to doubt, that the Letter prefixed to the poem is genuine; and, we believe no body will queſtion the king of Pruſſia's judgment, as to heroic poetry: it muſt neceſſarily follow then, that his majeſty is but little acquainted with the Engliſh language.

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*Conſiderations on the Statutes, 21 and 28 Hen. VIII. concerning the Reſidence of the Clergy. In Anſwer to the Interpretation given of thoſe Statutes in the Biſhop of London's late Charge**. 4to. 1 s. Dodſley.

THE queſtion in debate appears to be this, What advantage, in point of reſidence, the ſtatutes abovementioned, were deſigned to convey? The Biſhop ſtrenuouſly pleads:—' That certain perſons *excepted* in the acts,

* Vide Review for May, 1759. p. 480.

' which

'which were made to enforce the general reſidence of the 'clergy under certain penalties, are *thereby*, exempted only 'from the penalties of the acts; but, that they are in no 'manner releaſed from the obligation to reſide, unleſs they 'obtain alſo, a diſpenſation from the ordinary for that pur-'poſe.' In oppoſition to this, it is aſſerted in the conſiderations, now before us, that the perſons excepted in theſe ſtatutes are, by ſuch exception, moſt clearly and effectually diſcharged from the obligation to reſide; without any intervention of the ordinary, or any kind of exemption whatſoever, except that only, which is conveyed to them by the acts themſelves. In the times preceding the reformation, the clergy and people of the popiſh church of England, were in a ſtate of abject ſlavery and bondage, through the uſurpations and tyranny of the Pope; rigid impoſitions were injoined by the decrees of councils, and the Pope's decretal letters. But theſe, even in the gloomieſt ſeaſons of anti-chriſtian darkneſs, were never received in England, upon their own authority; ſuch parts of them only, as were ſubmitted to by general conſent, and afterwards confirmed by uſuage, acquired the force of laws, merely in conſequence of ſuch uſage and conſent: it is alſo obſerved, that whatever juriſdiction the biſhops exerciſed, in reſpect of diſpenſing with reſidence, the main queſtion to be conſidered by us at preſent, is, whether it remained the ſame after theſe ſtatutes were made, or whether, on the contrary it was ſuperſeded by them.

Our Author proceeds diſtinctly to explain the proviſions made by theſe ſtatutes, and then takes notice, that in a diſpute of this kind, the words of the ſtatutes themſelves, ought to be the ſole rule of judgment. But theſe are intirely ſilent, with reſpect to the ordinary. They neither confirm, nor abrogate, his power; and therefore, the whole which can be collected from them upon this head, muſt be deduced in the way of inference. He goes on to recite, and ſet aſide, the ſeveral pleas which the biſhop hath alleged in ſupport of his hypotheſis (which indeed appear rather to be ſpecious and artful, then pertinent and ſolid) and remarks, that in one caſe, his Lordſhip, perhaps through inattention, hath changed the language of the ſtatute; he then attempts to ſhew, from a view of the thing itſelf, as it ſtands independent of objections — that a real and effectual privilege and liberty of non-reſidence is conveyed to all the perſons excepted in the ſtatutes, and ſuch a liberty as the ordinary has not any power to controul.

He repeats the obſervation, that the decrees of councils and of popes, which formed the chief part of that which was called the canon law, were never binding in England by their own intrinſic authority. The church admitted ſome, and rejected others; as they were conſiſtent with, or repugnant to the laws of the realm; or, as they were found to be either reaſonable, or unjuſt in themſelves; or as the temper of the clergy, and circumſtances of the times, rendered them convenient, or improper. Nor was this method practiſed in the caſe only of different councils: but even among the different conſtitutions of the ſame council, while ſome were acknowledged and ſubmitted to, others were thrown aſide, and diſregarded; and theſe were never afterwards thought to bind. And with reſpect to thoſe that were received, it was the general acquieſcence and ſubmiſſion, confirmed by uſe and cuſtom, which in a courſe of time, gave to them the force of laws. 'This opinion, ſays he, 'is confirmed by the words of parliament itſelf. For the 'ſtatute 25 Hen. VIII. chap. 21. by no means imports, as 'ſome have affected to interpret it *, that the eccleſiaſtical 'laws were no longer binding by their own authority; but, 'on the contrary, declares in the cleareſt terms, that they 'never otherwiſe were binding, "than as they had been "uſed among the people by their own conſent, and origi-"nally eſtabliſhed as laws of the realm by the ſaid conſent, "ſufferance and cuſtom."

But, whatever degree of authority may be ſuppoſed originally to have belonged to this body of laws, it is well known, that for ſome ages before the reformation, the greater part of the clergy conſtantly found means to elude their force; 'ſometimes by the help of fraud, intereſt, or 'faction, and ſometimes, by the aſſiſtance of indulgencies 'from Rome; which, in caſes more eſpecially of non-reſi-'dence and plurality of benefices, were ſcandalouſly proſti-'tuted to all who were able to pay their price. For though 'the poſſeſſion of only a ſingle benefice muſt be allowed, 'as well as reſidence, to be a matter of duty, ariſing both 'from the nature of the thing and the divine law, yet ſo 'little regard was in thoſe days paid to theſe ſacred obliga-'tions, that many inſtances may be found of men who at 'one time occupied ſix or ten, or even a greater number of 'prebends and other dignities.'

* See the preface to biſhop Gibſon's Codex.

But

'But if the acts of councils and of popes, were ſo looſe and precarious a rule of diſcipline, it is certain that the legatine decrees or conſtitutions, had ſtill leſs authority or force. Thoſe of Otho, though uſually referred to by modern writers, as ſtanding laws of the church, ſeem never to have been admitted by the clergy, either at the time when they were firſt declared, or afterwards. All the circumſtances that attended the arrival of the legate in the kingdom, as well as the manner in which the council was conducted, make this opinion highly probable. 'This coun-'cil, he obſerves, was held in London in the year 1237. '[22 Hen. III.] The following account of the whole tranſ-'action, as it contains a curious repreſentation of the gene-'ral ſtate and temper of the kingdom at that time, may 'ſerve alſo more particularly to ſhew, with what extreme 'reluctance both laity and clergy ſubmitted to the yoke of 'foreign juriſdiction. The arrival of the legate in Eng-'land, was in conſequence of a ſecret invitation ſent to 'Rome by the king, without the conſent or knowledge, of 'any of the chief perſons of his kingdom. The nobles 'therefore, inveighed againſt the king, upon this occaſion, 'in the moſt bitter terms; as one who had trangreſſed all 'laws; broken his oaths and promiſes; and now deſigned, 'by the interpoſition of a foreign power, to ſubvert the 'whole ſtate. The archbiſhop of Canterbury, is reported 'alſo to have remonſtrated againſt this proceeding; as a 'thing, which in its conſequences not only muſt produce a 'diminution of the archiepiſcopal rights, but be of great 'detriment, likewiſe, to the realm. The king, however, 'perſiſted in his purpoſe, and the legate arrived. His modeſt 'and inſinuating behaviour, ſoftened in ſome degree the 'prejudices which the clergy had conceived againſt him: 'ſo that they conſented to pay obedience to his letters, and 'be preſent at the council. But, on the other hand, the 'extreme deference and reſpect, that was ſhewn towards him 'by the king, who ſeemed, it is ſaid, to adore his very foot-'ſteps, and declared in public, That without the conſent of 'his lord the Pope, or his legate, he had no power to diſpoſe 'or alter any thing belonging to the ſtate; irritated ſtill more 'and more the hearts of all the nobles. Upon this account 'therefore, and becauſe it was ſuggeſted likewiſe, that many 'among the clergy who held a plurality of benefices, being 'apprehenſive that ſevere injunctions would be made con-'cerning them, had formed ſome deſign againſt the perſon 'of the legate, he obtained of the king, that certain offi-

'cers of the royal houſhold, armed with ſwords and clubs, 'ſhould attend him to and from the council.—A great num-'ber alſo of ſoldiers and armed ſervants, were poſted ſecret-'ly in ſome private places near the church. In this man-'ner was the council opened, and continued to the third 'day; when the ſtatutes digeſted into thirty-one articles 'were read: after which the clergy, as the author of this 'account has added, retired with little ſatisfaction.' See Spelman. Concil. II. 218.

Theſe articles, we are told, did not paſs into laws; for Walter de Cantilupe, biſhop of Worceſter, demanded that the pope might be conſulted upon this head; and made ſuch a zealous oppoſition, that the legate aſſented: and thus the matter reſted as it ſtood before.

The conſtitutions of provincial, or dioceſan ſynods, relating to this ſubject, can be but of very ſlender and precarious authority; ſince it cannot be clearly known, whether injunctions of this kind, were eſtabliſhed by the ſingle power of biſhops, and publiſhed only to the clergy in their reſpective ſynods, or whether the conſent of the clergy alſo, was neceſſary to give them the force of laws. However, ſuch injunctions could not be of perpetual obligation; but, only remained in force, while the ſame biſhop continued to preſide over the ſame body of clergy; and if the biſhops were poſſeſſed of any ſuch power, they were very ſparing in the exerciſe of it, with regard to the duty of reſidence. For after a careful examination of the whole body of councils, as collected by Sir William Dugdale and Sir Henry Spelman; from the Norman conqueſt to the Reformation, between the years 1070 and 1308, there are but three ſynods only, in which this duty is in any manner declared or enjoined: theſe are, the ſynod of Worceſter, 22 H. III. 1237, the ſynod of Exeter, 15 Edw. I. 1287; and that of Wincheſter, 1 Edw. II. 1308. And in all the ſubſequent time, from 1308 to 1529, in which laſt year the ſtatute of the 21 Hen. VIII. was made, there doth not exiſt ſo much as a ſingle rule, or even admonition concerning it: ſo remiſs were the prelates in this reſpect; or ſo untractable the clergy. Our author attempts to account for this neglect, by obſerving, that 'if 'we reflect, upon all that the hiſtory of theſe ages has 'tranſmitted to us, concerning the ſecular views of biſhops, 'and the corrupt lives both of them and the inferior clergy, 'not in this kingdom only, but throughout all Europe; if 'we remember, how frequently they ſtand charged in the

'acts

'acts of councils, with a general contempt and violation of 'all the ſacred canons; with extortion, uſury, ſimony, in-'continence, inceſt, murthers; we ſhall readily acknow-'lege, that, at a time when the laws of the church, were 'ineffectual for ſuppreſſing even the greateſt crimes, a ſevere 'and rigorous exerciſe of power, in matters of mere diſci-'pline, muſt have been not only dangerous, but utterly 'impracticable.'

* It may not be improper here to obſerve, from a MS. abridgment of the Rolls of Parliament, fol. 29. [formerly in the poſſeſſion of Sir Robert Atkins, Lord Chief Baron of the Exchequer, and Speaker of the Houſe of Peers, from 1689 to 1692.] that in a parliament holden at Weſtminſter, 13 Edw. III. 1339, it was enacted, 'That every arch-'biſhop and biſhop, do before the next parliament, certifie 'all benefices in every aliens hands, of the value thereof, 'and of reſidence thereon.

We cannot conclude this article without remarking, that when the two acts of parliament relating to non-reſidence were made, the whole ſpiritual juriſdiction of the kingdom, was falling by degrees into the hands of the civil power; and that, about the ſame time likewiſe, the benefices of the church began to be regarded as freeholds by the law, and conſequently, that all proceedings which related to their profits and revenues, to the poſſeſſion of them, or the forfeiture, were finally to be determined in temporal courts: hence a very ſtrong preſumption will ariſe, that as the legiſlature found it neceſſary to correct by civil authority, an irregular practice of the clergy, which their own laws, through weakneſs or remiſsneſs, had failed to remedy; ſo they intended likewiſe, that the acts now framed, ſhould be conſidered as the principal, if not the only rule, by which, all caſes comprehended in them, were hereafter to be judged.—And indeed, from the words of the acts themſelves, it may be juſtly concluded, as well as from two other ſtatutes enacted in the ſame reign, that a full and poſitive exemption from the obligation to reſide, is conveyed to thoſe who are within the excepted caſes; and that the ordinary has not ANY power to controul it.

ACCOUNT *of* FOREIGN BOOKS.

Dictionaire Hiſtorique, ou Memoires Critiques et Litteraires, concernant la vie et les ouvrages de divers Perſonages diſtingués, particulierement dans la Republique des Lettres. Par Proſper Marchand. Folio. Vol. 2d. Hague, 1759. Or,

An Hiſtorical Dictionary; or Critical and Literary Memoirs of the Lives and Works of ſeveral diſtinguiſhed Perſons, particularly in the Republic of Letters.

HAVING given a general account of the deſign and execution of this work, on the appearance of the firſt volume*, we ſhould have taken a curſory notice only of the publication of the ſecond, had not an article, inſerted by the ingenious Editor, appeared too intereſting to be paſſed over in ſilence.

This article contains a critical Hiſtory of the Life and Writings of the late Profeſſor 'sGraveſande; which we could wiſh to give entire to our Readers: but, as the limits of our work will not permit us to copy the whole, we muſt content ourſelves with a general abſtract. We ſhall not, however, ſo ſtrictly confine ourſelves to the matter or manner of the original, as not to indulge our own reflections, as well on the remarks of the Writer, as on the matters of fact related.

William-James 'sGraveſande, deſcended from an ancient and honourable family of Delft, in the province of Holland, was born in the year 1688. Nothing was ſpared in his education, and he diſcovered a very early turn for mathematical ſtudies; to which his talents were ſo happily adapted, that it is ſaid, he kept his Tutor perpetually employed, by the rapid progreſs he made.

In 1704, he was ſent to the univerſity of Leyden; where, tho' he made the Civil Law profeſſedly his ſtudy, that of his favourite ſcience was not neglected. It was here that he compoſed his well-known treatiſe on Perſpective; which, tho' not publiſhed till many years after, was finiſhed before he was nineteen years of age.

Notwithſtanding all the marks of a juvenile production were conſpicuous in this piece, it was greatly admired by ſome of the moſt eminent Mathematicians of the time; particularly by the celebrated John Bernouilli, whoſe opinion of

* See Review, vol. XVIII. p. 476.

it,

it, ſoon after publiſhed in a letter to the Author, conferred no little honour on ſo young a Mathematician.

In 1707, our Student took his degree, as Doctor in the Civil Law, his theſis on that occaſion, entitled Autocheiria, being a treatiſe on Suicide, in which the moſt prevailing arguments againſt that unnatural crime, are judiciouſly choſen and ſupported.

He removed ſoon after from the college, and ſettled at the Hague; where, together with his two brothers and fellow-ſtudents, he applied himſelf to practice at the Bar. In this ſituation, he ſoon cultivated an acquaintance with men of ſcience and letters; and in the year 1713, made one of the principal members of the ſociety that compoſed a periodical Review, entitled *Le Journal Litteraire*. His aſſociates in this undertaking were Mr. Marchand, Author of the Dictionary before us, Meſſrs. Van Effen, Sallengre, Alexandre, and St. Hyacinthe; at that time all young men, and no leſs diſtinguiſhed for their knowlege and ingenuity, than for that friendſhip and eſteem, which mutually ſubſiſted among them.

The publication of this Journal began in the month of May, 1713, and continued without interruption till 1722; Mr. 'sGraveſande enriching it with many curious and valuable articles. Indeed, the manner in which this undertaking was carried on, was ſuch, as bid the faireſt to reach the utmoſt perfection a work of this nature is capable of: the articles furniſhed by every member being read, and examined, in a general meeting of the ſociety, and nothing being inſerted but what was univerſally approved. At the ſame time, however, it muſt be acknowleged, that nothing leſs than that moderation and regard which theſe Gentlemen actually poſſeſſed toward each other, was requiſite to preſerve an harmony abſolutely neceſſary to the proſecution of a work carried on by men of ſuch different ſentiments on various occaſions. An inſtance of this is given us, in what is related of Mr. 'sGraveſande's account of Ditton's book on the Reſurrection of our Saviour. This article being read to the ſociety, St. Hyacinthe, who was a frank Deiſt, objected to the Critic's having taken the ſide of Chriſtianity; whereas, in his opinion, as an impartial Journaliſt, he ought to have appeared totally indifferent. This opinion, however, was over-ruled, and St. Hyacinthe prudently ſubmitted.

The parts of this Journal, written or extracted by Mr. 'sGraveſande, were principally thoſe relating to Phyſics and Geometry. There are alſo inſerted ſeveral original pieces, entirely

entirely of his compoſition; particularly in the fourth volume, a paper, entitled Remarks on the conſtruction of Pneumatical Machines; and in the fifth, a moral Eſſay on Lying; in which the ingenious Author enquires into the obligation we are under to ſpeak truth, and how far that obligation binds us on moſt occaſions in life. This piece is written in form of a letter, and ſeeming to be produced by a Genius of a very different turn to that of Mr. 'ſGraveſande; it was long before he was ſuſpected to be the Author.

There are alſo ſeveral other letters and pieces, of leſs note, ſcattered up and down in the firſt ten volumes; and in the beginning of the twelfth, was firſt printed his celebrated Eſſay on the Colliſion of Bodies; wherein he ſides with the partizans of Leibnitz, in aſſerting the force of moving bodies to be as the quantity of matter multiplied into the ſquare of the velocity; in oppoſition to the doctrine of Newton, who maintained it to be as the quantity multiplied ſimply into the velocity.

This Eſſay, with a Supplement ſoon after publiſhed in the ſame work, made much noiſe in the phyſical world. Hitherto Leibnitz, who was the firſt that publicly maintained this theory, had made no converts of note out of Germany, except the Bernouillis in Switzerland, and Poleni in Italy. In France and England, the old theory was ſtill adhered to; and it was a matter of ſome ſurprize, that Mr. 'ſGraveſande, who had adopted every other part of the Newtonian Philoſophy, ſhould diſſent from it in this. His treatiſe was attacked accordingly, on all ſides; Dr. Clarke entering the liſts among others, and, with a very indecent warmth, caſting reflections on the Author, very unbecoming himſelf or the occaſion.

Mr. 'ſGraveſande did not fail, however, to make his party ſtrong; and the diſpute, after having engaged the attention of the moſt celebrated Mathematicians and Philoſophers in Europe, ended not a little to his honour. For, though he had not the ſatisfaction of obtaining a compleat victory over his antagoniſts, he appears to have had by much the beſt of the conteſt.

If the Reviewer now writing, may venture at this time of day to give his opinion of this controverſy, he muſt confeſs, he thinks the experiments made and repeated on each ſide, in a great degree juſtified the concluſions drawn from them, while the Reaſoners on both, went on the ſuppoſition of the exiſtence of the *vis inertiæ* in all bodies, or in all matter, without

without diſtinction. Every body that could come under their examination, in the way of mechanical experiment, was, doubtleſs, poſſeſſed of that power; but it did not thence follow, that all matter, or the primary impenetrable ſolids, of which ſuch bodies were ſuppoſed to be compounded, would be ſo too: nor has it yet appeared from experiment, that the *vis inertiæ* of compound bodies is, in all circumſtances the ſame, or always directly proportionable to their quantity of matter*. But to return to Mr. 'Graveſande. In the year 1715,

* Sir Iſaac Newton, indeed, lays it down, as one of his *regulæ philoſophandi*, that 'the qualities of natural bodies which cannot be 'increaſed or diminiſhed, and agree to all bodies in which experi-'ments can be made, are to be reckoned as the qualities of all bodies 'whatſoever. Thus, becauſe extenſion, diviſibility, hardneſs, im-'penetrability, mobility, the *vis inertiæ*, and gravity, are found in 'all bodies which fall under our cognizance or inſpection, we may 'juſtly conclude they belong to all bodies whatſoever, and are, there-'fore, to be eſteemed the *original* and *univerſal* properties of all 'natural bodies.'

This rule, however, is a mere *ipſe dixit*. For ſure there may be properties of whoſe increaſe or decreaſe we are ignorant, that are yet the effect of a combination of elements, or ſmaller bodies; and, therefore are not the properties of thoſe elements or bodies themſelves. But, ſuppoſing the above rule to be juſt, we do not know that it has been ever demonſtrated, that the *vis inertiæ* of bodies, or of any certain quantity of matter, will not admit of increaſe and decreaſe. On the contrary, Sir Iſaac Newton has himſelf demonſtrated, that if a certain quantity of matter were particularly modified, and put in a certain manner in motion, its velocity would alternately diminiſh and increaſe, altho' ſollicited by no external force whatever. Now, the *vis inertiæ* being that power with which bodies endeavour to perſevere in their preſent ſtate, either of motion or reſt, it is plain that power muſt, in the caſe ſuppoſed by Sir Iſaac Newton, admit of an alternate increaſe and decreaſe. For, while the ſame, or no, reſiſtance ſhould be made to the moving body, how could it go faſter or ſlower at one time than at another, unleſs the power of preſerving its preſent ſtate of motion were altered?

The ſuppoſition of that great philoſopher is this: if two bodies were made to revolve round one common centre, and that centre be carried forward in a right line, the whole will move faſter, when the revolving bodies move toward the line of direction, than when they move from it. Undoubtedly they will: and two bodies, ſo united to one common centre, may well be conſidered as parts of one compound body, whoſe *vis inertiæ* will thereby admit of increaſe and diminution. For, ſuppoſe the revolution of theſe bodies round their centre, ſo quick, as not to be ſenſible to experiment, would not they apparently compoſe a circular body, or hoop; which would

1715, he was appointed Secretary to the embaſſy on which Baron Waſſenaar and Mr. Van Borſelle were ſent to England by the States-General, to felicitate King George the firſt on his acceſſion to the throne.

would move alternately faſter and ſlower? and, at the ſame time, vary it's form into an ellipſis, whoſe longeſt axis would be ſometimes in one direction, and ſometimes in another?

Now, if the *vis inertiæ* of compound bodies, does not depend on the number and magnitude of their component parts, it muſt ariſe either from the diſpoſition, or motion of thoſe parts If merely from their diſpoſition, thoſe parts would reſiſt being diſplaced, in proportion to the ſquare of the velocity of the body, endeavouring to paſs through them: and this they would do too, notwithſtanding any other reſiſtance which might ariſe from their motion. Hence, the impreſſions made by falling bodies on clay, and other ſubſtances of little tenacity, would always follow ſome proportion, nearly as the quantity of matter in the falling body multiplied into the ſquare of the velocity.

It appears, nevertheleſs, that the force, or *momentum*, of the falling body, ſuppoſing it a perfect ſolid, ſhould be, as Sir Iſaac Newton affirmed, viz. as the maſs ſimply multiplied into the velocity. In the motion of compound bodies, however; as their *vis inertiæ* depends either on the diſpoſition or motion of their parts, or both, ſo its quantity of force muſt conſiſt of the ſum of the reſiſtance of all the parts; and the *momentum* of ſuch compound bodies, of that ſum multiplied into the velocity of the whole; and not ſimply of the quantity, or number and magnitude of thoſe parts ſo multiplied.

We ſhall here add further, (as in ſome degree reſpecting the matter in queſtion) that the argument of Sir Iſaac Newton, founded on the ſuppoſition above-mentioned, does not, in our opinion, anſwer the purpoſe, for which we have ſeen it often quoted, viz. to demonſtrate, that the quantity of motion in nature is not always the ſame, but may be abſolutely increaſed and diminiſhed.

In the falling of bodies, we know, motion is communicated by the power of gravity to ſuch bodies, in the time of their deſcent: but we will venture to ſay, the cauſe of gravity will admit of mechanical explication; ſo that no motion is hereby abſolutely generated. And, as to the ſuppoſed proof in queſtion; though it be certain that, when the revolving bodies tend toward the direction of their common centre, they will both move faſter forward in that direction than before, yet it is certain too that thoſe bodies will not, during the ſame time, move ſo faſt round their center, as when they are in the other part of their revolution: ſo that the velocity which is gained in the whole, is loſt in the velocity of the parts, and the *momentum* of the whole, is neither increaſed by the quicker motion, nor decreaſed by the ſlower.

On

On his arrival in London, he renewed his intimacy with ſeveral men of letters, whom he had known in Holland; and became acquainted with many others of the firſt repute. But the friendſhip he moſt aſſiduouſly cultivated, was with Sir Iſaac Newton, for whom he had a particular veneration and eſteem.

During his ſtay in England, he was admitted Member of the Royal Society; and, while employed in his office of Secretary, is ſaid to have acquired an amazing facility of thinking, and writing, on the moſt profound ſubjects, and of making the moſt abſtruſe and difficult calculations, in the midſt of a numerous and noiſy aſſembly, without being in the leaſt diſturbed or affected.

The buſineſs of the embaſſy being over, Mr. 'sGraveſande returned to Holland, and was choſen, about a year afterwards, Profeſſor of Mathematics and Aſtronomy at Leyden. At that time the Newtonian Philoſophy was in its infancy, and our Profeſſor had an opportunity of reaping great honour, as one of the firſt who publicly taught it in the ſchools abroad.

In the year 1721, the Landgrave of Heſſe Caſſel invited him to his court, in order to conſult him about certain mechanical engines he had thoughts of erecting. Here Mr. 'sGraveſande ſaw the famous Wheel of Orfyreus, but without being able to decide whether it was a Perpetual Motion or not.

This confeſſion, which he made to Sir Iſaac Newton and others, being made public, drew on him the clamours of almoſt all thoſe mathematicians, who had already conceived the impoſſibility of a perpetual motion to be demonſtrable. Their demonſtrations, however, had not convinced our profeſſor, who treated them only as pretenſions to a certainty, unattainable in mechanics.

Indeed, what Mr. 'sGraveſande was an eye-witneſs of, as to that machine, was ſufficient to ſurprize the moſt profound reaſoner: and his teſtimony in favour of the inventor, redounds much to the credit of the latter; at leaſt, it effectually puts to ſilence the reproaches made him on account of the depoſition of his ſervant, who ſwore that ſhe herſelf, ſtanding in another room, turned the machine; the impoſſibility of which, is ſufficiently atteſted by our judicious profeſſor *.

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* It is ſurprizing that, during forty years paſt, no one ſhould hit upon, and publiſh, the expedient by which the wheel of Orfyreus continued

The moſt conſiderable of all Mr. 'sGraveſande's publications, is his introduction to the Newtonian philoſophy, or a treatiſe on the elements of phyſics, confirmed by experiments. This performance, being only a more perfect copy of his public lectures, was firſt printed in the year 1720; and hath ſince gone through many editions, with conſiderable improvements. He obliged the public, alſo, with a ſmall treatiſe on the elements of Algebra, calculated for the uſe of young ſtudents; and, on being promoted to the chair of philoſophy, in 1734, publiſhed, ſoon after, a courſe of logic and metaphyſics, which, for method and perſpicuity, is perhaps inferior to none. This laſt work, gave much offence to the advocates for man's free-agency, on account of what the author had advanced, in the eleventh chapter of his metaphyſics, regarding human liberty: nor did it leſs affect the zeal of many ignorant divines; who, making no

continued it's motion. The ableſt mechanics, in general, ſit down contented with the ſuppoſition of it's being an impoſture: but, from the evidence of facts, atteſted by ſuch as we have abundant reaſon to think, could not be dupes to any artifice practiced in that inſtance, it appears, that the principle of it's motion was ſome how contained in the wheel; although we do not pretend to conceive, in what manner it poſſibly could be ſo.

It is true, the maid-ſervant of Orfyreus depoſed, that ſhe, or her companion, kept the machine conſtantly in motion: but the moſt accurate ſcrutiny into the conſtruction of the external part of the machine, proved this to be abſolutely impoſſible; the axes having no manner of communication with any other other room, or diſtant object.

That the ſecret was loſt, and the inventor rendered contemptible, is, however, certain: but this was probably more owing to the extreme oddity of the man, than to any deceit in the machine itſelf. In the firſt place, it ſeems, he was whimſical and preverſe to the laſt degree; and, in the next, highly conceited, and profoundly ignorant. He broke his machine to pieces, merely becauſe Mr. 'sGraveſande made that minute examination, which is the greateſt teſtimony in it's favour. And, when accuſed by his ſervant of having employed her to turn his wheel, and exacting from her a terrible oath to oblige her to ſecreſy, he refuſed to exculpate himſelf by making another of the ſame kind; but ſupported the obloquy, under which he was fallen, with obſtinacy.

It is not impoſſible, however, but the depoſition of his ſervant might have been brought about by perſons, who wanted to penetrate his ſecret; and that, knowing this, and deſpairing of obtaining his demand of 20,000 *l.* as a recompenſe for the ſecret, he reſolved to give them no farther opportunity of ſtealing it, by expoſing another machine to ſuch curious enquirers.

diſtinction between a moral and a mechanical neceſſity, unadviſedly accuſed him of favouring the doctrines of Hobbes and Spinoſa. No one, however, could harbour ſentiments more contrary to fataliſm than Mr. 'ſGraveſande, or be more ready, on all occaſions, to avow principles diametrically oppoſite.

Beſides the pieces of his own compoſition, publiſhed by this learned man, the public are obliged to him for ſeveral correct editions of the valuable works of others: and, had not death prevented his putting a moſt excellent deſign in execution, might have been much more ſo, for a ſyſtem of Morality which he intended to have publiſhed.

As a Citizen, we ſhall find few men of letters that have done more ſervice to their country than himſelf: having hardly quitted the college before his known abilities in calculation recommending him to the notice of the Miniſters of the Republic, he was conſulted on all thoſe occaſions wherein his talents were requiſite to aſſiſt them, in raiſing money for the uſe of the State. As a Decypherer alſo, he was frequently ſerviceable in the detection of the ſecret correſpondence of their enemies: while in his capacity of Profeſſor of the Mechanic Arts, perhaps, no one was ever more ſucceſsful in applying the powers of Nature to the purpoſes of oeconomiſt improvement.

If we add to this, that Mr. 'ſGraveſande was equally amiable in his private, as reſpectable in his public character, we ſhall cloſe this ſketch of his Hiſtory with an eulogium, to which it were to be wiſhed many others of equal genius and abilities had as juſt pretenſions.

MONTHLY CATALOGUE,

For NOVEMBER, 1759.

MISCELLANEOUS.

Art. 1. *An Anſwer to a Letter to a late noble Commander of the Britiſh Forces. In which the Candour is proved to be affected, the Facts untrue, the Arguments deluſive, and the Deſign iniquitous.* 8vo. 1s. Owen.

THIS boaſting title-page is, to the diſcerning Reader, a ſufficient intimation of the merits of the pamphlet. Writers who ridiculouſly undertake to prove too much, are ſeldom able to make good a ſingle propoſition. Theſe Empirics in Letters, are like Quacks in Phyſic; they make a ſenſeleſs parade of their talents, which they never

never fail to diſplay to the injury of thoſe who employ them. In few words, this pamphlet is a compound of the moſt trifling prevarications, the moſt wilful miſconſtructions, and the moſt groſs ſcurrility, that ever was obtruded on the public. The Writer's ſtile is of a-piece with his ſentiments, and both the one and the other are ſo coarſe, that the former is as grating to the ear, as the latter is offenſive to the underſtanding.

Art. 2. *Farther Animadverſions on the Conduct of a late Noble Commander, &c. In Reply to a Pamphlet entitled,* "*An Anſwer to a Letter to a late Noble Commander,*" *&c.* By the Author of the two Letters to a late Noble Commander. 8vo. 1s. Griffiths.

This ingenious and ſpirited Writer has here condeſcended to engage with a very contemptible antagoniſt; for which, in his Poſtſcript, he expreſſes his contrition, in the following terms.

'Since the foregoing pages paſſed through the preſs, I have had 'the mortification to be informed, that I have ſtooped to reply to 'that very ready and abuſive Writer, who now juſtly lies under con-'finement for the moſt daring and ſcandalous of all libels: and who 'was an Apologiſt for a late unhappy Admiral, ſo whoſe ruin, per-'haps, he contributed not a little, by irritating the public againſt the 'unfortunate Delinquent, by his lame vindications, and ſcurrilous 'invectives. Had I known him ſooner, I had not degraded myſelf 'by contending with an antagoniſt, whoſe very name is ſufficient to 'invalidate his arguments. His Lordſhip's caſe is, indeed, *Dignus 'Vindice Nodus*. I would adviſe the noble Lord, however, to be 'cautious how he engages an Advocate, whoſe pen has brought con-'tempt upon himſelf, and deſtruction on his clients.'

As it would be to little purpoſe for us to enter into the merits of this conteſt, we take leave of it for the preſent, with the following animated paſſage, extracted from the concluſion of theſe animadverſions.

'Shall his Lordſhip then, who has, for many years, received the 'national pay, to the amount of a princely revenue; who has been 'honoured with poſts of the higheſt truſt, and diſtinguiſhed by the 'favour and confidence of his ſovereign;—Shall HE, when called 'upon to acquit himſelf of ſuch vaſt obligations, when ſummoned 'to the teſt of his abilities, when ordered to the diſcharge of his 'duty;—Shall HE, though ſpirited to the purſuit of glory by the 'Prince's Aid-de-camp, though even tutored in the leſſon of Honour 'by his own Aid-de-camp;—Shall HE, pauſe, heſitate, debate, de-'ſert his poſt, gallop after an explanation of what every one pro-'nounced *clear* and *poſitive*?—When aſſured, from the mouth of his 'ſuperior, that his Doubts were groundleſs, and ordered to advance 'to ſupport his fellow ſoldiers, who were engaged in an unequal 'conflict—Shall HE *crawl* to his deſtined ſtation, by a ſlow and cau-'tious march, till the opportunity of his intended ſervice was loſt?—'Not contented with impeding the ſucceſs of the day, by his own 'dilatory motions,—Shall HE, by his authority, check the generous

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'ardour of more forward and intrepid Commanders?—And after 'theſe ſhameful inſtances of glaring miſbehaviour—Shall HE be per-'mitted to retire with haughty reſignation, and enjoy the long ac-'cumulated fruits of a nation's induſtry, unreproved, unenſured, 'and uncondemned?—Nay more, Shall HE, by his own, or hired pens, 'preſume to defame thoſe, who expreſs their honeſt indignation againſt 'him?—Shall HE, dare to vilify his *Royal** Accuſer, and even con-'demn his own Sovereign of injuſtice?

'No! while there is ſenſe and ſpirit in Great Britain, the public 'will teſtify their reſentment of ſuch ignominious conduct, aggra-'vated by ſuch daring inſolence.

'The frowns of public indignation have been ſmoothed by the 'ſmiles of Victory: but let not his Lordſhip, by an ill-timed effron-'tery, wrinkle that ſerenity which is the pledge of his ſecurity.

'Let him retire with peaceful contrition: let him aſſociate with 'his apologiſts and dependants: let him not brave the face of the 'public: let him hide himſelf in obſcurity: and not dare to ad-'vance now with ſuch deſperate ſtrides, when he moved with ſuch 'caution in the field.'

* *Princely*, we humbly conceive, (with deference to this elegant Writer) would have been more proper, when ſpeaking of the Duke of Brunſwic's younger brother.

Art. 3. *High Life below Stairs. A Farce of two Acts. As it is performed at the Theatre-royal in Drury-lane.* 8vo. 1 s. Newbery.

Expoſes the villainous extravagance of ſervants, who ſquander the property of their maſters; and ridicules their prepoſterous affectation of the *manners*, or rather the *foibles* of their ſuperiors. The deſign is not uſeleſs; and the execution of the piece is well enough for the tail-piece of a play,—a make-weight for the mob of an audience, who love to have a large twelve penny-worth for their twelve-pence.

Art. 4. *Low-Life above Stairs: a Farce, as it is acted in moſt Families of Diſtinction throughout the Kingdom.* 8vo. 1 s. Williams.

Made up of low common-place ſatire; of ſwearing and obſcenity. The Author merits only contempt for his incapacity, but a cudgel for his impudence.

Art. 5. *Hymen: an accurate Deſcription of the Ceremonies uſed in Marriage, by every Nation in the known World,—&c.* 12mo. 3 s. Pottinger.

Old rubbiſh, collected from the Religious Ceremonies, Modern Hiſtories, Travels, &c. The like collection was publiſhed ſome years ago, under the title of *Marriage Ceremonies*, &c.

Art. 6. *The Hiſtories of ſome of the Penitents in the Magdalen-Houſe, as ſuppoſed to be related by themſelves.* 12mo. 2 vols. 6 s. Rivington.

We cannot but applaud the author of these stories for his conscientious ingenuity in inserting the word *supposed* in his title page; as it is probable that his books would have been more universally read, if he had published them under the title of *real* histories: for, though in reality, this might have imposed upon a very small number of his readers; yet, when we are positively told, before we begin a story, that it is an entire fiction, it naturally, though perhaps unaccountably, becomes less interesting. To increase our entertainment, we wish to be deceived, and are therefore easily persuaded.

Considering the heroines of these romances, the world might perhaps be led to expect a collection of lewd immoral tales, of which, to the discredit of the press, the present age is much too prolific.—— But on the contrary, we have the pleasure to assure our readers, especially the female part, that these books contain nothing that will, in the least, wound their ears, or offend their delicacy: instead of this, they will find in them both entertainment and instruction. Each story has an obvious and moral tendency; and, which is very uncommon in modern romances, they are written in good English.

Art. 7. *Lettres de M. le Marechal Duc de Belleisle, à M. le Marechal de Contades. Trouvées parmi les papiers de Monsieur de Contades après la Bataille de Minden.* 1759. 8vo, 1s. 6d. That is,

Letters of M. Duke of Belleisle to M. Contades, found among the Papers of the latter, after the Battle of Minden.

Though the publisher of these letters has not thought fit to prefix his name, or to give the publick any information concerning their authenticity; yet we are of opinion, that there will be few readers, who, if they are sufficiently acquainted with the French language, and the history of the last year, will doubt their being genuine. They are twelve in number. The first is dated from Versailles, July 8, 1758. Its chief contents are, some cautions for the security of Dusseldorff. M. Belleisle suspects the fidelity of the Elector Palatine's ministers, and advises Contades to remove the troops of that prince from Dusseldorff, and to replace them with French battalions.

The second letter is dated Versailles, July 15, and contains the following remarkable paragraph.——'I have already told you, 'that, after the observance of usual forms and ceremonies towards 'the magistrates of Cologne, you must take their heavy artillery by 'force; telling them, that it is for their own defence against the 'common enemy of the empire, and that they will be restored to 'them as soon as their city is out of danger: but you must, at all 'events, take every thing you may have occasion for; and proper 'receipts are to be given.'

Letter 3d. Repeats the king's order to take their cannon by force, urging to the magistrates, that 'Cologne is an imperial city, and 'therefore necessarily at war with the king of Prussia, and his 'adherents.'

Letter 4th. 'I observe with pleasure, says the marshal, that you 'have seized the artillery by force; and that in doing it you have 'observed all the necessary formalities, as by that means all their

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'complaints to the Diet of Ratisbon, can have no effect.' This letter contains likewise some military intelligence, and advice concerning the English troops expected in Germany.

Letter 5th. Complains, that the expence of the war is insupportable. 'I pass my whole life, says he, in demanding money of the 'comptroller-general, who has none to give me.' He then recommends œconomy as the only means of proceeding.

Letter 6th. Nothing remarkable.

Letter 7th. 'At all events, Sir, you are to consume or destroy all 'the subsistance in the neighbourhood of Paderborn, and of all the 'intermediate country as far as Warsbourgh. *Westphalia must be made 'an entire desert*, &c.'

These orders are three or four times repeated in some of the subsequent letters: but the publick have already seen extracts from them in the news papers. Upon the whole, we look upon these twelve epistles, as real and valuable curiosities; not only as authentic specimens of French policy, but as trophies of our glorious victory over them; in the ever memorable year 1759.

N. B. *A translation of these Letters is published by* T. Payne, *price* 1 *s.* 6*d.*

Art. 8. *Agenor and Ismena; or the War of the Tender Passions. A Novel. Translated from the French.* 12mo. 2 vols. 6*s.* Cooke.

Amorous nonsense.

Art. 9. *The Adventures of a Rake; in the Character of a public Orator. Interspersed with several serious and comic Pieces, pronounced before some polite Audiences with great Applause, and published at their Request.* By R. Lewis. 12mo. 2 vols. 6*s.* Withy, &c.

Mr. R. Lewis assures his Readers, that he relates to them his own adventures; and that he relates nothing but the strictest truth. If this be so, we may pronounce Mr. Lewis to be one of the most impudent men living: for he tells such stories of his own debaucheries, as no man possessed of the smallest degree of modesty, would ever have presumed to lay before the public; signed too, with his own name, and unaccompanied with the slightest intimation of shame, or sorrow, for what he has done.——We are the more surprized at this behaviour, as the man really appears to be possessed of a capacity from which better things might have been expected. He has some learning; and is not destitute of genius; but, probably, for want of better employment, he has been induced to prostitute both, (at least if we may believe his own account) in a vagrant attempt to raise contributions upon the public, by playing the *Orator* in several country-towns; to such audiences as he could gather together, at one shilling, or six pence a head.

Art. 10. *A Discourse concerning Plays and Players. Occasioned by a late and very extraordinary Sermon, in which some Senti-*

ments relative to the above Subjects were delivered in a very copious and affecting Manner, from the Pulpit of a certain popular Preacher of the Society called Methodists. 8vo. 6d. Cooper.

The Writer of this pamphlet profeſſes, that he is a Methodiſt; that he has long entertained a blind, uncharitable, and ignorant zeal againſt Plays and Players; but that he has been happily cured of this prejudice by the converſation of a comedian of his acquaintance, and by ſeeing Mr. Garrick act. He likewiſe informs us, that a Sermon has been lately delivered by one of their principal Preachers, (Mr. Whitefield, we ſuppoſe, from what the Author ſays of that Rev. Gentleman in another place) in which damnation was freely dealt to all the frequenters of the theatres. If this be true, we hope the pious Orator made ſome reſerve, at leaſt, in favour of thoſe who frequent the theatres in the neighbourhood of 'Moorfields, Tottenham-Court, 'Cow-croſs, and Broad St. Giles's.'—After all, it were no wonder, that a Whitefield, or a Weſley ſhould be jealous of ſo powerful a rival as a Garrick; or even a Woodward, a Shuter, or a Yates. However, it muſt be allowed uncharitable in any performers, or Managers, thus to conſign each others audiences to the Devil. But we hope our good friends of Drury-lane and Covent-Garden have never been chargeable with ſuch unfair and unchriſtian dealings. Emulation is certainly commendable, while accompanied with honeſty and decency; and if we can improve and extend our traffic by furniſhing a better commodity than another can, why it is all fair: but neither decency nor honeſty will allow us to break the windows, or to abuſe or frighten away the cuſtomers, of *our rivals in trade.*

Art. 11. *Obſervations on the Duty of an Attorney and Solliciter. Submitted to the public Conſideration, but addreſſed more eſpecially to young Practicers of the Law.* 8vo. 3d. Shuckburg.

Theſe Obſervations ſeem to flow from a ſound head, and an honeſt heart. But we are apprehenſive, that the Reformation which this worthy Writer endeavours to promote, will remain a thing rather to be wiſhed for than expected; unleſs means are deviſed to exclude thoſe low members, who owe their admiſſion to their ſervility to ſome illiberal maſter, whom they have ſerved, perhaps, in the capacity of Footman, or Hackney Writer.

Art. 12. *French and Indian Cruelty: Exemplified in the Life, and various Viciſſitudes of Fortune, of* Peter Williamſon. *Containing, a particular Account of the Manners, Cuſtoms, and Dreſs of the Savages; of their Scalping, Burning, and other Barbarities, committed on the Engliſh in North-America, During his Reſidence among them: Being at eight Years of Age ſtolen from his Parents, and ſent to Pennſylvania, where he was ſold as a Slave: Afterwards married, and ſettled as a Planter, till the Indians deſtroyed his Houſe, and every Thing*

he

he had, and carried him off a Captive; from whom after ſeveral Months Captivity, he made his Eſcape, and ſerved as a Voluntier and Soldier in many Expeditions againſt them. Comprehending, in the whole, a Summary of the Tranſactions of the ſeveral Provinces in America; particularly, thoſe relative to the intended Attack on Crown-Point and Niagara. And an accurate and ſuccinct Detail of the Operations of the French and Engliſh Forces at the Siege of Oſwego, where the Author was wounded and taken Priſoner. Alſo a curious Diſcourſe on Kidnapping. Written by himſelf. The Fourth Edition, with conſiderable Improvements. 12mo. Price 1s.

We imagine this ſtory of Peter Williamſon to be, in general, matter of fact; with a few pardonable embelliſhments, by the hand of ſome literary friend. It is printed for the benefit of the unfortunate Author.

Art. 13. *The Double Diſappointment; a Farce, as it is acted at the Theatre Royal in Covent Garden.* By the late Moſes Mendez, Eſq; 8vo. 1s. Noble.

As this diverting little piece has been frequently acted for ſome years paſt (tho' not publiſhed before this month) we ſuppoſe it ſo well known, as to render a more particular account unneceſſary.

Art. 14. ΤΑ ΣΩΖΟΜΕΝΑ ΤΩΝ ΕΛΕΓΕΙΑΚΩΝ ΚΑΙ ΤΙΝΩΝ ΤΩΝ ΛΥΡΙΚΩΝ ΠΟΙΗΤΩΝ. ΠΡΟΣΤΙΘΕΝΤΑΙ ΚΑΙ ΣΚΟΛΙΑ ΤΙΝΑ. 8vo. 3s. Oxon.

The ſhorteſt and cleareſt account we can give of this performance, is that prefixed to it; which is as follows.

'LECTORI S.

'Reliquias haſce ſatis tibi commendabit vel ipſarum venuſtas, vel 'magnorum Auctorum nomina; quorum quid ſuperſit, fere nemo 'eſt paulo re literaria provectior, qui non cupide anquiſiverit. Ele'giaca ex Athenæo, Stobæo, alliiſque quibus erant diſperſa, plera'que nos collegimus. Fulvii Urſini libro rariſſimo præcipue uſi fui'mus in Lyricis edendis; quæ autem fragmenta valde corrupta, 'aut paucorum eſſent verborum, pœne omnibus conſulto prætermiſ'ſis: eamque auximus partem Iambis Simonides, Erinnes ode, Ar'chilochi relliquiis, & fragmentis quibuſdam Pindari. Scolia maxi'me hauſimus ex Athenæo, apud quem eorum nonnulla curioſæ ad'modum materiæ & perquam elegantia, dudum nullo in medium 'proferente, latitarunt. Locis plurimis emaculandis, illuſtrandis & 'reſtituendis egregiam nanavit operam Caſaubonus; aliquam & nos. 'Omiſimus interpretationem Latinam tum quod nulli ſatis bonæ of'fendimus, tum quod ita facilia ſunt pleraque, ut ea omnino non 'egeant: ſi quid vero difficilius occurrat, id in Notis, quas diverſo'rum bene multas addidimus, fere ſemper explicabitur. Sine Ac'centibus denique cuncta dedimus impreſſa, partim rei ratione ad'ducti,

'doctis, partim authoritate Academiæ, quæ Theocritum suum ita imprimi voluit. Vale.'

We have nothing to add to this account, but that the work is neatly printed, and on a good paper.

Art. 15. *The London Pocket-Book, for the Year* 1760. *In two Parts.* I. *A Compendious Memorandum-Book, properly divided to answer the most common Purposes in Business, for every Day through the Year. After which follow several useful Tables.* II. *A Common Place Book, with an Index, after the Plan laid down by the celebrated Mr. Locke. Very useful for registering in a methodical Manner, any miscellaneous Hints and Observations relative to Trade and Literature, which may occur to Mind, or be met with in Reading; and which are often lost for want of a proper Repository. The whole equally adapted to the Purposes of the Gentleman and Tradesman.* 1s. 6d. Griffiths and Henderson.

If we allow the truth of the conclusion of this title, it is all that a publication of this nature can require.

POETICAL.

Art. 16. *Daphnis and Menalcas: A Pastoral. Sacred to the Memory of the late General Wolfe, and humbly inscribed to the Right Hon. William Pitt, Esq;* 4to. 1s. Dodsley.

This is one of those humble imitations of ancient pastoral Elegy, which never fail to appear after the death of any considerable personage. A complimentary introduction to the Patron of the Poem, as usual; the two Shepherds alternately praise and lament the Hero, as usual; and one sings him dead, and the other, at last, sings him to life again, as usual also. The Poet's idea of a proper monument for the occasion, may, perhaps, afford a hint or two to the Sculptor who is to exhibit, to future ages, the sentiments of the present, concerning this General: 'Raise to his memory,' &c. says the Poet, in the Pastoral stile, and proceeds thus:

——————— The Hero lies
As if in pleasing slumbers; closed his eyes;
That martial ardour still, in death, express'd;
That country's love which warm'd his dauntless breast.
With wreaths of laurel let his brows be bound;
With broken arms and truncheons strew the ground,
Plant armies, senates, princes weeping round.
By golden armour, and a radiant crest;
A martial port, distinguished from the rest.
Place noble Granby, Amherst, Townshend there,
Mourning their friend, and brother of the war.
Fixt as a statue near his much lov'd side,
In silent sorrow, place the beauteous Bride.

But

But oh! what magic ſculpture can expreſs
The parents grief, the mother's deep diſtreſs!
Like Hector's mother be the matron laid,
A ſable mantle o'er her reverend head,
Growing to earth, and grovling on the dead.
Then ſhew the royal ſire, with outſpread hands
And lifted eyes (as now, perhaps, he ſtands)
Invoking heaven, &c.

This ſketch of the picture may be ſufficient to ſhew, that the Author is neither a very good nor a very bad poet. His rural Swains, like thoſe of moſt of his predeceſſors, talk much too ſublimely for perſons of their rank.

Art. 17. *An Ode, ſacred to the Memory of General Wolfe.* Folio. 6 d. Millan.

Here we find the Heroe's virtues prettily rehearſed, but without that enthuſiaſtic ſublimity of expreſſion and thought ſo eſſential to this kind of poetry: yet the following ſtanza will ſhew, that the poem is not entirely devoid of either.

Lo! Britain's Genius ſmooths his brow ſevere,
And on our triumph ſmiles with tranſport feign'd;
And ſtrives to hide the gently ſtealing tear,
That mourns for victories he would have gain'd.
Illuſtrious form! accept the Poet's pray'r!
For Britain's ſake preſerve the ſacred page!
From Time, from Death, the glorious pattern ſpare,
And point it to thy ſons in ev'ry age.
There ſhall they learn to bring thee conqueſt home,
And if they fall—laurels like his ſhall ſhade their tomb.

Thus ends the poem: which is, undoubtedly, one of the beſt that has appeared on this intereſting occaſion.

Art. 18. *Triumph in Death, or Death triumphant, exemplified in the Death of the late glorious, and ever bleſſed in Memory, Major-General Wolfe.* 4to. 6d. Thrush.

The verſes are as nonſenſical as their title-page.

Art. 19. *The Deſcent of Cæſar on Britain. A poetical Eſſay.* 4to. 6 d. Davey and Law.

A very unintereſting performance, tho' the poetry is, in general, far from contemptible.

Art. 20. *On the Birth-Day of his Royal Highneſs George Prince of Wales, a Poem. Written on the 4th of June, 1759.* By Mr. Thomas Morey. Folio. 1 s. Cabe.

No doubt but this Writer had *very* ſubſtantial motives for informing the public, that his poem was *written* on the day which it *celebrates*, although we cannot gueſs at his reaſon for mentioning this cir-

circumſtance; unleſs it were to hint to us, the facility with which he atchieved this great work—begun and finiſhed in one day! But let him not plume himſelf too much on this circumſtance; ſince Truth obliges us to declare, that had he employed but half an hour in this production, it was half an hour thrown away: for, indeed, nine-times nine ſuch Poets as Mr. Morey would not make even à *Taſte*.

Art. 21. *A Monody on the Death of General Wolfe.* 4to. 1s. Thruſh.

A nonſenſical Catchpenny.

POLITICAL.

Art. 22. *The Soliloquy of the moſt renowned the Marſhal Duke de Belle-Iſle.* 8vo. 1s. Seymour.

The Duke de Belle-iſle is here made to entertain himſelf with a ſtupid recapitulation of all the advantages gained by the Engliſh, during the preſent war; but the Author has made the Duke talk rather in the language of a City 'Prentice than of a Nobleman: the ſubſtance too, is altogether worthy of the form. In a word, the ſcheme of this wretched, illiterate pamphlet, is no other than an impudent attempt to pick the pockets of its purchaſers.

Art. 23. *A Dialogue betwixt General Wolfe and the Marquis Montcalm, in the Elyſian Fields.* 8vo. 6d. Rivington and Fletcher.

We ſuppoſe this comes from the ſame profound Politician, who favoured us with the "Lamentations of the People of France; vid. the firſt article in our Catalogue for laſt month. Need we ſay more to recommend it to public notice?

RELIGIOUS *and* CONTROVERSIAL.

Art. 24. *Dr. Free's Edition of the Rev. Mr. John Weſley's Second Letter, with Prolegomena for the better Information of the ſtudious Engliſh Reader: and a perpetual Comment upon the original Text, addreſſed to the Rev. Author.* 8vo. 1s. Sandby, &c.

Dr. Free ſeems willing to have the laſt Word with the Methodiſts. He appears very apprehenſive that theſe people are undermining the eſtabliſhed religion, and may, if ſuffered to go on, proceed till they blow up the Church: but we ſincerely wiſh the good Doctor would make himſelf eaſy on that head, and take to himſelf the excellent advice which Gamaliel gave to the Jews. "And now I ſay unto "you, refrain from theſe men; and let them alone: for if this work "be of men, it will come to nought."

THE

MONTHLY REVIEW,

For DECEMBER, 1759.

An Introduction to Phyſiology, being a Courſe of Lectures upon the moſt important Parts of the Animal Oeconomy: In which the Nature and Seat of many Diſeaſes is [are] pointed out, and explained; their curative Indications ſettled; and the neceſſary Connection between regular Practice, and a Knowlege of the Structure and Uſe of the Parts is evinced and illuſtrated. By Malcolm Flemyng, M. D. 8vo. 6s. Nourſe.

HAVING thoroughly read a few of the twenty-eight Lectures which compoſe this volume, and dipped into more of them, we think we may, with juſtice to our Readers, let part of Dr. Flemyng's Preface give the ſubſequent account of the purpoſe and limitation of this well-intended, uſeful, and laborious work, which he modeſtly apologizes for at the ſame time.

'Although many excellent Treatiſes on the Animal Oeconomy have been publiſhed of late years, yet a compendious 'body thereof, comprized in one volume, of a moderate 'ſize and price, but withal ſo comprehenſive as to ſerve, in 'a competent meaſure, for a foundation, in its kind, of a 'rational and regular practice, to Readers previouſly inſtructed in Anatomy, ſeemed to be ſtill wanting in our language; 'eſpecially for the uſe of beginners; and above all, for thoſe 'whoſe lot it may be to practiſe the Healing Art at home or 'abroad, by ſea or by land, without having had the benefit

'of an univerſity education, and with but a ſcanty ſtock of 'erudition. For ſuch chiefly the following volume is calcu- 'lated. But it hath been endeavoured alſo, to render it not 'altogether uſeleſs to the more learned and knowing. To 'them it may ſupply the place of a Remembrancer, or reca- 'pitulation of what they have been taught before, in a fuller 'and more diffuſed manner. Its groundwork was a courſe 'of private Lectures I read in London in 1751, which, ſince 'my removal into the country, I have corrected, and very 'much enlarged.

'In the anatomical part I have followed thoſe Writers of 'the firſt rank, who began to flouriſh in this preſent century, 'and Winſlow chiefly; by whoſe clear, juſt, and accurate 'deſcriptions, true Anatomy hath been ſo much improved. 'Amongſt the more ancient, Veſalius, Euſtachius, Ruyſch, 'and a few more, have not been neglected. With reſpect 'to the uſes of the parts, I have had all along in my eye 'Boerhaave's Phyſiology, with the corrections and improve- 'ments of Haller. Nor have I omitted to conſult number- 'leſs other treatiſes, of the beſt note, on their reſpective 'ſubjects.'

When he has rendered this due acknowlegement to ſuch reputable ſources of his work, as muſt give it more value and authority with its general Readers, he proceeds thus, with a regard to more particular ones.

'In a work of this kind, which from its nature is compi- 'lation, diſcoveries will not be required by the equitable 'Reader, but it is hoped that ſome things, both new and 'uſeful, will be found amidſt the heap of what others have 'taught before. At leaſt I can with great truth declare, that 'in this volume I have ſtarted hints, which to myſelf appear 'ſo, without being beholden for them, either to books, con- 'verſation, or correſpondence.'

This declaration may incline even ſuch as are well verſed in Phyſiology and Pathology, to give Dr. Flemyng at leaſt a curſory perüſal; whence, we apprehend, they will obſerve ſome paſſages they may approve, and others on which they may heſitate. To give an inſtance or two of each. When our Author recommends, from his own reflection, beſides nutritive clyſters, a ſemicupium of warm milk or broth, in a Quincy where deglutition is totally obſtructed, (and where bronchotomy has been performed, to prevent immediate ſuffocation) as an auxiliary towards nutrition, he appears to be practically rational: and where he ſuppoſes the blood vomit-

ted

ted by women, whoſe Menſes are obſtructed, to proceed from a dilatation of the arterial Tubuli in the ſtomach, which uſually diſcharge only a lymph, or ſome colourleſs fluid, he ſeems anatomically right.

On the other hand, when our Author, inclinable to ſubſcribe to the famous Dr. Liberkhun's opinion, "That a very "ſmall twig of an artery is not only beſtowed on each lacteal "veſſel [which might be neceſſary for the nutrition of its "fine coats], but that ſuch a twig, conveying ſomething "much finer than red blood, alſo opens into the cavity of "each Lacteal," may not ſome of our Author's Readers doubt, both of ſuch a communication as he admits, and of the purpoſe which he aſſigns for it? viz. 'The ſolicitude of 'Nature in further diluting, and rendering leſs ſtrange to 'the blood, the new-made Chyle, which is to be mixed with 'it by and by.' Now, with regard to the communication itſelf, may not a good Anatomiſt candidly ſuppoſe the probability of an injections forcing, through very tender membranes, a paſſage which did not exiſt in the vital ſtate? Then how very *ſtrange* can we ſuppoſe the new-made Chyle to be to the blood, after it has been blended with the humours of the ſtomach, the Bile and pancreatic juice; after it has been ſubjected to the action of the different bowels, and partakes of their natural heat? a defect of which heat, indeed, might conſtitute a very important diſſimilarity between the Chyle and the venous blood, into which it is ſo gradually inſtilled, by the admirable mechaniſm of the body.

By ſtarting theſe difficulties, however, which we have not ſtrained to deviſe, we do not mean abſolutely to deny this internal communication of the lymphatic artery with the contents of the lacteal veſſel, which the indefatigable Liberkhun may, perhaps, have diſcovered; nor the end which Dr. Flemyng ingeniouſly ſuppoſes ſuch a communication may anſwer: but we only propoſe, by the way, to take ſuch a liberty with him on this phyſiological point, as we with pleaſure allow him, and approve in him, on many others. Perſons unqualified for a fair diſſent, or rational diſceptation, are generally incapable of conferring that juſt, the only, approbation, which the judicious can reliſh.

Not chuſing to ſelect any other citation from this profeſſedly compiled ſyſtem, which employs four hundred pages honeſtly printed, we ſhall remark, with regard to the Compiler's ſtyle, for which he apologizes, that it is very generally clear, and properly adapted to a didactic performance. A more laboured elegance of it might have rendered it more abſtruſe to

the bulk of his Hearers or Readers. The few local phraſes that occur, are always intelligible: but there is one particularity we ſhall venture to recommend to the learned Author's further conſideration. This is the frequent uſe of the Subſtantive without prefixing the prepoſitive Particle *a*, where, we apprehend, the Engliſh idiom requires it. The omiſſion occurs much oftener before the word *Fever* than any other. Thus we read, page 109, 'ſo that Fever is in reality—the 'vital principle raiſes Fever. Pape 110, 'Fever therefore 'is in its nature good—the bad conſequences of Fever—de-'ſirable in Fever.' Page 111, 'gets the better of Fever—'the cauſe that brought on Fever,' &c. Now whatever may be grammatically or logically urged in ſupport of uſing this word indefinitely, as a general term, including many ſpecies, no particular one of which is meant here; it appears ſufficient to anſwer, that it is contrary to conſtant uſage, which Horace juſtly terms the Arbiter of Language. Were it uſed poetically as a perſonage, perhaps it might be allowed: but even here Dr. Garth, who underſtood Engliſh elegantly well, choſe to introduce it by the Latin word *Febris*, as he did *Hydrops*, and other diſeaſes. *Cancer* and *Scirrus*, indeed, being Latin, might ſeem more exempt from the law of our idiom; but then they are neither of them ſo comprehenſive a *Genus* as that of *Fever*; beſides, that *Cancer*, mentioned indefinitely would rather give us an idea of the Sign in the Zodiac than of the diſeaſe. Probably Dr. Flemyng's intimate acquaintance with the Latin, in which he formerly publiſhed an elegant poem, intitled *Neuropathia*, has made him attempt to introduce their manner of uſing common Subſtantives abſolutely, without a prepoſitive Particle. But further reflection muſt convince him, that our idiom, in this point, more reſembles that of the Greeks, who pretty generally prefix the Particle *: and it is certain, that great authority and perfection in a language are neceſſary to cancel what immemorial uſage ſeems to have eſtabliſhed as eſſential to it.

* In fact, they often repeat it, ſo as to make it ſeem redundant: the repetition not ſeldom occupying the place of a ſubſequent Relative—Τω θεω τω εγειραντος αυτον. Col: θρησκευσασι την θειαν τυχην Ρωμαιοι. Herod. τοισιν αλγημασι τοισι περι του Πλευμονα. Hippoc.

A Collection of State Papers relating to Affairs in the Reign of Queen Elizabeth, from the Year 1571 *to* 1596. *Tranſcribed from original Papers and other authentic Memorials never before publiſhed, left by William Cecil Lord Burleigh, and repoſited in the Library at Hatfield Houſe.* By William Murdin, B. D. Rector

Rector of Merrow and Vicar of Shalford in Surry. Folio· 1l. 16s. Bowyer.

TO thoſe who read more for information than entertainment, collections of this kind, if the materials are methodically arranged, generally afford more juſt lights, and give more real ſatisfaction, than the moſt voluminous Hiſtories.

The generality of Hiſtorians are frequently unprovided with ſuch authentic documents to aſſiſt them in their compilation; and they who are happily ſupplied with them, are often induced to colour or miſrepreſent them, from principles of national or party prejudice: they take ſo much of the contents as favours their own partial concluſions, and ſuppreſs whatever oppoſes or contradicts their own haſty prepoſſeſſions.

Thus the intelligent Reader is diſguſted, and the ſuperficial one miſled. There are few Hiſtories which are at the ſame time uſeful and entertaining. Hiſtorians are generally ambitious to draw the Reader's attention to themſelves, and for this purpoſe rather ſtudy to ſay what is ſtriking, than what is juſt.

To this ſelf-fondneſs, we owe the many digreſſions which are made for the ſake of introducing ſome ſingular reflections, or laboured antitheſes, which impoſe upon the inconſiderate; who are generally captivated by contrarieties; at the ſame time that they unſeaſonably withdraw the attention of the judicious, from the more intereſting circumſtances of the narrative.

Nevertheleſs, where obſervations are pertinent, and grounded on true premiſes, they not only ſerve to relieve the Reader, but ſometimes open a new field for ſpeculation; and by ſuch means render the ſtudy of Hiſtory more profitable and agreeable.

But as Writers of ſuch ingenuity and integrity are, perhaps, rarely to be found, hiſtorical knowlege is to be more effectually acquired by a careful peruſal of authentic documents. In them, facts appear in their native dreſs; we become acquainted with the temper, manners, genius, and language of the times we read of; and are at liberty, without danger of prepoſſeſſion, to purſue our own comment on the ſeveral tranſactions of antiquity.

With regard to the Collection before us, it contains many curious, and ſeveral original papers; but as they relate to a part of Hiſtory which has been very much beaten, they may

at this time, perhaps, be deemed by the learned, rather matters of curioſity than information.

The time comprized in theſe pieces is, from the year 1571 to 1596; and the Collection, as the Writer tells us in his preface, is a continuation of thoſe publiſhed by the Rev. Dr. Haynes, in 1740. They confirm the bad conduct of Mary Queen of Scots, by the examinations and confeſſions of her Agents and Confederates. They likewiſe place the character and government of Queen Elizabeth in a true point of view. They ſhew how ſhe qualified the moſt imperious deportment with the moſt conſummate art; and diſcover with what perfect ſubmiſſion, and diſtant awe, her Miniſters and Courtiers regarded her perſon and authority.

From this Collection alſo we learn the particulars of the Queen's negociation of marriage with the Duke of Anjou: and whatever ſome Hiſtorians and Politicians have concluded to the contrary, it may be inferred from theſe papers, that the Queen was, at one time, ſeriouſly and earneſtly diſpoſed to the marriage; for we find that ſhe even ſhed tears on account of the doubts and difficulties ſtarted by her Miniſters on that ſubject.

Theſe papers moreover include authentic and diſtinct liſts of the number of men and ſhips prepared for the defence of the kingdom againſt the Spaniſh Armada; with many other curious and original pieces, which our limits will not permit us to enumerate.

The Compiler, however, candidly premiſes, that large as the volume may appear, and copious as the materials are which compoſe it, we are not to expect an unbroken, much leſs a compleat, ſeries of Papers during the period to which they relate: Nevertheleſs, ſuch as are inſerted ſeem to have undergone a very diligent examination, and appear to be tranſmitted to us literally, the original Orthography being preſerved throughout. They are arranged according to their dates; but in ſome inſtances, perhaps, it might have been better to have departed from that order, for the ſake of preſerving a nearer connection between ſubjects which bear immediate reference to each other.

This Collection opens with the Letters relating to the intrigues carried on by Mary Queen of Scots and the Duke of Norfolk, againſt Queen Elizabeth's perſon and government. From theſe documents, the Scotch Queen appears to be, what ſhe was in fact, a ſtrange compound of cunning and indiſcretion, of pride and meanneſs. With reſpect to his Grace,

Grace, he ſeems to have been weak, baſe, and abject. The following extract from a Letter which he wrote to Queen Elizabeth, after he was condemned by his Peers, may be thought a ſufficient proof of a poor and unmanly ſpirit.

To my moſt gracious Soveren Lady, the Queene's moſt excellent Majeſtye.

'WHen I laye before my yees my manyfolde offencys 'ageynſt your moſt excellent Majeſtye (O my moſt 'gracyous Soverayne and dread Ladye) ther ys no parte off 'me, nether harte, heade, nor mynde that dothe ſuffycy-'entlye ſupplye ther partes, towarde thys my moſt humble 'and lowlye ſubmycyon to your Hyeneſſe; but I hope that 'your Majeſtye, off your mercyfull goodneſſe, wyll loke ra-'ther into my meanyng, than into my uncowchyd wordes 'and ſentenſys, beinge nowe (thowh yeat havynge breathe) 'ſavyng your Hyeneſſe's honor, but a deade doge in thys 'worlde; and therfore preparyng my ſelfe to a newe kynge-'dome, I fynd nothyng that dothe more troble and overlaye 'my laden conſyence, than that I fynd in my ſelfe that I 'have not ſuffycyentlye humbled my ſelfe to your moſt ex-'cellent Majeſty, unto whome, with weeping yees and re-'pentant heart, I do confeſſe, I have moſt unkyndlye of-'fendyd. Therfor, O my moſt dread Sovereyn Ladye, I 'unworthy wretche, lying proſtrate att your Hyeneſſe's feete, 'doe moſt humblye beſeche your moſt mercyfull Majeſtye, 'that ytt wyll pleaſe the ſame to graunt me, off your Hey-'neſſe's aboundant petyfull harte, forgeveneſſe for my ma-'nyfold offencys done to your Majeſtye. And then I hope 'I ſhall leave thys vale off myſerye with the lyghter harte, 'and quyeter concyenſe, wherby I may behold my Lord Je-'ſus with a more joyfull contenance. Yff my punyſche-'ment allreadye layyd upon me by lawe ſeame not ſuffycyent 'to your Majeſtye's ſatisfaction, for my yll deſertes, then I 'moſt humblye beſyche your Heyneſſe to increaſe my world-'lye punyſchement even howe much or whatſoever ytt ſchall 'pleaſe your Majeſtye; onlye, my moſt gracyowes Queene, 'I moſt humblye beſyche your Hyeneſs, that I maye ende 'with your Majeſtye's moſt gracyowes and charitable for-'geveneſſe. Thys is all the ſutes, and the laſt that ever, by 'God's helpe, I a caſt-awaye, mynd to make to your Hey-'neſſe in my none wretchyd behalf. I heare that ytt ſhuld 'be reportyd off me, that I ſhuld thynke, or ſaye, that my 'Peares had unjuſtlye caſte me awaye; wyche ſpeche, I 'proteſt to your Majeſtye, I never utteryd; for I have ſayd, 'that yff I hade bene in one off ther ſteads, and had cre-

'dytyd the wytneſſys, I wold have done as they dede. But 'thus I ſee my yll happe ſtill to be increaſyd by myſreportes; 'God of his omnipotencye pute in to your Heynes's harte 'a mercyfull mynde to forgeve me my undutyfullnes, and 'then I do not dowgt but that I ſhall, with a quiet mynde, 'beare all other croſſys that ſhalbe layyd upon me.'——

A number of papers follow, relating to Plots and Conſpiracies, either real or pretended, againſt the Queen's life; with the examinations and confeſſions of ſeveral perſons who were made priſoners on that account.

Among the documents which follow, the moſt worthy of obſervation are thoſe which relate to the treaty of marriage between the Queen and the Duke of Anjou. This matter appears to have been thoroughly canvaſſed by the ſhrewd Politicians of thoſe days; and the conſiderations both for and againſt, are very analytically ſtated. The dangers which might attend the marriage, are ſet forth in the following cogent reaſons.

'Dowtfullnes to have child, or dowtfullneſs of ſafe de-'livery.

'Diſcontentation to hirſelf, if ſhe ſhold have no children.

'Diſcontentation if he ſhold become French Kyng, and 'ſo depart from hir as Kyng Phillip did from Quene Mary.

'Diſcontentation if he ſhold fynd hym not to be beloved 'and honored of hir people generally, or that he ſhold ſeke 'not to obſerve ſyncerly all pacts made for preſervyng of Rel-'ligion, or for contynuance of the ſubjects of the realm in 'ther libertyes and honors.

'1. Becauſe he profeſſeth a religion contrarye to the Quene, 'ther can be hardly hoped a harty love of hir Majeſtye.

'2. By reaſon of his relligion, ſuch as ar the worſt ſub-'jects to hir Majeſty, yea hir rebells abrode, the obſtinat Pa-'piſts at home will take no comfort of hir liff or regiment; 'all theſe will in ther harts love and honor the Duk: and he 'cannot in good reaſon hate them, or wiſh them evill, ſo that 'it may be feared to be pronounced *Regnum in ſe diviſum de-'ſolabitur.*

'3. It may be dowted, that conſydering he is much yongar 'than the Quene, and may alſo in hir liff-tyme become King 'of France; that if he ſhall over-live hir without children, 'he may ether by his gretnes kepe poſſeſſion, or marry ſome 'perſon unmete for the realme that ſhall have ſome color of

'title, by whom relligion ſhall be altered; and all that op-
'poſe themſelves ſhall be diſheryſed, as was in the tyme of
'William the Conqueror.

'4. The greateſt miſcheff that can come to the perpetuall
'diminution of the glory of this kyngdom, is the poſſibilitie,
'that in the iſſew male of hym being French King, the
'Crown of England ſhall be ſpoyled of the comfort of a
'Kyng, and ſhall be ſubject to a Vice-Roy.'

On the other hand, the profits which might accrue from the marriage, are thus in part enumerated.

'By mariadg with Monſieur ſhe is lykly to have children,
'becauſe of his yowth; and if ſhe have children, than the
'danger of the greteſt gulf, that allweiſs by the common
'judgment of all wiſe men both in Parlement and otherwiſe
'hath bene feared to devour the State, if the trew relligion
'ſhold be ſtopped; which was, that if her Majeſty ſhold
'dye without iſſew to inheret the Crown, the ſame ſhold fall
'into quarrellyng for lack certenty of a right knowne heyre:
'and as by contention for the Crown, all the people of the
'realme ſhold ſuffer intollerable callamyties by means of fac-
'tions and civill warrs; ſo hath it bene the greteſt fear all-
'weis conceaved, that the Sword might bryng it to ſuch a
'perſon as wold wholly extyrp by fyre and ſword the profeſſi-
'on of the Goſpell; which danger without hir Majeſty's
'mariadg and iſſew, the uncertenty of the ſucceſſion conti-
'nuing, is by no witt or by imagination avoyded; and ther-
'fore ſeing of all worldly miſcheeffs, this hath bene allwais
'the greteſt above all others, any other thyng having leſs
'perills, and theſe but accidentall to happen, or not happen,
'wold be aventured and admitted, as natural raſon techeth,
'*E duobus ſemper malis minimum eſt eligendum.*

'And though it may be alledged, that the mariadg with
'Monſieur may, in proceſs of tyme, bryng the realme to
'the lyke perrill, yet the fear thereof is conditionall, and
'not certen. And in a matter that is but conditionall, and
'dependeth upon ſondry matters futur, ther is not that feare,
'that is in a matter abſolute and without condition; and
'therfor in election, that is firſt to be avoyded, that bringeth
'certen and inevitable danger; and if that be to be taken,
'becauſe ther is no other choice, what may upon certen ac-
'cidents be dangeroſs, and uppon contrary may be good,
'therin wiſdom muſt help to ſupply helpes; as the wiſe man
'ſayeth, in matters of gretar power than earthly creatures,
'*Prudens dominabitur aſtris.*

'Ageyn,

'Ageyn, If hir Majeſty ſhall lyk of the conditions and 'perſon of Monſieur, as without which no maryadge can be 'allowed, hir Majeſty then ſhall have that comfort in hir 'liff, that ordinarely that is to be looked for of mariadg, 'as a matter, that in all ages and all nations, both Hethen 'and Chriſtian hath bene moſt allowed for comfort in ſociety.' This ſubject is further conſidered under ſeveral other heads of Convenience and Inconvenience, which are too diffuſive for us to enter into.

Mr. Murdin's Collection, moreover, affords us a remarkable extract from certain Letters, arguing a reſolution of the Catholics to intitle the King of Spain to the Crown of England. Laſtly, it contains a copy of the original Letter from the Queen of Scots to Queen Elizabeth, in which the former gratifies a double revenge, in making the latter acquainted with the many ſhocking and ſcandalous reports which the Counteſs of Shrewſbury had related to her prejudice—Such as her extravagant fondneſs for Simier, whom ſhe kiſſed and treated with many indecent freedoms—Likewiſe her diſſolute behaviour with the Duke of Anjou his maſter, whom ſhe careſſed with the ſame unbecoming familiarity, and even went ſo far as to open the door of her chamber for him, having only her ſhift and bedgown on, where he ſtaid with her about three hours—The account alſo which the Counteſs gave of ſome bodily infirmities, and natural imperfections, which were incident to her Majeſty; and which no woman could bear to be told of, without undergoing the moſt grievous mortification; more eſpecially one who, like Elizabeth, valued herſelf on her perſonal charms. It was therefore highly impolitic in a perſon under Mary's circumſtances, to wound Elizabeth by the recital of ſuch diſagreeable particulars.

Whether Elizabeth did really indulge herſelf in ſuch amorous exceſſes, we cannot pretend to determine. However, be that as it may, it can, if true, only affect her reputation as a woman, and is no imputation on her character as a Queen. Though ſuch indulgencies may be incompatible with moral goodneſs, they are not inconſiſtent with political greatneſs; witneſs the number of Heroes and Heroines who figure in Hiſtory: more eſpecially Cæſar, whoſe licentious conduct was ſo far from diverting his attention from his vaſt purſuits, that he made his debaucheries inſtrumental to the purpoſes of his ambition.

The

The Day of Judgment, a Poem, in two Books. The third Edition corrected. To which are now added, 1. *An Ode to Melancholy.* 2. *Ode on Sleep.* 3. *Ode on Time.* 4. *To the Memory of Mr. H. M. an Elegy.* 5. *To the Memory of the late pious and ingenious Mr. Hervey.* 6. *The third Chapter of Habakkuk paraphraſed.* By John Ogilvie, A. M. 8vo. 2 s. Keith.

WE refer to the account we gave of the excellent Poem that introduces the preſent ſhort Miſcellany, with the greater ſatisfaction, ſince Mr. Ogilvie's moſt candid and generous interpretation of the few ſtrictures it contained. To have our ſincerity, and even our judgment, commended by thoſe who alone can confer praiſe, from their being in the juſteſt poſſeſſion of it, muſt have been very acceptable to our ſelf-love. But when we found this Gentleman's unexpected condeſcenſion had engaged him to make a few alterations in this new edition of his poem, in conſequence of our ſlender animadverſions on it, we felt ourſelves more than pleaſed, by ſo much unaffected humility. Such a rare profuſion of this amiable virtue ſeldom reſides but in ſpirits of genuine ſublimity, and conſummate benevolence; being chiefly manifeſt in thoſe who have the feweſt occaſions for exerciſing it.

Pleaſing as the ſubſequent pieces muſt generally appear, we could not expect them otherwiſe from the Writer of the firſt; tho' his diffidence ſues only for compaſſion to them, as being all the offspring of early life. Many paſſages in them are ſtriking, picturesque, and glowing; while the whole atteſt a native poetical vein and harmonious ear, nurtur'd by the benign irradiations of claſſical and of Britiſh genius. We could, with pleaſure to ourſelves, entertain our Readers with a longer ſpecimen than we here preſent them: but we check a ſelf-indulgence on this occaſion, leaſt the ingenious and learned Poet's deference to our ſentiments of his former publication, ſhould be thought to have produced an extraordinary partiality in us to the preſent: even while we are conſcious of deſigning to act with conſtant equity between the Writers we review, and the Readers we intend to inform or entertain. For this, our being perſonally ſtrangers to both, may qualify us, at leaſt in one reſpect, like thoſe Judges among the antients, who are ſaid to have determined civil cauſes in the night, and without ſeeing either of the parties.

In the Ode to Sleep, ſo amuſingly fanciful and digreſſive, the following invocation of her power, by the circumſtances conducing to it, is truly poetical.

* See Review for February, 1759.

O by thy robe of pureſt white,
Thy treſſes bound with fun'ral yew,
Thy voice that ſooths the ear of night,
Thine ebon' rod that ſweeps the pearly dew;
By the pale moon's trembling beam,
By the ghoſts on Lethe's ſtream;
By the ſilent ſolemn gloom,
By the beetle's drouſy hum,
By the Zephir's dying breath,
When ſleeps the ruffling wave beneath;
By the long voice of murm'ring ſeas,
Lull each repoſing ſenſe in calm oblivious eaſe.

As it would have been inconſiſtent, while he was ſupplicating Sleep for agreeable Dreams, to omit deſiring ſome poetical ones, he thus intreats her:

Oft too with Spencer let me tread
The fairy field where Una ſtrays;
Or loll in Pleaſure's flow'ry bed *,
Or burſt to heav'n in Milton's high-wrought lays.
Or on Ariel's airy wing,
Let me chace the young-ey'd Spring,
Where the powder'd cowſlips bloom,
Where the wild thyme breathes perfume:
Or with ſolemn ſteps, and ſad,
Slow let me haunt the deepning ſhade,
Where Richard, thro' the opening ground
Beheld the white-rob'd Ghoſt, and mark'd the guſhing wound.

The plaintive Ode to Time is not leſs beautifully picturesque and deſultory; tho' naturally productive of more affecting and moral reflections. The following image and ſituation of this ancient all-ſapping perſonage, is very poetically expreſſed, while it agrees, in moſt circumſtances, with the figure, the attitude, and the emblems, in which Sculpters commonly repreſent him.

Lo on yon Pyramid's ſublime,
Whence lies Old Egypt's deſert clime,
Bleak, naked, wild! where Ruin low'rs,
Mid' Fanes, and Wrecks, and tumbling tow'rs:
On the ſteep height waſte and bare,
Stands the Pow'r with hoary hair!
O'er His ſcythe He bends;—His hand
Slowly ſhakes the flowing ſand,
While the Hours, an airy ring,
Lightly flit with downy wing;

* See Thomſon's Caſtle of Indolence.

And

And ſap the works of man;—and ſhade
With ſilver'd locks his furrow'd head;
Thence rolls the mighty Pow'r His broad ſurvey,
And ſeals the Nations awful doom;
He ſees proud Grandeur's meteor-ray,
He yields to Joy the feſtive day;
Then ſweeps the lengthning ſhade, and marks them for the tomb.

Sermons on the following Subjects.—Salvation by the Croſs of Chriſt, a Doctrine of Offence in all Ages.—The Knowledge of Sin by the Law.—The Neceſſity of maintaining a good Conſcience, and the extent of it.—On the Goſpel, and the Nature of Faith in it.—The great Sin of Unbelief.—The dreadful End of Unbelief.—Alarming Viſitations Proofs of God's Love.—Chriſt the only Refuge.—On Simon the Phariſee, and the Woman that was a Sinner.—The Chriſtian's Character, and inviolable Safety.—Perſonal Obedience, and imputed Righteouſneſs not to be ſeparated.—On Chriſtian Happineſs.—The Judgment of the Laſt Day.—On the heavenly Happineſs. By H. Venn, A. M. late Fellow of Queen's College, Cambridge, and Lecturer of St. Alban's Wood-ſtreet. 8vo. 5s. Townſend.

AFTER ſo large an account of the ſubjects of theſe Diſcourſes, in the title-page, as above, it will ſcarce be expected, that we ſhould give an abridgment of the contents of each. It may ſuffice, in general, to ſay, that they are wrote with a ſeeming real regard to Religion: and tho' the Author appears to be ſomewhat tinctured with the principles of Methodiſm, yet he is, by no means, ſo flighty as ſome, but far more rational and conſiſtent than many other Writers of that claſs. His ſtile is generally ſtrong, clear, and intelligible, tho' not always critically accurate. In his manner of Pointing, a remarkable negligence may be obſerved; for nothing is more common than to meet with a *Full-ſtop* where the ſenſe of the paſſage requires, perhaps, only a *Comma*, or, at the moſt, a *Semi-colon*. But ſtrict accuracy of expreſſion ſeems beneath our Author's care: for he frequently puts *then* for *than*; and we are not ſeldom accoſted with *you* and *thou*, indiſcriminately, in one and the ſame identical ſentence. He ſeems, upon the whole, not to have been at much pains in the reviſal of his works; otherwiſe we ſhould ſcarce have had Iſaiah, chap. iii. quoted for the text of his eighth Sermon, at p. 185, inſtead of chap. xxxii. from whence it is really taken.

Tho'

Tho' Mr. Venn lays great ſtreſs, in many places, upon the efficacy of *Faith*, and the *imputed* Righteouſneſs of Chriſt, (favourite doctrines with certain Writers) yet he no where, indeed, extols them, like ſome others, at the coſt, and to the diſparagement of *Good Works*. Theſe things, as he juſtly obſerves in the eleventh Sermon, ſhould never be *ſeparated*, but always go hand in hand. The manifeſt inconveniences that unavoidably ariſe from a *ſeparation* of *perſonal obedience*, and *imputed righteouſneſs*, are thus diſplayed, page 280.

'To be the architect of your own happineſs; under the 'ſtrongeſt feelings of ſelf-preference, to recount your own 'virtues; to calculate the difference between yourſelf and 'others, and to fancy there is more to commend in you, for 'duties performed, than to blame for failures and offences; 'and to expect Heaven not *altogether* as a gift, an alms, but 'in acknowlegement for ſervice and duty—This plan is ex'tremely ſoothing to ſelf-love. This ſcheme of religion 'highly gratifies, by keeping out of ſight the poverty of hu'man nature, the purity and extent of God's law, and all 'thoſe ſelf-abaſing truths, which Chriſt reveals, and which 'ſeeking life, through him only, continually inculcates.

'On the other hand, to extol without ceaſing, the all-ſuf'ficiency of the obedience, life, and righteouſneſs of Chriſt; 'to ſuppoſe all things pertaining to, and requiſite for the 'ſinner's ſalvation, were ſo wrought out and finiſhed by the 'Redeemer, that nothing is required from the ſinner, but to 'acknowlege the unſpeakable benefit; and to honour it by 'imagining, that repentance, obedience, and works of righ'teouſneſs, cannot make your ſtate with reſpect to God 'more ſafe, or the want of them leſs ſo—This is a way of 'thinking, favourable and indulgent in the laſt degree to ſin. 'A maſterly invention to pacify the guilty conſcience, whilſt 'it ſpares, ſhelters, encourages the luſts of the fleſh.'

'Whenever, therefore, either pride reigns in the heart, 'or the love of ſin, men will put aſunder *perſonal obedience*, 'and the *imputed righteouſneſs* of Chriſt.—And this fatal divi'ſion the Devil will uſe all his influence to procure and pro'mote. For,—Are you endeavouring to obtain life, by your '*own works*? the enemy of your ſoul will caſt the moſt 'beautiful colours on your conduct; be at much pains him'ſelf to gild and emblazen every one of your virtues, and 'hold them up before your eyes, to produce in you ſelf-ad'miring thoughts.'

On

'On the contrary, if you begin to depend on Chriſt, as 'your hope and peace, your ſurety and righteouſneſs, imme- 'diately the Deceiver changes his method of aſſault:, he 'will join with you in beating down all merit in man, whiſ- 'per himſelf perverted truth into your ears, as he cited Scrip- 'ture of old. He will help you to vilify all the righteouſ- 'neſs of men, as filthy rags, and endeavour to puſh you on 'to that dreadful error, of fancying Chriſt is *moſt* exalted, 'when perſonal obedience is *leaſt* regarded—*when no ſtreſs in* '*any view is laid upon it.* That by this device you may be- 'come infatuated enough to build your houſe, all your eter- 'nal hopes, upon the ſandy foundation, of a dead *notional* '*Faith*, ſure at laſt to fall upon you, and grind you to 'powder.'

We ſhall be heartily glad, if Mr. Venn has influence enough amongſt the *deluded* part of thoſe who diſtinguiſh themſelves as Methodiſts, to induce them to hearken to what he has ſaid upon the point before us: for as to the *Deluders*, (if any ſuch are to be found amongſt them) 'tis ſcarce to be expected that they ſhould lend an ear to any documents,—except their own.

Inſtitutes of Experimental Chemiſtry: Being an Eſſay towards reducing that Branch of Natural Philoſophy to a regular Syſtem. By the Author of the Elaboratory* laid open, &c. 8vo. 2 vols. 12s. Nourſe.

THE very ingenious, and laborious Author of this valuable performance, ſets out, in his preface, with a repreſentation of the neglected ſtate of theoretical Chemiſtry, and the importance of a ſyſtem founded on general and unexceptionable principles.

The little improvement that has been made in this ſcience, he attributes alſo, to the wrong methods taken in its proſecution: obſerving, that on the great ſucceſs of Sir Iſaac Newton, in applying certain general principles to the explication of the greater phenomena of Nature, thoſe principles were wrongly applied to account for the effects which, in the minuter part, the various kinds of bodies have reſtrictively on each other, according to their relative generical nature: and that, what Sir Iſaac had advanced, relating to the ſimilarity,

* Vide Review, vol. XVII. p. 387.

or homogeneous nature of all matter, in regard to thoſe particular properties of it only, which made them the object of his conſideration, was erroneouſly extended to an abſolute and unlimitted ſenſe.

'But thoſe principles,' continues our Author, 'and that 'method of inveſtigation which had ſo much availed in the 'mechanical philoſophy, were by no means proper and effec- 'tual in the chemical. There were wanting, in order to 'the forming juſt doctrines of the laws and modes of action, 'by which Nature works through means of the ſpecific 'qualities of bodies, an experimental examination and cloſe 'obſervation of a vaſt multiplicity of ſubjects; as well as 'ſubſequent operations on many, to aſcertain the concluſions, 'and define the due limits of them: and it was, likewiſe, 'fundamentally requiſite, to conſider the particular ſpecies of 'bodies, as having, beſides thoſe qualities which are common 'to all, certain others, ſuperadded peculiarly to each, that 'render them different from every other: and which exiſt 'originally and elementarily in the moſt ſimple kinds; but 'are ſometimes the reſult of combination, alſo, in the com- 'pound. It is no wonder, therefore, that a further advance 'was not made in the ſcience of Nature: ſince they who 'perſued it in a general view, followed ſo falſe and deluſive 'a tract, with reſpect to the part which was yet unattained; 'and they, who profeſſedly cultivated technical Chemiſtry, 'and had, conſequently, a juſter ground of improvement, 'confined, nevertheleſs, their regard, for the moſt part, to 'the practical knowlege of particular arts; or extended it 'further only to conjectural hypotheſes, the vain fruits of 'mere imagination; neither formed on, nor correſponding 'with, even the facts diſplayed by their own proceſſes: 'while many, who poſſibly might otherwiſe have taken the 'true road, were deterred from making any attempt at all, 'by the exceſſive trouble and application, which the neceſſary 'attention to ſo great a variety of ſubjects renders requiſite.

'As ſo little advantage, therefore, with reſpect to the en- 'larging the principles of Natural Philoſophy, appeared to 'be reaped from the labours of thoſe who applied themſelves 'in any way to this branch, it has been taken for granted by 'many, that the reaſon, why more has not been hitherto 'done, lies in the very circumſtances of the ſubject itſelf; 'and that the minuter action, which bodies mutually have 'on each other, depends on cauſes, too abſtruſe, or too re- 'mote from the examination of the ſenſes, to be at all un- 'derſtood; or too complicate and various, to admit of be-

'ing

'ing reduced to a ſimple or connected ſyſtem. This ſuppo-
'ſition is, however, as well falſe, as highly injurious to the
'cauſe of Philoſophy. The various action which the ſeve-
'ral kinds of bodies exert on each other, either in the natu-
'ral courſe of their reſpective operation, or through the me-
'diation of art, is governed by regular and correſpondent
'modes, and laws; which conſtitute ſuch a generical affi-
'nity of ſome with others, throughout the whole of the in-
'dividuals, that, being underſtood in the degree which due
'experiments and obſervation render practicable, and digeſt-
'ed by proper methodical arrangement, they furniſh ſufficient
'principles to account for, and explain the nature and pow-
'ers of each particular; and, alſo, to predict, in moſt caſes,
'the ſubſequent effects of its action on any other. It muſt
'be allowed, indeed, that this does not extend to all in-
'ſtances with equal certainty, as in the caſe of the mecha-
'nical principles: but yet it is ſuch an approximation, as an-
'ſwers extremely well in practical uſe; and makes, more-
'over, a body of ſpeculative ſcience, not leſs pleaſing, when
'obtained in a more perfect manner: as there is ſuch a dif-
'fuſive and continual opportunity of applying it to the ex-
'plication of occurring phenomena, in all the minuter parts
'of the field of Nature.'

Doubtleſs, if a rational and ſcientific theory of Chemiſtry ſhould be neglected, till we might be able to give a mechanical explication of the modes of action in the minuter parts of bodies, it might be long enough before ſuch a theory would be perfected. Such chemical principles may, nevertheleſs, be deduced from obſervation and experiment, as may ſerve for the baſis of ſuch a ſyſtem; without admitting, at preſent, of mechanical explication; even as the Newtonian Philoſophy was a compleat ſyſtem, tho' founded on the principles of Attraction, Repulſion, and other general properties, whoſe cauſes were confeſſedly unknown, and mode of action inexplicable.

We cannot help thinking, however, that our Author is a little unfortunate (as, indeed, Sir Iſaac Newton himſelf was) in making choice of the term and principle of Attraction: eſpecially as, at this time of day, all Attraction is, pretty generally, conceived to be the effect of ſome mechanical motion, or impulſe: ſo that it would have equally anſwered his purpoſe, to have ſuppoſed his chemical elements endowed with ſpecific qualities of Impulſe, as of Attraction, and would have been leſs liable to objection from the Advocates for the mechanical Philoſophy. We muſt acknowlege, nevertheleſs, that this ob-

jection does not, in the leaſt, tend to invalidate his theory; or affect the concluſions he has drawn from experimental proofs of the exiſtence of ſuch ſpecific qualities of attraction in the ſecondary or chemical elements of compound bodies.

But to come to our Author's deſign. 'Conceiving the want of a ſcientific ſyſtem to be, at preſent, the greateſt impediment to the improvement of natural knowlege, he tells us, that the importance of it had long inſpired him with a deſire of ſupplying ſo neceſſary a work; to the execution of which he has not been remiſs in applying himſelf. The extenſiveneſs, and complex nature of the ſubject, however, rendering it a taſk of ſuch labour and difficulty, as almoſt to make him deſpair of accompliſhing it, he thought it expedient, in the mean time, to publiſh a more compendious work; which may be preparatory to, and, in ſome meaſure, a ſubſtitute for, one more copious and perfect.

It is ſuch a compendious Introduction to Philoſophic Chemiſtry, that is here offered to the public: the final deſign of which is, in the Author's words, 'That it ſhould incite the 'taſte for this kind of ſtudy; and furniſh, at the ſame time, 'the facile means of its proſecution. The mediative intention is, that it ſhould preſent the ſketch, or *primæ lineæ*, 'of the principles of the chemical Philoſophy; as well as of 'operative Chemiſtry, ſo far as relates to experiment; together with a practical view of all the leading proceſſes known, 'and their principal application to œconomical purpoſes; or 'to the explanation of the phenomena of Nature; and ſubſerviently to this, a delineation, likewiſe, of the generical 'character of each claſs of the ſubjects, and the criterions of 'diſtinction of the ſeveral ſpecies of bodies, with a ſuccinct 'enumeration of all their general properties; or, in other 'words, the philoſophic hiſtory of each article.

'In perſuance of this deſign,' continues the Author, 'I have 'firſt, in an introductory Diſcourſe, laid down the general theoretic and practical principles of Chemiſtry, as well in a philoſophic as technical light: founding the one part on the appearances of nature preſented by her in her uſual courſe, or 'produced by art; and the other, as far as could be made expedient, on the notions and method already received. In what 'relates to the practice, I have endeavoured to convey full and 'clear inſtructions for the fabrication and preparation of the 'neceſſary apparatus: there not having been, before, any 'attempt to the accommodating the utenſils and inſtruments 'of Chemiſtry ſolely to experimental purpoſes; nor conſequently

'quently to the teaching in what manner, an Elaboratory for 'ſpeculative uſes ſhould be furniſhed: in default of which 'information, the furnaces employed for Pharmacy, practi-'cal Metallurgy, or other arts, are generally erroneouſly 'conſtructed on ſuch occaſions, and the correſpondent uten-'ſils provided, at an unneceſſary expence; and yet prove af-'terwards, incommodious for ſome, and inſufficient to other 'proceſſes, requiſite to be practiſed in experimental perſuits. 'To theſe I have ſubjoined ample directions for the execution 'of all the general operations, that may become needful to 'the performance of any experiment or proceſs: whether 'ſuch as ſolely appertain to Chemiſtry, or ſuch, as being in 'more general uſe, are nevertheleſs occaſionally introduced 'into it, in aid of the others.

'I then proceed to give the experiments and proceſſes on 'the ſeveral particular kinds of bodies: but, in order to ren-'der them effectual in explaining and demonſtrating the true 'nature and properties of the ſubjects, I have prefixed a con-'ciſe view of the philoſophic hiſtory of each article that con-'ſtitutes them; and of the manner in which they may be-'come the object of experiment: attempting to eſtabliſh firſt 'the proper generical nature of each, with reſpect to what it is 'capable of effecting on, and ſuffering from, other bodies: 'which I conceive to be the only juſt principle of identity or 'diverſity of kind in a ſcientific conſideration of natural 'bodies.——

'To the experiments and proceſſes are ſubjoined, for the 'moſt part, obſervations explanatory of the encheireſis, and 'illuſtrative of the doctrine intended to be eſtabliſhed by 'them; pointing out alſo the application which is, or may 'be, made of each to œconomical or commercial uſes; and 'the collateral lights that may be drawn from it, with rela-'tion to other parts of this treatiſe, or of natural Philoſophy 'in general.

'This is the plan of diſpoſition of the contents of the work: 'and the particular ſubjects of experiment embraced in it 'are, firſt, earths; ſecondly, ſalts; thirdly, animal ſub-'ſtances; fourthly, vegetable ſubſtances; and, fifthly, me-'tallic bodies.'

Such are the deſign, method, and ſubject of this Eſſay, on the Inſtitutes of experimental Chemiſtry; in the execution of which, the genius and ſagacity of the Author, as a Philo-ſopher, are no leſs conſpicuous than his ſkill and induſtry as a practical Chemiſt.

We ſhould with pleaſure enter into the particulars of this curious and intereſting work; but, for the following reaſons,

which, we hope, will be a ſatisfactory excuſe to thoſe of our Readers who might otherwiſe be deſirous of having their juſtly-excited curioſity further ſatisfied. In the firſt place, it would be impoſſible to convey an adequate idea of the Author's principles and arguments, without extending this article to an inconvenient length.

In the next, our ſo doing would only ſerve to increaſe their deſire to peruſe the work itſelf; which peruſal would render the beſt abſtract we could make of it, with reſpect to them, entirely uſeleſs: and, as to our Readers in general, certain it is, that however curious and important a work of this nature may appear to many, it would afford the majority little inſtruction or entertainment.

We take our leave, therefore, of this truly ingenious performance; moſt earneſtly recommending it to the attentive peruſal, and conſideration, of all thoſe who are, in any wiſe, engaged in phyſical ſtudies.

The Chemical Works of Caſpar Neumann, M. D. Profeſſor of Chemiſtry at Berlin, F. R. S. &c. Abridged and methodized, with large Additions, containing the later Diſcoveries and Improvements made in Chemiſtry and the Arts depending thereon. By William Lewis, M. B. and F. R. S. 4to. 1l. 1s. Johnſton.

WE are here preſented with a very compleat, and comprehenſive abridgment of the voluminous works of Dr. Neumann, formerly Director of the royal Elaboratory and Apotheca at Berlin: an Author, ſays our Editor, who, biaſſed by no theory, and attached to no opinions, has enquired, by experiment, into the properties and uſes of the moſt conſiderable natural and artificial productions, as well as the preparation of the principal commodities which depend on Chemiſtry; and ſeems to have candidly, and without reſerve, communicated all he diſcovered.

There is, indeed, hardly any material circumſtance, relating to the chemical hiſtory of the mineral, vegetable, and animal kingdoms, which this laborious Author, or his induſtrious and accurate Editor, have not inſerted in the text or annotations. We muſt do the latter the juſtice alſo, to ſay, that we think he has fully and effectually compleated his deſign, of collecting and diſpoſing with propriety, the many valuable materials, ſcattered up and down, in the writings of our indefatigable Profeſſor. Nor will the Chemiſt, in theory

theory or practice, think himſelf leſs obliged to the candour and ingenuity of Dr. Lewis, for the remarks he has himſelf thought proper to add, reſpecting the later diſcoveries and improvements made in Chemiſtry, and the Arts depending thereon: not a little of which we are indebted for, to the Diaries of his own Elaboratory.

The diſpoſition of the parts of the ſubject, in all works of this nature, is generally ſo much alike, when any method at all is purſued, that it would be needleſs to enter into a particular detail of the contents of this volume. As it may be expected, however, that we ſhould give ſome ſpecimen of the work, we ſhall ſelect Dr. Neumann's account, and chemical analyſis, of the principal wines drank in Europe.

'(1.) The Madeira iſlands, and Palma one of the Canaries, afford two kinds; the firſt called Madera Sec; the latter, which is the richeſt and beſt of the two, Canary or Palm Sec. The name *Sec* (corruptly written *Sack*,) ſignifies *dry*; theſe wines being made from half-dried grapes. There is another ſort of Sec wine, inferior to both the foregoing, prepared about Xeres in Spain, and hence called, according to our Orthography, Sherris or Sherry. (2.) The wines of Candia and Greece, particularly the latter, are of common uſe in Italy. Malmſey was formerly the produce of thoſe parts only, but is now brought chiefly from Spain: It is a ſweet wine, of a golden, or browniſh-yellow colour: the Italians call it *Manna alla bocca e balſamo al cervello.* "Manna to the mouth and balſam to the brain." Zant and Cephalonia ſend alſo to Venice ſome good, and no ſmall quantity of indifferent wines: almoſt all the wines indeed made uſe of in the Venetian territories come from Greece and the Morea; of which there are ſome ſorts ſo bad, and ſo cheap, that large quanties are made into Vinegar for the preparation of Ceruſſe.

'(3.) Italy, not Greece, produces the *Vino Greco:* this is a gold coloured unctous wine, of a pungent ſweetneſs, the growth of Mount Veſuvius, greatly ſophiſticated by the Neapolitans. In the neighbourhood of Veſuvius is made the *Mangiaguerra* wine, as alſo a thick blackiſh one called *Verracia*; and at the foot of the hill, the delicious *Vino vergine:* the Italians apply this laſt name likewiſe to all the other wines made without preſſure. The kingdom of Naples affords the *Campania* or *Pauſilippo* and *Muſcatel*, the *Surentine*, *Salernitan*, and other excellent wines, as alſo the *Chiarello*, much drank at Rome. But the principal of all theſe wines is the red, fat, ſweet, and greatly poignant one, called *Lachryma Chriſti.* (4.) The Eccleſiaſtical

'State produces the light, pleaſant *Albano*; and the ſweet '*Monteſiaſcone*, a yellowiſh not very ſtrong wine, which comes 'the neareſt to good Florence, but does not keep well; to-'gether with ſeveral of leſs note, as the *Nomentan*, *Monte-'ran*, *Velitrin*, *Prænetic*, *Il Romeneſca*, *d'Orvieto*, &c. (5.) 'In Tuſcany are the excellent white and red Florence; the 'celebrated hot, ſtrong, red wine *de Monte Pulciano*; the '*Montalneo*, *Porte Hercole*, &c. But along the coaſt of the 'Adriatic, at Ancona, Rimini, Peſaro, as far as Bologna, 'I met with exceeding bad wines, chiefly of the boiled un-'fermented kind, heavy, diſagreeable, and unwholſome. '(6.) In Lombardy alſo there is abundance of bad wines: 'the Modeneſe and Montſerrat are tolerable; the *Marce-'mino*, produced about Vicenza and Padua, pretty good. 'The other wines moſt commonly drank in that province, 'are the *Breſcian*, *Veroneſe*, *Placentine*, *Lumelline*, and *Pucine*; 'and in the Genoeſe, the *Vino di monte vernaccia*, *Vino ama-'bile* or *Vino di cinque terre* and *Vino razzeſe*. Between Nizza 'and Savona is produced an incomparable *Muſcadine*; near 'Aquileia is the *Roſatz*, and near Pavia the *Vino piccante*. '(7.) Piemont, and part of Savoy, have excellent light 'wines. (8.) The Sicilian, Sardinian, and Corſican wines 'are alſo good: the firſt, as particularly the *Catanean*, *Pa-'normitan*, *Meſſinian*, and *Syracuſan*, are accounted the beſt, 'and are chiefly bought up by the Knights of Malta.

'(9.) Moſt of the Spaniſh wines are compoſed of ferment-'ed or half fermented wine mixed with inſpiſſated Muſt and 'variouſly manufactured, or of an infuſion of dry grapes in 'weak Muſt. No wines freeze more difficultly than the 'Spaniſh, theſe abounding both with unctuous matter and 'with inflammable ſpirit. We have a few of theſe wines in 'Germany, as the *Alicant* (which is a thick, ſtrong, very ſweet, 'and almoſt nauſeous wine,) *Sherry*, *Spaniſh Malmſey*, and 'that ſimply called *Spaniſh wine*: but in Spain itſelf there are 'many more, *Tarragan*, *Salamanca*, *Malaga*, *Cordoua*, *Gali-'cia*, *Andaluſia*, fundry *baſtards*, *Vino de toro*, &c.

'(10.) In Portugal there is plenty of red *Port*, a cheap, 'but not a very excellent wine, drank in large quantity in 'England. The beſt *Vino tinto*, a blackiſh red wine, uſed 'by the Coopers for colouring other wines, is ſaid by ſome 'to be the produce of Portugal. This kingdom deals large-'alſo in *Madera*, of which the King receives yearly twelve 'thouſand pipes by way of tithes. (11.) In France, there 'is a great variety of wines; of which the ſtrong, ſweet, 'full-bodied, ſpirituous ones are called *Vins de liqueur*. There 'is ſcarcely a province in France that does not produce wine:

'Languedoc

'Languedoc and Provence afford the ſweeteſt; and the 'ſame provinces, with Champagne and Burgundy, the ſtrong-'eſt: the wines of the northern parts, as Picardy and 'Bourdeaux, are the worſt; and thoſe about the middle of 'the kingdom, as Paris and Orleans, of a middling kind. 'The moſt celebrated of the French wines are, *Champagne*, '*Burgundy*, *Vin de Beaune* or Partridge-eye, *Cote roti*, *St.* '*Laurence*, *Frontiniac*, *Muſcat de Lion*, *Cahors*, *Hermitage*, '*Grave*, *Vin d' Haye*, &c.

'(12.) In Switzerland, the beſt are the *Neufchatel*, *Vel-*'*teline*, *Lacote*, and *Reiff* wine: the Valteline Straw-wine, 'ſo called from the grapes being laid for ſome time upon 'ſtraw before they are preſſed, is particularly celebrated. 'The dry-grape wines of the Upper Hungary are in general 'excellent, and greatly ſuperior to thoſe of the Lower. 'They have a delicious aromatic ſmell and taſte, a notably 'diaphoretic and corroborating virtue, and when drank free-'ly occaſion no head-ach, heavineſs of the limbs, or other 'inconveniences: they do not eaſily become vinewed even 'in open veſſels; and retain their ſweetneſs and agreeable-'neſs for a length of time, though they loſe a little from 'year to year.

'(14.) Among the German wines, the *Tyrol* are very de-'licate, particularly thoſe of *Tramin* and *Etſch*, but they do 'not keep. (15.) Good Auſtrian wine is not to be rejected. 'Thoſe of Kloſter-Neuburg and Broſenberg are accounted 'the beſt, and ſeemed to me to excel in taſte that of Eden-'burg in Lower Hungary. There are alſo good wines in 'ſeveral other parts of the imperial dominions. (16.) In 'the Palatinate, the beſt wine is that of Worms, eſpecially 'the ſort called Woman's Milk; and next to this, thoſe of 'Edinghof and Ambach. (17.) Among the more eſteemed 'German wines are to be reckoned alſo *Rheniſh*, *Mayna*, '*Moſelle*, *Necka*, and *Elſaſs*: a certain Writer calls the Rhe-'niſh made in Hochheim [Hock] the Prince of the wines 'of Germany. (18.) The Bohemian, Sileſian, Thurin-'gian, Miſnian, Naumberg, Brandenburg, and other Ger-'man wines, are greatly inferior to the foregoing: ſome, 'however, of thoſe of Miſnia and the Marche, made from 'ripe picked grapes, have this advantage, that they are 'greatly meliorated by age, ſo as to be preferred by many to 'the Rheniſh, Neckar, and Franconia wines, and frequent-'ly mixed with others of greater note. The tartiſh German 'wines keep the longeſt of any: ſome of them have been 'kept for two or three hundred years;—and many above

'seventy; the wine being occasionally racked off into smaller 'and smaller casks, that the vessel may be constantly full. 'These very old wines are preserved rather for curiosity than 'use, as they not only grow too strong for drinking, but at 'last quite disagreeable. The best are those of a middle age, 'from twenty to about fifty years.'

The principles of which Wine consists, says our Author, are, (1.) Water, the basis of all fluids: (2.) inflammable spirit: (3.) a fine saline matter, which arises in distillation immediately after the spirit, called by Becher *Media substantia vini*: (4.) a grosser salt called Tartar, which in part separates on standing, and adheres to the sides of the cask, in solid masses: (5.) a gummy or mucilaginous substance: and (6.) a gross unctuous or resinous one.

The following Table exhibits the quantity of the above several principles, in a quart of each of the Wines our Chemist has examined.

	Highly rectified Spirit			Thick, oily, unctous, resinous matter.			Gummy and tartareous matter.			Water.			
	oz.	dr.	gr.	oz.	dr.	gr	oz.	dr.	gr.	lb.	oz.	dr.	gr.
Aland	1	6	00	3	2	00	1	5	0c	2	5	3	0c
Alicant	3	6	00	6	0	20	0	1	4c	2	2	6	00
Burgundy	2	2	00	0	4	00	0	1	4c	2	9	0	2c
Carcassone	2	6	00	0	4	1c	0	1	2c	2	8	4	30
Champagne	2	5	20	0	6	40	0	1	0c	2	8	3	00
French	3	0	0c	0	6	40	0	1	0c	2	8	0	20
Frontignac	3	0	c0	3	4	00	0	5	2c	2	4	6	30
Vin Grave	2	0	00	0	6	00	0	2	0c	2	9	0	00
Hermitage	2	7	c0	1	2	00	0	1	4c	2	7	5	20
Madera	2	3	0c	3	2	c0	2	0	0c	2	4	3	00
Malmsey	4	0	00	4	3	00	2	3	cc	2	1	2	00
Vino de MontePulciano	2	6	00	0	3	00	0	2	4c	2	8	0	20
Moselle	2	2	00	0	4	20	0	1	3c	2	9	0	1c
Muscadine	3	0	00	2	4	00	1	0	0c	2	5	4	0c
Neufschatel	3	2	0c	4	0	00	1	7	0c	2	2	7	00
Palm Sec	2	3	0c	2	4	0c	4	4	0c	2	2	5	0c
Pontack	2	0	00	0	5	20	0	2	0c	2	9	0	4c
Old Rhenish	2	0	00	1	0	00	0	2	2c	2	8	5	40
Rhenish	2	2	0c	0	3	20	0	1	34	2	9	1	0c
Salamanca	3	0	0c	3	4	00	2	0	0c	2	3	4	0c
Sherry	3	0	c0	6	0	0c	2	2	0c	2	0	6	00
Spanish	1	2	c0	2	4	00	0	4	0c	1	10	6	00
Vino Tinto	3	0	00	6	4	cc	1	6	0c	2	0	6	0c
Tokay	2	2	0.	4	3	00	5	0	0c	2	0	3	00
Tyrol red Wine	1	4	0c	1	2	00	0	4	0c	2	8	6	0c
Red Wine	1	6	00	0	4	4c	0	2	cc	2	9	3	2c
White	2	0	0c	0	7	c0	0	3	cc	2	7	0	0c

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We ſhall conclude this article with obſerving further, that, beſides the merits of this work reſpecting whatever relates to the *Materia Medica*, it contains many ingenious hints for theoretical improvement in ſeveral branches of Natural Philoſophy, and abounds with a number of uſeful practical remarks. We can ſafely recommend it, therefore, in the words of the Preface, as a valuable Magazine of chemical Knowlege.

The Great Charter and Charter of the Foreſt, with other authentic Inſtruments: To which is prefixed, an Introductory Diſcourſe, containing the Hiſtory of the Charters. By William Blackſtone, Eſq; Barriſter at Law, Vinerian Profeſſor of the Laws of England, and D. C. L. Oxford, at the Clarendon Preſs. 4to. Royal Paper, 15s. ſewed. Worrall.

TO thoſe who are ſtudious and learned in Antiquity, the Introduction to this new and authentic edition of the two Charters, will prove a moſt welcome preſent. To trace the ſource of our Liberties to their firſt riſe, to mark the ſtruggles which have alternately forwarded and impeded their eſtabliſhment, and laſtly to attend them to their final confirmation, is certainly one of the moſt pleaſing and profitable reſearches which can engage the attention of a free-born Citizen. Our Author appears to have purſued this intricate inveſtigation with indefatigable pains and attention, and to have treated it with his uſual ſtrength and accuracy of judgment.

By many, perhaps, this enquiry will be thought more curious than uſeful. Nevertheleſs it is of real importance to ſuch as are deſirous to know, by what tenure they hold thoſe valuable Rights and Privileges, which we are all ſo forward to boaſt of.

It is true, moſt of thoſe Rights for which our brave anceſtors fought, and which are aſcertained by Magna Charta, are grown antiquated; as being connected with the feudal ſyſtem which prevailed at that time: and ſome, we muſt obſerve, which are, or ought to be, ſtill in force, have been explained away by the conſtruction of obſequious Lawyers. The 29th chapter, for inſtance, makes the following proviſion. "No Freeman ſhall be taken or impriſoned, or be "diſſeiſed of his Freehold, or Liberties, or Free Cuſtoms, "or be out-lawed or exiled, or any otherwiſe deſtroyed, "nor

" nor will We paſs upon him, nor condemn him, but " by judgment of his peers, or by the laws of the land." This moſt capital and eſſential clauſe, which is the Corner-ſtone of our moſt valuable Liberties, has been explained by an excellent comment of Lord Coke's: but notwithſtanding his expoſition, which is clearly conſonant with the manifeſt and undoubted meaning of the text, yet methods of practice have been introduced and eſtabliſhed, by which this proviſion in favour of Freedom is defeated, and, in a great meaſure, rendered ineffectual.

It would be a matter worthy the exerciſe of our Author's talents, to conſider, on ſome future occaſion, by what natural gradations the feudal principles gave way to the extenſion of Trade and Commerce, till in the reign of Charles the IId they were, in a manner, utterly aboliſhed; and to ſhew how new Rights and Privileges were neceſſarily grafted on the old feudal ſtock.

Though moſt of the Rights which are conveyed to us by Magna Charta, have not now, properly ſpeaking, any exiſtence, yet unleſs they are thoroughly underſtood, we ſhall be incapable of arguing in ſupport of our preſent Privileges.

In the Hiſtory of all Conſtitutions, we ſhould attentively mark the ſeveral changes worked by the ſlow and ſilent hand of Time, which often imperceptibly produces thoſe revolutions which are attributed to the policy of Legiſlation, or the efforts of Heroiſm.

As years roll on, various and ſeemingly minute cauſes are combined, which have an influence on our manners, morals, laws, religion, and property. What *Magna Charta* is, probably, at the ſame diſtance of time, the *Bill of Rights* will be: and it requires more than common labour and ſagacity, to trace and diſcern the original ſources of ſuch progreſſive and important changes.

It muſt be confeſſed, that our Author ſeems eminently qualified for purſuits of this nature. He has the art of rendering dry diſquiſitions agreeable, by the intermixture of hiſtorical anecdotes, and the intervention of ſeaſonable and ſpirited reflections: he is, moreover, maſter of great ſtrength and elegance of ſtile. But it is time to make our Readers acquainted with his account of the original of the Great Charter.

' With regard to the original of the Great Charter, Mat-
' thew Paris (or rather Roger Wendover) hath recorded a
' tradition that it was formed upon the accidental diſcovery of
' that

'that granted by King Henry the firſt. To this end he re-
'lates, that on the 20th of July 1213, when King John
'was abſolved at Wincheſter by Archbiſhop Langton from
'the excommunication under which he laboured, he was
'ſworn to aboliſh ſuch laws as were unjuſt, and to reſtore the
'good laws of King Edward; and that on the 4th of Au-
'guſt following, in a council holden at St. Albans, it was
'commanded on the part of the King that the laws of King
'Henry ſhould be obſerved. He farther relates, that at a
'meeting of the Prelates and Nobility at S. Paul's on the
'25th of Auguſt the Archbiſhop privately informed them,
'that he had found a certain Charter of King Henry the
'firſt, by which (if they pleaſed) they might re-eſtabliſh
'their ancient Liberties: upon reading and underſtanding of
'which the Barons, being greatly rejoiced, bound them-
'ſelves with an oath in the preſence of the Archbiſhop, that
'whenever an opportunity offered they would contend for
'thoſe Liberties even to death itſelf. The ſame Charter, he
'tells us, was produced a twelvemonth afterwards at the
'meeting of the Earls and Barons at S. Edmund's Bury;
'where they all ſwore at the high altar to make war upon
'the King, if he refuſed to grant them the Liberties therein
'contained: and that accordingly they demanded of their
'Sovereign a confirmation of that very Charter, when they
'addreſſed him in a menacing manner at Chriſtmas follow-
'ing. He, laſtly, relates that the King, having obtained a
'reſpite till after Eaſter to conſider of their demands, deſired
'then to be informed what Laws and Liberties they were
'which they ſo earneſtly required; whereupon they ſent
'him a ſchedule, partly conſiſting of the articles of King
'Henry's Charter, and partly of other laws of King Edward,
'upon which he inſinuates that the great Charter was after-
'wards formed. This traditional account has been adopted
'by all our modern Hiſtorians; and from thence too Sir Ro-
'ger Twyſden apprehends, that this Charter of King Henry
'the firſt may be called the baſis and foundation of the ſub-
'ſequent great Charter of Liberties.'

Our Author obſerves, that though the circumſtances with which this ſtory is embelliſhed, are very ſuſpicious and improbable, yet it may ſo far have a foundation in truth, that the recollection and remembrance of the Charters which the King's predeceſſors had granted, might ſuggeſt to the Prelates and Barons, the propriety of demanding another. But the immediate occaſion of demanding a reſtitution and confirmation

firmation of their Liberties at this time, is ſomewhat difficult to be certainly known.

But whatever were the provocations that incited them, it appears that a league of the Barons was formed at St. Edmund's Bury, toward the cloſe of the year 1214, and on the day of the Epiphany they came to the King at London, in a manner that ſeemed to denounce hoſtilities in caſe of oppoſition, and demanded a confirmation of the Liberties which they ſo often had claimed. John at firſt made a ſhew of reſiſtance, abſolutely refuſed their demands, and endeavoured to extort a promiſe from the Barons, that they would never renew this requeſt; but, finding them reſolute in their purpoſe, he thought it beſt to gain time; and therefore at laſt it was agreed, that the King's anſwer ſhould be reſpited till the cloſe of Eaſter.

In the mean time both parties took their ſeveral meaſures to accompliſh the very different ends which they had in view; and both made application to the Pope. In the end, however, the King was obliged to comply with the demands of the diſcontented Barons, and deſired that a place and time of meeting might be fixed, in order to a conference. Accordingly a large meadow between Windſor and Stanes was appointed for the purpoſe, which meadow was denominated Runningmede or Runemede, ſignifying (according to Matthew of Weſtminſter) *Pratum Conſilii*; becauſe, he ſays, it had heretofore been frequently uſed for holding the great Councils of the realm. On Trinity Monday the 15th of June 1215, the Barons came to the place appointed in great numbers, and the King attended by a very few (and thoſe only ſeeming) friends among the Prelates and temporal Lords. They encamped apart from each other, like declared enemies, and then opened the conference, which laſted for ſeveral days, and did not come to a concluſion till Friday the 19th of June.

When preliminaries were adjuſted, they firſt drew up certain articles or heads of agreement, which were afterwards to be reduced to the form of a Charter; and to theſe the King affixed his great ſeal. When theſe articles were agreed upon and ſealed, the next employment ſeems to have been to reduce them to the form of a Charter; of which ſuch a number of originals were made, that one was depoſited in every county, or, at leaſt, in every dioceſe. Two, if not three, of theſe originals are ſtill exiſting: the two are in the Britiſh Muſeum, lately removed thither with the reſt of Sir Robert Cotton's invaluable collection, from whence Mr. Pine's en-

graved copy was taken; and the third was collated by Mr. Tyrrel with Matthew Paris's copy, about sixty years ago, being then in the archives of the Dean and Chapter of Salisbury; but upon diligent enquiry made at that cathedral, in April A. D. 1759, nothing of this sort could be found: There is also a pretty accurate French translation of this Charter among the records of France, probably carried over by Prince Louis, which Dachierie has published in his *Spicelegium*. Our Author's edition, he tells us, is carefully printed from Mr. Pine's engraving of the Cottonian original.

The Barons were too sensible of the faithless temper of their Monarch, to trust only to seals and parchment, or even to his solemn oath; but demanded also a real and substantial security for his performance of the articles of the Charter; nothing less than the custody of the City and Tower of London till the 15th of August then next ensuing, and afterwards till the Charter should be carried into execution. To this the King also consented, if compliance in his circumstances may be called a consent, and the custody was actually delivered. This Convention is recorded in the Tower, and is, in this work, printed immediately from the Roll.

Our Author then proceeds to point out the several alterations and amendments which the Charters underwent, till their final and peaceful establishment in the twenty-ninth year of King Edward the first.

Speaking of the Sentence of Excommunication which was solemnly denounced on the re-publication of the great Charters in the year 1253, he very justly observes, that the wording of some part of this sentence seems artfully calculated to assert all the Liberties claimed by the Church, whether contained in the Charters or not: particularly including within this Curse even the Legislature itself, if it makes, or hath made, any statute, and the Judges if they presume to give judgment in consequence of any statute, infringing such ecclesiastical Liberties.

This, our Author takes notice, seems to have a special reference to the transactions before, at, and after the Parliament of Merton, A. D. 1235: which leads him to a curious digression, wherein he gives a short explication of the controversy at that time, concerning the matter of special Bastardy.

'A special Bastard,' says he, 'that is, one born before 'marriage of parents who intermarry afterwards, is for very 'good reasons not admitted to inherit lands by the law of 'England;

'England; but by the Roman civil law he was capable of 'ſucceſſion, and therefore the canon law allowed him to be 'legitimate with reſpect to Orders and other eccleſiaſtical 'matters. In the year 1180, 26 Hen. II. Pope Alexander 'the third took upon him to publiſh a decretal letter, direct-'ing children thus circumſtanced to be admitted to the ſecu-'lar inheritances of their parents, under pain of ſpiritual 'cenſures. Hereupon, as may be collected from Glanvil, a 'queſtion began to be moved, even in the time of Henry the 'ſecond, how far ſuch child was now made inheritable in 'England; which he clearly decides in the negative. But 'as the trial, whether Baſtard or not, in caſe of a diſputed 'ſucceſſion, (being uſually a queſtion relating to the mar-'riage of the parents) had hitherto been always had before 'the Biſhops, and certified by them to the King's Juſticiaries, 'therefore inquiſitions of this kind ſtill continued to be ſent 'to their courts. To theſe the Biſhops made returns, ſome-'times evaſive and cavilling, ſometimes in conformity to 'the canonical notion of Baſtardy, though directly contra-'dictory to the law of the land. To remedy which, it was 'ordained in a Parliament held at Tewkeſbury, 12 October 'A. D. 1234, 18 Henry III, that for the future the form of 'the inquiſition directed to the Biſhop ſhould be to enquire, 'not "whether Baſtard or no," but "whether born before "nuptials or no;" to which the Ordinary ſhould return a 'plain and categorical anſwer: that, accordingly as this fact 'was certified, the King's courts might determine the legi-'timacy.

'This cut off all hopes of introducing the canonical doc-'trine of legitimation into the Engliſh law; and therefore 'at the Parliament of Merton, which was held the next 'year, (23 January A. D. 1235, 20 Henry III) the Pre-'lates determined to make one bold effort to carry their point, 'by openly avowing that they neither would nor could, 'without derogating from their eccleſiaſtical dignity, make 'any return to the King's courts upon the writ of inquiſi-'tion thus newly altered; becauſe that would be to the pre-'judice of holy Church. And, as they were thus reſolved 'not to depart from their own law, they requeſted the tem-'poral Lords for the ſake of uniformity to conſent to the re-'ception of Pope Alexander's canon, which legitimated ſuch 'ſpecial Baſtards even with reſpect to inheritances: but the 'Nobility rejected their propoſal with a ſpirit that does ho-'nour to their memory.

'Upon

'Upon this refuſal of the Biſhops to anſwer the King's 'writ, in open defiance of the laws, the ſecular Judges be- 'gan to conſider, what method was proper to be taken to 'aſcertain the fact of ſpecial Baſtardy, when brought in 'queſtion before the King's courts. And they ſoon perceiv- 'ed, that when ſpecial Baſtardy was pleaded in bar of a de- 'ſcent or the like, it was not properly a queſtion of a ſpiri- 'tual nature; for the legality of the marriage (which, be- 'ing ſuppoſed a ſacrament, was under the Biſhop's cogni- 'zance) was confeſſed on both ſides, and the diſpute could 'only be concerning the priority or poſteriority of the birth, 'which was a matter whereof the Laity were as competent 'Judges as the Clergy. They therefore held that this queſ- 'tion might well be determined in the King's courts by jury, 'without reſorting to the Ordinary: and ſo it came to be 'eſtabliſhed law, that, though general Baſtardy ſhall be tried 'by the Biſhop's certificate, yet ſpecial Baſtardy ſhall be tri- 'ed by a Jury.'

Having traced the two Charters to their laſting ſettlement, the Author takes notice, that he has been obliged to differ very frequently not only from the monaſtic Writers, but from later Hiſtorians, who were endued with more learning and induſtry, and wrote from more authentic materials: whence he takes occaſion to conclude, that ſince men of great abilities have failed in point of accuracy, through the extenſiveneſs of the plan which they have purſued, the compiling and digeſting a general and compleat Hiſtory, is a burthen too heavy to be undertaken by any ſingle man, however ſupereminently qualified; but that if ever ſuch a work is ſucceſſfully performed, it muſt be carried on by the joint endeavours of individuals, each of them attentive to detached parts of it, which may afterwards be woven together into one uniform whole.

The Charters and Inſtruments contained in this edition are—The articles of the Great Charter of Liberties under the ſeal of King John—The Great Charter, 15th of June, 1215, 17th of John—The Convention between King John and the Barons—The Great Charter, 12th of November, 1216, 1 Henry III.—The Great Charter 1217—The Great Charter 11th of February 1224, 9 Henry III.—The Charter of Foreſts, 11th of February 1224, 9 Henry III.—The Charter of Confirmation, 28th of January 1236, 21 Henry III.—The Sentence of Excommunication, 13th of May 1253, 37 Henry III.—The Charter of Confirmation, 14th of

of March 1264, 49 Henry III. — The Statute of Marleberge, 18th of November 1267, 52 Henry III.—The Confirmation of the Charters, 5th of November 1297, 25 Edward I—Articles concerning the Charters, 6th of March 1299, 28 Edward I.—And the Charter of Confirmation, 14th of February 1300, 29 Edward I.

The Vegetable Syſtem. Or, A Series of Experiments, and Obſervations tending to Explain the internal Structure, and the Life of Plants; their Growth, and Propagation; the Number, Proportion, and Diſpoſition of their conſtituent Parts; with the true Courſe of their Juices; the Formation of the Embryo, the Conſtruction of the Seed, and the Increaſe from that State to Perfection. Including a new Anatomy of Plants. The whole from Nature only. By John Hill, M. D. Folio. 1l. 11s. 6d. Baldwin.

THE indefatigable Author now before us, has long diſplayed his talents to the world as a Writer *from Books*, of almoſt every kind: but here he profeſſes, and we believe with truth, to draw the chief materials of the preſent work *from Nature only*. The ſubject is confeſſedly a difficult one, and requires great aſſiduity, as well as a nice diſcernment in the inveſtigation of it: and it muſt be owned, that our Author has been very happy in his reſearches into a ſcience, which, as he juſtly obſerves, 'diſplays the glory of God 'more than all others, becauſe we underſtand it better; and 'demands an equal preference in its utility to man; as it 'ſupplies the means of Life and Health; and furniſhes many 'eſſential articles, for the Arts and Commerce.'

The preſent volume (which does not comprehend the whole of our Author's deſign) is divided into two books: the firſt, a very ſhort one, of twenty-four pages only, gives the *Hiſtory of Botany*, in a ſuccinct, but ſatisfactory manner, down from Theophraſtus, the Father of it as a Science, till it received its preſent perfection, in the ſyſtematic view, from the celebrated *Linnæus*;—a name too great for praiſe! and whoſe works will live as long as there is ſcience in the world.

In the ſecond book, which treats *Of the Vegetable Structure; and the Life of Plants*; our Author appears to great advantage, and ſhews himſelf a thorough maſter of his ſubject. Vegetables, the knowlege of which is Botany, hold a middle rank, he obſerves, in the great Orders of the Creation.

For

For natural bodies are arranged into three claſſes, eaſily diſtinguiſhed, and utterly diſtinct from one another, viz. Minerals, Vegetables, and Animals. Of theſe, Vegetables are placed in the middle ſtate: ſuperior to the Minerals, in having organized bodies; inferior to the animal kinds, in wanting a nervous ſyſtem. They are capable of growth, but below ſenſation.

In ſpeaking of the *Conſtituent Matter of Vegetables*, he ſhews, that it is not really diſtinct from that of Animals, (as hath been thought by ſome) for all may be reduced, by Fermentation, to one and the ſame ſubſtance, inſomuch that the animal and vegetable nature will be entirely loſt, and each of the bodies reduced to a ſubſtance neither animal nor vegetable in its nature, but capable of feeding equally Animals or Plants. 'So true it is, that Matter, as Matter, has no concern in the qualities of bodies; but all depends on its arrangement: hence Water, which is taſteleſs, feeds aromatic Mint; and the ſame Earth gives nouriſhment to Bread and Poiſon.'

In treating of the *Arrangement of Matter into a Vegetable Body*, he remarks, that the firſt view we take of a Vegetable, gives us an idea of an almoſt infinite number and variety of parts; different in form and ſtructure, and in ſo high a degree complex, that the appearance has diſheartned many from proſecuting the reſearch. But perſeverance in the examination, will diveſt the ſubject of all its ſeeming intricacy; and the parts which appeared ſo numerous, will be reduced to a very ſmall account: for

'A careful maceration, in ſoft water, will ſeparate the real parts from one another, and ſhew that many are but diſtinct in appearance. By diſſolving the parenchymatous ſubſtance of entire Vegetables, we obtain the vaſcular parts, ſeparated from one another, and entire: and whenſoever we begin the account, we find them only ſeven. Theſe are, 1. an Outer Bark; 2. an Inner Rind; 3. a Blea; 4. a Fleſhy Subſtance; 5. a Pith. There is, indeed, between the Fleſh and the Blea, 6. a Vaſcular Series; and 7. Cones of Veſſels take their courſe within the Fleſh: theſe are properly as diſtinct parts as the five more obvious ones, and theſe are all.

'Whatever part of the Plant we examine, we find theſe, be it a Fibre, the body of the Root, or the Stem. We never find more: and tracing theſe thus ſeparate from all other parts of the Plant, we ſee the other, or external por-

'tions, are only productions of them. All the imaginary 'complex ſtructure of the Plant beyond this, vaniſhes in an 'inſtant.—The Root, its deſcending Fibre, and the aſcend-'ing Stalk, we thus find are one, and not three ſubſtances: 'the ſame ſeven parts compoſe them; and they are conti-'nued from the one to the other, or formed by the proceſs 'of growth. This reduces the entire Vegetable to one 'body; and what are ſuppoſed at its ſummit to be many 'new and ſtrange parts, are found to be no more than the 'natural extremities and terminations of the ſeven ſubſtances 'which form the entire body. Theſe external parts alſo are 'ſeven; 1. the Cup; 2. the outer Petals; 3. the inner 'Petals; 4. the Nectaria, either viſibly diſtinct, or connect-'ed in one thick ring; 5. the Filaments; 6. the Recepta-'cle of Seeds; and 7. the Seed-Veſſels, or Seeds.

'The ſeven exterior parts never fail to be found the termi-'nations only of the ſeven conſtituent ſubſtances of the 'Plant; when the maceration is well managed. The Cup 'terminates the outer Bark, the inner Rind ends in the outer 'Petals, the Blea forms the inner Petals, the Vaſcular Series 'ends in the Nectaria, and the Fleſh in the Filaments; the 'Conic Cluſters form the Receptacle, and the Pith furniſhes 'the Seeds and their Capſules. This is the general Con-'ſtruction of a Vegetable Body; it will be illuſtrated in the 'ſucceeding chapters, by particular inſtances, but here the 'entire view of the ſubject was neceſſary. We ſee by it, 'that theſe fourteen parts, ſeemingly ſo different, are reduced 'to ſeven: and we ſhall ſee theſe are univerſal in Plants; 'tho' their courſe be leſs plain in ſome, and their termina-'tions leſs diſtinct in others. As to colour, we ſhall find that 'accidental, the ſame outer Rind is brown in the Root, 'green on the Stalk, and red in the Cup perhaps; while it 'is all found, by this maceration, to be one piece, one con-'tinued ſubſtance.

'Every piece cut from a Plant tranſverſely, therefore, con-'tains all the parts of the Plant, ready to grow in length, 'into a Stalk upwards, and into a Root downwards; and to 'ſeparate, at a due height from the Root, into the ſeveral 'parts of a Flower.

'Thus we ſee the arrangement of the common particles 'of Matter into a vegetable Body; although it be a work 'highly perfect, and worthy of his hand who formed it, yet 'is not ſo complex a thing as it appears: and that this ar-'rangement being once made in one individual, the Species 'is created for ever: for growth is the conſequence of the

'arrangement,

'arrangement, when it has heat and moisture; and there is 'no generation among Plants.—This is the general system 'of vegetable Bodies; and we may from this proceed regu-'larly to the detail of their parts.'

He accordingly proceeds, in the succeeding chapters, to a full and accurate examination and anatomy of the various constituent parts of the *Black Hellebore*;—a Plant the best adapted, it seems, to answer the necessary experiments, whereby to compleat the intended disquisition. Having therefore cleaned the Root in a very nice manner, he begins with the examination of a *Fibre*, both as to its external and internal construction; he then proceeds, in like manner, to the *Body of the Root*; afterwards to the *ascendant Shoots*; he next enquires into the *Construction of the entire Plant*; then considers the *Course and Construction* of the *outer Bark*, and *inner Rind*, of the *Blea*, and *Vascular Series*: he then proceeds to the *Flesh of the Plant*; the *Course and Structure* of the *Pyramidal Clusters*; and concludes this part of his enquiry with an examination into the nature of the *Pith*:—'a substance (he 'says) which has been thought very important, but which 'a more critical enquiry robs, in a great measure, of that 'character.'

His anatomy of this, and other Plants, (the arrangement of the several parts of which, corresponds much with that of the *Black Hellebore*, as to agree in all essential articles) is illustrated with a great number of elegant and very accurate representations of every part, internal as well as external, engraved upon copper, generally with great care and precision; tho' we are sorry to have observed a few, and but a few, slips of the Engraver's hand; and even those are only in the *References*.—Thus, Plate II. fig. 14. the Engraver has put 1, 2, 3, 4, 7, 6, 7, omitting the No. 5.—Plate III, fig. 20, is put for 29.—Plate VIII. fig. 107, wants the letters of reference *a a*, and *b b*; tho' they are mentioned in the book, at p. 65.—These, it must be owned, are defects scarce worth notice; and would, accordingly, have been overlooked, but that we thought the correction of them, (easily done with a pen) might be agreeable to the Purchasers of so considerable a work.

From our Author's ingenious observations upon the inner structure of the Substances of Plants, (which cannot be fully comprehended without the Plates to which they refer) we learn what parts are essential to the Vegetable System, and what only accidental; what absolute, and what merely temporary. Thus may we distinguish the importance of the se-

veral parts, and be led forward regularly in the courſe of our enquiries into this curious and amazing ſubject.

After treating of the *Structure*, our Author proceeds to what he calls the *Life* of Plants; by which he means 'that 'power whereby they grow: receiving nouriſhment, and 'advancing from the minute and tender ſtate wherein they 'lay within the Seed, to heighth and ſtrength; extending 'and diſcloſing regularly their ſeveral parts, and in the end 'forming new Seeds for a ſucceeding race.'—The ſeat of this Life he apprehends to be in that part called the *Fleſh* of the Plant; and its powers to ariſe from a motion in the Juices of that part.—From hence he proceeds to deſcribe the *Formation of a Plant in the Farina*;—the *Conveyance of the Embryo into the Seed*;—*the Growth of the Plant from the Seed*; and the *Courſe of the Juices in Plants*.

The learned Author has furniſhed a great number of very ingenious experiments and obſervations upon all theſe heads; but eſpecially the laſt. And tho' he does not agree with thoſe who ſuppoſe a *Circulation* of the Juices in all parts of Vegetables, analogous to that in the Animal Syſtem; yet neither does he think that it ought to be wholly rejected. Thus he obſerves——

'They erred who fancied a Circulation in all the parts of 'Plants; for the uſe of the exterior coats is merely Abſorp-'tion and Evaporation; but I muſt be allowed to ſay, ſince 'plain facts confirm it, that neither were they right, who 'thought Abſorption and Evaporation gave growth to the 'eſſential parts of Vegetables. The circulatory Syſtem lies 'deep, and has not been obſerved: the attention of the Cu-'rious being fixed on one point, drew their followers from 'the other.——Much more might be ſaid on this head, but 'the ſubject is yet new, and I would excite, and not antici-'pate the reſearches of others, on a point which promiſes to 'be replete with wonder.'

Our Author's talents (not always quite ſo judiciouſly applied as in the preſent work) ſeem now exerciſed in their proper ſphere:—ſo that we hope he will continue his very ingenious reſearches ſtill farther into the Arcana of the Vegetable World; where the apparent marks of divine wiſdom and power are as amply diſplayed, as in any other, tho', perhaps, more ſplendid, ſcenes of the creation.

A Voyage

A Voyage to the Coaſt of Africa, in 1758. *Containing a ſuccinct Account of the Expedition to, and the taking of the Iſland of Goree, by a Squadron Commanded by the Honourable Auguſtus Keppell. Illuſtrated with Copper-plates.* By the Reverend Mr. John Lindſay, Chaplain of his Majeſty's Ship Fougueux, in that Expedition. 4to. 5s. Paterſon.

THIS account of the Expedition againſt Goree is drawn up in the form of *A Letter to a Friend at London:* but as the ſaid Letter is a pretty long one, and wrote in no very elegant ſtile; in order to relieve the Reader in the peruſal, the whole is divided into fourteen chapters, accompanied with a ſet of uncommon *Notes*, many of them evidently wrote by the *Author* himſelf, and expreſſed in the firſt perſon; whilſt ſome others ſeem to have been added (if one may judge from the ſenſe of them) by a different hand, tho' not the leaſt intimation is given, throughout the whole, that any *Editor* was employed in the publication.

In the firſt chapter, we are informed, that two of Commodore Keppel's ſquadron ſailed from Spithead to Ireland, with the tranſports, October 16, 1758, to take on board ſeven hundred ſoldiers; and that the remainder followed three days after, and arrived at Corke the 22d, when Mr. Keppel firſt hoiſted his broad pendant, on board the Torbay, and endeavoured to ſail from thence the 26th, but the wind ſhifting when he had almoſt cleared the harbour, he was obliged to return into it again. In doing this the Naſſau and Fougueux had the misfortune to run foul of each other, by which accident the latter received ſo much damage as to be unable to make the harbour that night, during which ſuch a terrible ſtorm aroſe, as kept her in continual jeopardy, till the 28th at noon, when it began to abate. And even when ſhe had got into the harbour, her perils were not at an end, for on the 6th of November ſhe was drove from her anchors, and obliged to hang out the enſign of diſtreſs; and did not get moored in a place of ſafety till the 8th. On the 11th of November, the winds coming about, they ſailed from Cork, and the whole ſquadron were off Kingſale that afternoon, conſiſting of the following ſhips, viz. the Torbay of 74 guns, Commodore Keppel, and Capt. Owen; the Naſſau, Capt. Sayer, and Fougueux, Capt. Knight, of 64 guns each; Dunkirk, Capt. Digby, of 60; Litchfield, Capt. Barton, of 50; Prince Edward, Capt. Forteſcue, of 44; the Experiment and Roman Emperor, frigates; the Firedrake, and Furnace, bombs; two bomb-tenders, and ſix tranſports with troops on board.

Chap. II. contains reflections on the misfortunes the fleet met with during their ſtay in Ireland; with propoſals for avoiding ſuch accidents hereafter; and ſhews the impropriety of embarking troops from thence, upon ſuch an expedition; on account of the delays that are almoſt unavoidably occaſioned thereby; of which he gives other inſtances beſides the preſent.

Chap. III. acquaints us, that the Commodore was joined at Sea, on the 18th, by the Saltaſh Sloop, which he took along with him, as a ſmall addition of force. From the 19th to the 20th they had prodigious ſtormy weather, with lightning and thunder to a degree terrible; by which the Commodore had one of his people ſtruck dead, and his main-top maſt ſplit to pieces. In the morning of the 20th they were ſurprized with the ſight of land, cloſe under their Lee, and ſome of the ſhips ſo near, that they ſeemed to be aſhore, as one of them, the Litchfield, really was, lying on one ſide, with all her maſts gone by the board, without any poſſibility of giving her the leaſt aſſiſtance: ſo that ſhe was irrecoverably loſt; part of her people periſhing with her; and the reſt being made ſlaves by the Moors. The Somerſet tranſport, and one of the Bomb-tenders, alſo ſtruck on rocks, and were loſt. An accident this, the moſt ſtrange, perhaps, that has ever happened, ſince ſailing has been brought to its preſent degree of perfection! The Author's words are;

'By our Reckoning we were no leſs than a hundred and 'twenty leagues diſtant from the main land; and yet, in a 'dreadful tempeſt, were drove upon the coaſt of Morocco, '[betwixt Cape Blanco and Cape Cantin] when half an 'hour's longer darkneſs would, in all likelihood, have given 'the whole of our ſquadron a grave in the deep, or chains 'among the Barbarians! It was, indeed, ſo mortifying a 'ſtroke, to the whole Art of Navigation, that had we not 'been too near to be deceived; nay, had we not left many 'of our countrymen, in moſt melancholy circumſtances be-'hind us, the accident would have looked too *ridiculous* to 'have been ever credited.'

After ſome inaccuracies in their Reckonings, the ſquadron arrived in the Bay of Santa Cruz, in the iſland of Teneriff, December the 14th; where they found an Ordnance Tranſport, diſpatched after them from England: but having had a happier paſſage, arrived here, at the place of rendezvous, before them. Here they were alſo joined by a veſſel from Guernſey, with Brandy for the Fleet, in a lucky time, for the

the day following, the 20th, having recruited the ſquadron with water as well as wine, they bid adieu to the iſland; [Chap. 5.] and on the 24th reached Cape Blanco. On the 27th in the morning they fell in with Cape Verde; about ten o'clock, diſcovered the fort and flag-ſtaff on the iſland of Goree; and anchored in the road of that place at three in the afternoon.—On the morning of the 28th, at four o'clock, all the flat-bottomed boats were ſent on board the tranſports, to diſembark the troops. About eight, the ſignal was made to weigh anchor; and as it was neceſſary for one of the bombs to go down firſt, the Prince Edward was ordered to cover her from the fire of the enemy, and to anchor a-breaſt of a ſmall battery, a little below the citadel. The eldeſt Captain, Mr. Sayer, in the Naſſau, was ordered to lead the line of battle on the right, anchoring a-breaſt of St. Peter's battery. The Dunkirk followed in the order, and was to bring up a-breaſt of a battery, a little to the north of the former. To him followed the Commodore in the Torbay, taking the weſt-point battery: and Capt. Knight, in the Fougueux, bringing up the rear (having directions to cover the other bomb), had for his ſhare a battery of eight guns. About nine o'clock the Prince Edward, with the Fire-drake bomb, bore down to the iſland, and began the action by throwing a ſhell from the bomb. The enemy returned the fire, and with the ſecond ſhot carried away the Prince Edward's enſign-ſtaff, and ſet fire to an arms-cheſt, which blowing up, killed a marine.—The Commodore obſerving that the Firedrake over-charged her mortars (her ſhells falling beyond the iſland), ſent a meſſage to the Furnace bomb, *to avoid that extreme, and begin their fire*; which order was immediately obeyed.—The Naſſau and Dunkirk went down together to their ſtations. The fire of the former was remarkably briſk, but not well aimed; inſomuch, that her ſhot went moſtly through the roofs of the houſes, and while ſome took place, many went quite over the iſland.—Capt. Digby in the Dunkirk, did not fire with the briſkneſs of the Naſſau, but with more ſucceſs; not a gun being fired before it was pointed, ſo that every ſhot did execution.—The Commodore having brought up with great alacrity; we are told, that the fire from his ſhip, the Torbay, was ſo terrible, ſo near, and ſo well aimed, that none but madmen could have ſtood it. Accordingly, the Governor ſtruck his flag, juſt as Capt. Knight, in the Fougueux, was about to drop his anchor. Whereupon, a little after noon, the Commodore ſent a party of marines on ſhore, who took poſſeſſion of the iſland; and marching up to Fort St. Michael, hoiſted the

Britiſh colours.—The Governor ſurrendered himſelf and garriſon priſoners at diſcretion.—The loſs of the Engliſh in this attack, was only about 20 men killed, and 70 wounded.

Chap. 6. The iſland of Goree, is ſituated in Lat. 14° 41′. N. Long. 17°. 20′. W. from London; about eight leagues to the S. E. of Cape Verde, and within three miles of the main Continent. It was yielded by Biram (a king in thoſe parts), anno 1617, to the Dutch, who kept it till 1663, when it was taken from them by the Engliſh, but recovered again the year following by its former owners, who loſt it (1677), to the French, in whoſe poſſeſſion it has remained ever ſince, till its late reduction by Commodore Keppel. It is about three quarters of a mile in length, and ſomewhat more than one quarter in breadth. The ground is low and even, except towards the S. W. end, where it riſes into a rocky hill, on which the Fort St. Michael is ſituated. The ſoil and water of the iſland, are both very bad: and their proviſions are brought chiefly from the continent.

The number of cannon on the different batteries here, before the action, amounted to 110 pieces; amongſt which, we ſhould not omit the mention of an *Engliſh* piece, ſuppoſed to have remained there, ever ſince the place was before in our poſſeſſion. It is 'a long braſs cannon of a ſmall 'bore, towards the middle of which is engraved, the illuſ-'trions name of *Elizabeth Regina*, and nearer the touch-'hole it bears the maker's name;—*Thomas Pit made this* '*pece*, 1589.' (p. 51.) The value of the ſtores and effects taken in this place, is ſuppoſed to amount to about twenty-thouſand pounds, for the benefit of the captors.

Chap. 7, 8. After placing a garriſon in Goree, under Major Newton as Governor, the ſquadron ſailed from thence, January 12, 1759, and on the 16th reached the mouth of the river Sanaga, in order to leave a new Governor (Col. Worge), and a reinforcement of land forces at Senegal; the doing of which took up their time till the 23d, as there are two extraordinary bars in the mouth of the river, which render the navigation up to Fort St. Lewis impracticable, for any but very ſmall veſſels, and extremely difficult even for ſuch. This fort, which is but weak, is ſituated on a ſmall iſland in the river, about twelve miles from its mouth; and may be rather called a ſtore-houſe for merchandize, than a regular garriſon for troops. [Chap. 9, 10.] There is, it ſeems, a Negroe Town upon the iſland, juſt under the fort; amongſt the inhabitants of which, the Romiſh clergy (while

(while the place was in the hands of the French), had been at great pains to make converts to Chriſtianity, and not without conſiderable ſucceſs. Theſe Converts, we are told, could ſcarce be perſuaded to look upon the Engliſh, when they came there, as Chriſtians; for, it ſeems, they had not ſo much as a ſingle Clergyman amongſt them; nor were the Chaplains of any of the Regiments there, even at the time when our Author viſited the place: upon which groſs neglect, he makes ſome juſt, though melancholy reflections*.

Chap. 13. contains various ſchemes for the better cultivating our African acquiſitions, and reaſons againſt their being reſtored to the enemy, at a peace: and in an enquiry into the different advantages to be expected from a company, or a free trade, he gives the preference to the latter.

Chap. 14. Having finiſhed their buſineſs at Senegal, the ſquadron ſailed from thence, January 23, 1759; but parting company in their way home, the Fougueux underwent great danger, having ſuffered much in the ſtormy weather ſhe met with: and with much difficulty, made the Lizard on Aſh-Wedneſday, the twenty-*ninth* of February, 1759, (as it is printed at length) though not *Leap*-year.—Upon their arrival at Portſmouth, the Fougueux was declared unfit for any farther ſervice, and broke up.———

Thus ends, Mr. Lindſay's account of his voyage, which might have afforded more ſatisfaction in the peruſal, if he had beſtowed a little more care upon the compoſition. Inaccuracies of expreſſion it abounds with, both as to the ſtructure of his ſentences, and the choice of his words;—ſuch as *impoſtures*, inſtead of *impoſtors*, p. 82; *ordonance*, p. 27. and *ordinance*, p. 51. for *ordnance*; *would*, for *ſhould*; *will*,

* The general *non*-attendance of regimental Chaplains, upon their reſpective Regiments, eſpecially when abroad, is doubtleſs, an abuſe that calls aloud for redreſs. But how is redreſs to be hoped for, ſo long as thoſe Chaplainſhips are allowed to be *publicly ſold*, and a *conſtant leave of abſence*, is uſually made one main point of the infamous bargain? We ourſelves could name Chaplains, whoſe Regiments have been in *America* moſt of the preſent war, whilſt thoſe who ſhould watch for their Souls, have been ſhewing their own delicate perſons, at ſome of the places of public reſort in *England*. Inſtances could alſo be produced of *others*, who have not ſo much as *once ſeen* the Regiments, to which they *ſhould conſtantly* officiate. What may be the *moſt proper* remedy for abuſes of this kind, we preſume not ſo much as to hint: but that *ſome* remedy ought certainly to be applied, every unbiaſſed perſon will readily allow.

for

for *ſhall*; and many other ſtrange idioms of ſpeech, in different places.

The Plates are nine in number, and all engraved from Mr. Lindſay's own drawings; and may be of great uſe to future Navigators, tho' ſome of them are not executed in the moſt elegant manner. The firſt is a new Chart of the Harbour of Corke, which Mr. Lindſay began a twelve-month before, when in that port; renewed his remarks on the preſent occaſion; but has not yet been able, as he ſays, to finiſh the whole, quite to his own ſatisfaction, tho' he hopes it may ſtill be of public benefit, imperfect as it is. Plate II. exhibits various appearances of land from ſea, particularly of the Canary Iſlands, and the coaſt of Africa, from Cape Blanco towards the river Gambia. Plate III. gives a proſpect of Sancta Cruz on the iſland of Teneriff. Plate IV. contains figures of various kinds of Trees, Shrubs, and Plants. Plate V. is a Chart of the coaſt of Africa, in the neighbourhood of Goree. Plate VI. is a plan of Goree, on a large ſcale. Plate VII. exhibits three different perſpective views of Goree, and ſome other miſcellaneous figures. Plate VIII. exhibits repreſentations of divers ſorts of Fiſhes, taken in the ſea near Goree; which, he ſays, abounds with great plenty of various ſorts. Amongſt the reſt we have the figure of a *Dolphin*, but we do not recollect the mention of ſuch a fiſh in the book. Plate IX. preſents us with a plan and perſpective view of the Iſland and Fort of Senegal.

A Plan for Arranging and Balancing the Accounts of Landed Eſtates. By Corbyn Morris, Eſq; Folio. 5s. Millar.

THE Dedication of this work, to the Hon. Charles York, Eſq; ſketches, in an animated and elegant manner, the character of the Earl of Hardwick. The introduction exhibits a ſhort hiſtory of the Author's own tranſactions with his Steward, and recites in ſtrong and natural colours, the perplexity he was involved in, from the embarraſſed Accounts laid before him: wherein other landed Gentlemen will probably, ſee delineated, a repreſentation of anxieties and difficulties relating to landed Accounts, ſimilar to what they themſelves may frequently experience.

The work itſelf contains, firſt, an account of the Receipts and Diſburſements for one year, from an Eſtate conſiſting both of Farms of fixed Rent, and of various branches of uncertain

certain Income, as supposed to be laid before the Landlord, by his Steward: which Account, though the dates, sums, and other circumstances, are accurately delivered, is rendered, by the promiscuous insertion of articles belonging to different Farms, totally obscure and perplexed. The great object of the Author, therefore, is to form such a plan, or such models, as they are called by him, that the same articles which are contained in this account, being arranged under proper classes, may exhibit a clear view of the progress of the Estate, in all its branches, during the period given.

The models proposed by the Author, for this purpose, are,

I. An Entry Book, for containing a state of the Steward's Receipts and Payments on every branch separate, with all the circumstances, of times, persons, and occasions, relative to such Receipts and Payments inserted without contraction. This Entry Book also comprehends the Steward's out-standing Balances at the commencement and end of the period: so that it constitutes the total Charge and Discharge of the Steward.

II. An Abstract, wherein the dates, and other circumstantial incidents being omitted, the arrears of Rent on each branch, at the commencement and end of the period, and the pecuniary amounts of all other articles, both of demand and disbursement, may be so stated, in distinct columns, opposite to each other, as to constitute a compleat charge and discharge upon every branch of the Estate.

Into these two Models, the articles in the first promiscuous Account, with some others omitted therein, which are necessary to be inserted, are all transferred with the greatest facility; whereby a charge and discharge of the Steward, and also a charge and discharge of each branch of the Estate, are formed with brevity and perspicuity: so that every article of useful information, as well as of curiosity, relative to the Accounts of each branch, seem here to be fully delivered.

The opposite articles on each side of the Entry Book, and Abstract, which balance each other, are adjusted with clearness and propriety; and their equality, though it seems self-evident, is strictly demonstrated: Veritude, and Verisimilitude, being extremely liable to be mistaken for each other; instances of which are expressly given by this Author in several propositions, which appear, at first view, to be just, but are afterwards plainly shewn to be erroneous.

The

The method propoſed by this Author, of comprehending caſual and uncertain branches of Income, in the ſame uniform manner with branches of fixed Rent, happily conquers the greateſt difficulties in landed Accounts; ſo that ſcarce any variety can occur in them which is not here fully conſidered. We are therefore attentive to apprize, in the earlieſt manner, the landed Gentlemen of Britain and Ireland, of the execution of this work; which promiſes fair to remove many of their preſent perplexities and embarraſſments, and to procure to them ſecurity and ſatisfaction in the management of their eſtates.

The Publication of Mr. Colden's Paper, in our laſt Review, has obtained us the following; for which we are obliged to the ingenious Author of Epiſtles to Lorenzo *.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

IT is with pleaſure I learn, by a Paper publiſhed in your laſt Review, Mr. Colden's deſign of obliging the world with a new edition of his *Principles of Action in Matter*; corrected and amended. In his attempt, however, to remove the objections that have been made to his theory, I conceive he has omitted ſome of the principal. In the firſt place, Mr. Colden, in common with many other phyſical Writers, has thought proper to ſet out on imaginary principles, and builds his whole ſyſtem on a metaphyſical plan.

The objects on which phiſiological enquiry ſhould be founded, it is preſumed, are thoſe of the ſenſe, and not of mere conception. Maupertuis, in the beginning of the treatiſe wherein he endeavours to explain the phenomena of Nature on his principle of the leaſt Action, tells us, indeed, that to attempt an explication of them, by means only of Matter and Motion, is truly extravagant; but, I apprehend, the world is under no neceſſity, as yet, of taking this aſſertion for truth; or of ſhewing ſo much complaiſance even to the great abilities of that Philoſopher, as to conclude it extravagant to engage in a deſign of which he might think himſelf incapable.

* See the firſt article in our Review for January laſt.

In

In Mr. Colden's treatiſe, we are told, of the neceſſity of admitting, that a certain part of Matter is in itſelf endowed with a Principle of Action. But is not this Principle of Action diametrically oppoſite to our very idea of ſimple Matter? Or, can two ſpecies, ſo eſſentially different as the inert and the active, be ranked with any propriety under one genus? Suppoſing, however, no abſurdity in this, pray what is the action of that which does not move? A little reflection, ſays Mr. Colden †, may diſcover, that the difficulty of conceiving any kind of Action without Motion, is occaſioned by a faulty connection of ideas, which ought not to be joined together. 'When a man thinks,' continues he, 'he does 'ſomething; then thinking is acting, or is a kind of action: 'but this action cannot be conceived as either moving or re'ſiſting; it is a kind of action of a peculiar kind, differing 'from all other kinds of action.' But may we not aſk, how this one kind of action differs from all other kinds of action? It cannot be wholly and eſſentially: for, in that caſe, it would not be action: it muſt be only partially and ſpecifically; and, if Motion be ſo very eſſential to moſt kinds of Action, I do not ſee how we can ſeparate the idea of Motion from any one; unleſs, indeed, we have annexed two diſtinct, and abſolutely different, ideas to the word action. Perhaps, this alſo is really the caſe; for there is as much difference between metaphyſical and mechanical Action, as between a mathematical and phyſical Point. The former, however, we know nothing of; and, tho' I will not ſay it is futile and frivolous to introduce it into phyſical reaſoning, yet, from an argument I remember to have ſeen made uſe of in one of your former Reviews ‡, I think it doubtful, whether thinking may with propriety be called acting. But ſuppoſing it to be ſome kind of action in, or of, the Mind; it is ſurely ſuch as is no object of phyſical ſcience; a ſcience founded on experiment, and dependant on the objects of ſenſe.

But it is ſaid, 'Matter reſiſts; and every thing, ſubſtance 'or being, endowed with the power of reſiſting, or the *vis* '*inertiæ*, is truly an agent, exerting a certain kind of action, 'whereby it perſiſts in its preſent ſtate, and oppoſes and leſ'ſens the action of every other agent that can change that 'ſtate.'

Now, if the reſiſtance of bodies be owing to their *vis inertiæ*, the very term is expreſſive of a paſſive, and not an ac-

† See Principles of Action, &c. p. 7.

‡ See Review for October, page 334.

tive,

therefore as diveſted of theſe properties, muſt alſo have no mechanical action, i. e. motion or principle of motion left.

In this caſe, matter would conſiſt only of ſolidity and mobility; that is, would only take up a certain quantity of ſpace, and be liable to be put in motion. It may be ſaid, indeed, that the cauſe of its ſolidity, or that cauſe in conſequence of which any one part of matter excludes every other part of it the ſame place, is an agent. It may be ſo; and I conceive it is; but its agency is of ſo different a nature to that of mechanical action, that no experiment can aſſiſt us in the inveſtigation of it. It ſhould be eſteemed, therefore, an object of abſtract metaphyſical reaſoning, and ought never to be ranked in the claſs of phyſical agents.

It is a miſtake to think the reſiſtance of bodies proves the impenetrability of the primary matter, or that ſuch impenetrability proceeds from a ſimilar cauſe to the reſiſtance of bodies. The firſt elements may be perfectly inert, in a mechanical ſenſe, and yet be notwithſtanding impenetrable; their impenetrability being, in fact, a neceſſary conſequence of their being homogeneous; for, even ſuppoſing every one of them to be agents, and their mode of action what it will, a ſimilar agent, acting with the ſame degree of power, in every one of them, how ſhould one be penetrable by the other? And, by the way, let it be obſerved, that the only proof we can have of the impenetrability of body is, that it is impenetrable to other bodies. The abſolute impenetrability of matter is, therefore, in all probability, a mere chimera: at leaſt, whether it be or not, no experiment we can make can poſſibly determine. With regard to all mechanical reaſoning, however, it is, and muſt be conſidered, as both inert and impenetrable; and if, from the motion of ſuch elements, may be deduced the ſeveral properties of bodies, with the general and particular phenomena of Nature, it is ſurely needleſs to attribute them to the agency of powers, of whoſe mode of action we can form no competent idea.

With reſpect to Mr. Colden's application of his Principles, in explaining the cauſe of Gravitation, and the Motion of the Planets, it is certainly ingenious, and, perhaps, very near the truth. The exiſtence of an elaſtic medium, or Ether, in the ſpace between all bodies, is undoubtedly true; and there is all the reaſon to believe, that Gravitation is the effect of the action of ſuch bodies on that Ether, and of the reaction of that Ether on bodies: but it muſt not be concluded, as before obſerved with regard to reſiſting bodies, that the Elaſticity of that Ether is owing to any eſſential quality in

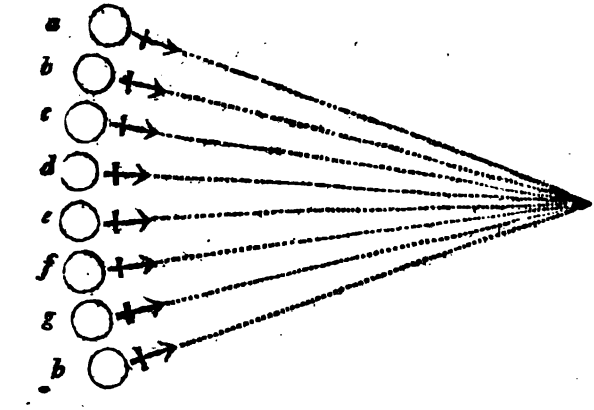
its component parts, inexplicable on mechanical principles. On the contrary, it were not, perhaps, difficult to ſhew in what manner an elaſtic body would neceſſarily be formed by the moſt ſimple motion given to the primary elements of matter, ſuch as I have above repreſented them, i. e. only as inert, moveable, and impenetrable.

It is well known, that in order to be moveable, whatever be their form, they muſt lie at ſome little diſtance from each other, or, in conſequence of their impenetrability, they could not move ‡.

Suppoſe then a motion given to a number of contiguous particles, lying as it were in a plane, in a direction perpendicular to the ſaid plane; it is evident, that as theſe particles move forward in parallel directions, thoſe lying at reſt before them muſt be diſplaced by their motion. But, unleſs the direction of the moving particles ſhould paſs juſt through the center of every other lying before them, they would ſtrike or preſs them unequally on the ſides, juſt as they ſhould ſtrike them more or leſs obliquely: thoſe particles only which ſhould lie in a line perpendicular to the center of the moving plane, and therefore would be impelled with equal force on both ſides, being carried directly forward. Theſe alſo, being impelled with the greateſt force, would, in conſequence of the univerſal principle of action and reaction, retard the motion of the moving particles in the center of the plane, while thoſe toward the extremities of the ſaid plane would move faſter than thoſe in the middle, in conſequence of meeting with leſs reſiſtance; the particles lying at reſt, in the direction of the moving ones, on the outſide of the plane, being ſooner diſplaced than thoſe lying in the way of the middle of that plane. Now, the particles deſcribing, or moving in, this imaginary plane, being moved in every part of it with an equal degree of force, and reſiſted by a force unequal in every part, thoſe particles will not continue to move forward as they ſet out, in parallel directions, but tend to a certain point, or focus, perpendicular to the center of the plane.

‡ That is, not one among another, in the ſame quantity of ſpace they ſhould deſcribe while at reſt.

For, let the Circles *a*, *b*, *c*, *d*, *e*, *f*, *g*, *b*, in the annexed Diagram, repreſent the particles lying in the diameter of the ſaid plane; and being moved, ſetting out in the parallel directions *a a*, *b b*, &c. it is plain, that as, for the reaſons before given, the particles *a* and *b* will move faſter than all the others, and *d* and *e* ſlower; and that the reſt will move more or leſs ſlow in proportion to their diſtance from the center; ſo, for the ſame reaſon, the ſide of each particle toward the center will move ſlower than the other ſide of it, and therefore the direction of all thoſe particles, will be changed; and, inſtead of moving in parallels, as in the above Diagram, will move toward a point, as in the following,



As the motion ſhould be continued, alſo, the inequality of reſiſtance increaſing, the focus, or point, to which they would tend, would approach nearer and nearer, till it ſhould arrive in the center of all the moving particles; which at that inſtant forming a ſphere, and ſtriking together, in directions to their common center, would vibrate back again in the oppoſite direction, all in right lines from that center.

It may be objected, indeed, that theſe particles ſtriking againſt each other in oppoſite directions, their whole motion ſhould

ſhould be deſtroyed; and that after their colliſion they would lie perfectly ſtill. But it ſhould be conſidered, that tho' the motion of two bodies, each of which hath a large portion of the *vis inertiæ*, might be in appearance deſtroyed by meeting each other in oppoſite directions, yet the motion of two elaſtic ones ſo meeting, would be as apparently increaſed: and, therefore, that of two elements, that have neither elaſticity nor *vis inertiæ*, but are only impenetrable and moveable, would be neither increaſed or diminiſhed; but with the ſame force they ſtruck each other would they fly back in oppoſite directions.

For the ſame reaſons alſo would the particles, ſo vibrating from their common center, be made to return back to that center again: and that on account of the reaction of the particles of the ſurrounding medium. And thus a ſpherical body would be formed, whoſe parts would vibrate alternately from the center to its circumference, and from its circumference to its center.

If the vibrations of ſuch parts, alſo, were too quick to be perceptible, ſuch body would appear to have an innate power of activity or motion, which would have a perceptible effect on the ſide of leaſt reſiſtance: the vibration of its parts being ſhorter if oppoſed by a denſe medium than if by a rarer one, and *vice verſâ*. Such bodies, therefore, would alſo, on the whole, be larger in a rarer medium than in a denſer, and perfectly reſemble ſuch as we call elaſtic bodies, capable of rarefaction and condenſation.

In like manner might it be ſhewn, that the *vis inertiæ* of bodies, their tenacity, gravity, and other properties, are the mechanical effects of the motion of the primary elements of an homogeneous matter: and that, not of any ſubtly-deviſed mode of motion, for which a numerous farrago of ſuppoſitions muſt be previouſly made, and granted; but from the moſt ſimple impulſe, producing ſuch effects from an evident mechanical neceſſity.

I come next to Mr. Colden's ſuppoſition, that Light is the agent which gives motion to the Planets; and that all bodies receive motion originally from Light.

There is ſomething very peculiar in what this Gentleman has aſſerted of the agent, ſubſtance, or thing which he is pleaſed to call Light. He allows that Light, if nothing hinders, gives motion to bodies in the direction of its rays; but that it does not give it by impulſe, as one body in motion moves another, but in a manner no body knows how.

" The rays of Light," ſays he, " when they are ſtop-" ped by their incidence on ſome reſiſting body, are reflect-" ed from every point of the ſolid parts of that body, and " in all directions from every point." This, however, is a miſtake. The rays of Light are reflected only from planes, and in angles proportional to thoſe of their incidence: ſo that, if a body ſhould be poliſhed ſo ſmooth that there ſhould be no other looſe bodies or inequalities on its ſurface, whoſe ſides ſhould be equal to the diameter of a ray of Light, that ſurface would reflect rays, coming from any one luminous body, only in one angle; and would itſelf be totally imperceptible to the eye in every poſition.

I do not ſuppoſe, with many, that Light conſiſts of particles abſolutely paſſing from the luminous body, or the illuminated plane, to the eye; but, conceive it to depend on a motion propagated thro' an elaſtic medium. I am not to learn the objections that have been made to this opinion, but they are eaſily obviated. In either caſe, however, the ray, whether conſidered as a particle paſſing without interruption all the way from the luminous body, or only as a particle of the vibrating medium, muſt be in itſelf a body, and give motion to other bodies, in the ſame manner as all other bodies do. To talk of an agent that is neither material or immaterial, but ſomething between both, I imagine will be deemed little ſatisfactory to Philoſophers.

Every ſelf-mover, or Being, capable of giving motion to body, without being itſelf ſuch a body, and having firſt received motion from ſomething elſe, is, doubtleſs, a ſpiritual agent: but of theſe we know, and can know, nothing, on the foundation of any phyſical experiment whatſoever; nor can I think Light ſuch an agent, but a mere mechanical one. Nay, tho' there may be, and doubtleſs are, many ſuch ſpiritual agents in the univerſe (as we have reaſon to believe from the ſpontaneous motion of animals) yet, I conceive, that from a certain quantity of motion once given to the original particles of matter, the various phenomena of natural bodies may be accounted for.

I may be thought, perhaps, in this, to ſide too much with the Carteſians: but I am of your own opinion *, Gentlemen, in thinking it has never been proved, that motion can be either abſolutely generated, or deſtroyed, by any mechanical means; viz. by itſelf.

* See laſt Month's Review, page 444.

Two

Two heavy bodies, meeting each other in oppoſite directions, it is ſaid, deſtroy the motion of both. Their relative motion I grant; but not the poſitive force, or Momentum, with which they moved; for, when a body is ſtruck on any ſide, the component parts of ſuch body endeavour to fly off in all directions from its center; which plainly ſhews, that ſuch force is communicated to thoſe parts; nor is there left any room to doubt that it is, by thoſe parts, communicated to, and diſtributed among, thoſe of the ambient medium.

The doctrine of the inteſtine motion of bodies, is neither new nor ſtrange; it may ſeem extravagant, however, to pretend to account for the coheſion of their parts, from their motion, and the reſiſtance of the medium in which they exiſt: and yet nothing is more true than, that, as every fluid reſiſts in a proportion to the velocity of the body endeavouring to move through it, the velocity of the moving parts may be ſo great as to cauſe them to be reſiſted, and repelled, by the rareſt medium: even as water will be eaſily penetrated by a ball coming from a muſket loaded with a ſmall charge, which would be beaten flat, or rebound from the ſurface, if ſuch muſket ſhould be loaded with a great one.

The plauſibility of this doctrine is further wonderfully confirmed, by every phenomenon reſpecting the artificial Magnet. The hardneſs and ſoftneſs, toughneſs and brittleneſs of bodies, ſeem alſo the natural conſequence of the long and ſhort, quick and ſlow vibrations of their conſtituent particles. The preſervation of bodies, a long time, from decay, in the Torricellian or Boyleian vacuum, their putrefaction and diſſolution in groſſer mediums, with the fermentation and conſolidation of fluids, may alſo, I doubt not, be mechanically accounted for by the ſame means. This, however, is a taſk for another Des Cartes or Newton, which this age of diſſipation is not likely to ſee.

But, notwithſtanding, I queſtion if motion can be abſolutely annihilated and deſtroyed by motion; yet, that immaterial or ſpiritual agents are capable of giving abſolute motion to matter, and of withdrawing it, I conceive very poſſible; as experiment ſeems to ſhew, that the power of moving in animals, in conſequence of their perceiving objects of deſire, danger, uſe, pleaſure, and others, depends on ſomething more than the mere organization of matter: and yet, their perceptions follow, as neceſſary and mechanical effects of the organization and motion of bodies. The action, or motion, of the material agent, therefore, plainly affecting that of the immaterial one, that of the latter, doubtleſs in the ſame de-

gree, affects the former: and, indeed, we daily ſee, that the Will, or immediate intention, to move, gives actually a mechanical power to the muſcles: as alſo that this power is limitted by the organization, or action of the matter conſtituting thoſe muſcles; for no will, or deſign, could enable the ſtrongeſt man to lift ten thouſand pounds weight, or do any other action equally beyond the mechanical reſiſtance of the parts.

An inference, not an incurious one, may be drawn from this obſervation, viz. that (ſeeing the modes of action in the immaterial and material agents, are not ſo diſſimilar but that an equality of power muſt be kept up between them) if, when the immaterial agent is affected in the degree neceſſary to cauſe a clear and diſtinct perception of any object, the motion of the material agent ſo affecting it, be ſuppoſed of a certain definite momentum, the momentum of every other motion, cauſing a clear and diſtinct perception of any other object, by means of any of the organs of ſenſe, muſt be the ſame. For, if the momentum be greater or leſs, it will raiſe a confuſed perception, which may be either too weak or too ſtrong.

And that this inference is no chimerical one, experiment ſeems to prove: thus, the momentum of every motion being in ſome proportion as the quantity of matter and the velocity, we ſee that the quantity of matter, moving in a ray of Light, is prodigiouſly ſmall, and its velocity prodigiouſly great. Again, the quantity moved by the vibrations of the ſounding body, in giving us the perception of ſound, is much greater; but then velocity of its motion is proportionably leſs. In like manner in the other ſenſes, (for we neither ſmell, taſte, or feel colours or ſound) there is the higheſt probability, that if the quantity of matter moved be greater or leſs, the velocity it moves with is proportionable; ſo that the momentum of every motion requiſite to occaſion a diſtinct perception in the mind, by means of any of the organs of ſenſe, is exactly the ſame.

It might be obſerved further, that the power of the Will, or of an actual intention to move in any particular manner whatever, is alſo to be eſtimated and weighed. The arms of a man faſt aſleep, or not exerting his reſolution to ſupport them, hang, from the force of gravity, down by his ſides: weigh them, and examine their mechaniſm, and you will find what force is required to keep them in a horizontal ſituation: and when raiſed and put in motion, the weight raiſed,

or

or the force they will reſiſt, is the meaſure of the force of that action of the mind.

If the mechanical Philoſophy may lead us thus far, ſurely we are not reduced to adopt the ſuppoſition of Light's being an agent, whoſe mode of action is inexplicable on mechanical principles.

I am, notwithſtanding, as fully perſuaded as Mr. Colden himſelf can be, that a motion propagated from the ſun, through an elaſtic, or vibrating, medium, is the cauſe of the motion of the Planets; and that even their denſities, magnitudes, periodical times and diſtances, depend on mechanical cauſes nearly allied. And yet, I do not think we can with propriety ſay, they are moved by the action of Light. For, if the rays of Light are tranſmitted in ſtrait lines from the ſun's center to the Planets, the motion I mean, or the particles moved by it, are not Light; for this motion is, I preſume, propagated in ſpiral lines from the ſun, and returned back again in ſtrait lines to it. My motives to this preſumption are founded alſo on mechanical principles.

Such, Gentlemen, are my objections, and my reaſons for objecting, to Mr. Colden's *Principles of Action in Matter*; my motive for addreſſing you on this ſubject, being only the real improvement of phyſical knowlege; for, notwithſtanding I think Mr. Colden has gone a little out of his way, he has, in my opinion, proceeded much farther toward the explanation of the phenomena of Gravitation, and the Motion of the Planets, than any other phyſical Writer.

Theſe, however, tho' the moſt grand and ſtriking in appearance, are not the moſt difficult to explain. Many plauſible theories may be invented that will ſerve to account for general appearances, the minutiæ of which are not known. But all the phenomena of Nature muſt be ſolved by the ſame principles, and the tenacity and coheſion of bodies be ſhewn to ariſe from the ſame cauſes that move the Planets, keep them in their orbits, &c.

I muſt confeſs, it is a matter of ſome ſurprize to me, that ſo many ingenious men have employed themſelves in ſearch of the cauſes of Magnetiſm, Electricity, and the like, running into chimeras, of effluvia paſſing along the ſurface, or running through imaginary pores, without firſt having ſucceeded in explaining the nature and conſtitution of the bodies themſelves, on which ſuch phenomena muſt, in a great degree, depend.

I hope I do not too much intrude on your plan, by the length of this Letter; but it is difficult to expreſs one's thoughts on ſubjects of this nature, without ſome prolixity.

I am, Gentlemen, Yours, &c.

W. K.

The Univerſal Pariſh Officer, &c. By a Gentleman of the Middle Temple. 12mo. 3s. Coote.

THIS very modeſt and learned *Gentleman of the Middle Temple*, blazons the merit of his work in the following prefatory Puff. 'The *utility**,' ſays he, 'of the following 'ſheets, it is *preſumed*, will be highly *beneficial* to all Attor-'nies and their Clerks, Church-wardens, Conſtables, Over-'ſeers, Surveyors, &c. in fine, to every Houſekeeper, and 'Inhabitant who is deſirous of knowing the Laws appertain-'ing to Pariſhes. It is to be hoped, likewiſe,' he ſays, 'that it will be, in a great meaſure, ſerviceable to Country 'Juſtices, notwithſtanding the many elaborate treatiſes al-'ready publiſhed.'

We are very ſorry that we cannot entertain the ſame opinion of the utility of this extraordinary performance: but with reſpect to Attornies and their Clerks, we would not adviſe them to ſearch for parochial Law in this ſhallow and imperfect Compilement, ſince they may acquire it with greater eaſe and certainty by reference to more copious and correct treatiſes. With regard to Church-wardens, &c. &c. they would do wrong, in our opinion, to meddle with this univerſal Farrago, or, indeed, with any work of the kind, however excellent.

If Pariſh Officers are at a loſs how to diſcharge their Duty, Veſtry Clerks and others are at hand to inſtruct them. They will certainly find it more for their intereſt to apply themſelves to their reſpective profeſſions, than to the ſtudy of the Law; ſince a ſmattering of the latter, will only ſerve to render them preſuming, ſelf-ſufficient, and litigious: it will make them troubleſome to others, and often prove of bad conſequence to themſelves.

* To *preſume* that the *utility* of any thing will be *beneficial*, is, in other words, to preſume that the *uſefulneſs* will be *uſeful*; which may certainly be inſiſted on, without any preſumption. If Law-treatiſes do not require elegance of expreſſion, at leaſt it is requiſite that a Lawyer ſhould write good ſenſe.

We

We would wiſh, for the ſame reaſons, that men in trade would not be ſo ambitious to crowd into the Commiſſion of the Peace; ſince, from their education, and ſituation in life, they muſt neceſſarily have been debarred from thoſe opportunities of information and improvement, requiſite to qualify them for the due diſcharge of ſo important a truſt. Beſides, their acting in ſuch capacity tends greatly to diminiſh the dignity which *ſhould* attend ſuch Magiſtrates. When Juſtice is dealt from behind a counter, the Diſtributors may be literally ſtiled *trading Juſtices:* and nothing can be more ridiculous, than to ſee a man ſigning a Mittimus with one hand, and weighing a Pound of Currants with the other.

But, to return from this digreſſion, we may venture to ſay of the work before us, that, notwithſtanding its boaſted utility, it will be of little benefit to any but the Printer. It is, indeed, a notorious piece of piracy from *Burn*'s Juſtice: the ſeveral heads it treats of are imperfectly abridged from thence, and in many parts ſeveral pages ſucceſſively are tranſcribed *verbatim & literatim.*

It would have been a ſacrifice of time and patience beyond what our Readers would expect from us, to have compared the whole *ſeriatim:* nevertheleſs we have diligently collated it with *Burn* throughout many material articles, and in others *ſparſim.*

The firſt head, relating to Apprentices, we have carefully compared throughout; and find that our *Gentleman of the Middle Temple* has ſtrictly copied *Burn*'s diviſions; only he has thought proper to omit the *fifth*, which relates to money given to bind out poor Apprentices, and which is to be employed according to the directions of 7 J. ch. 3, unleſs otherwiſe ordered by the Givers. He has likewiſe followed *Burn* literally through the contents of the ſeveral diviſions, though in one or two he has, for what reaſons we know not, been pleaſed to abridge him.

We have alſo compared the head relating to Church-wardens, and find that our *Templar* has, in that likewiſe, exactly purſued *Burn*'s diviſions, excepting that he has thought fit to omit the *ſixth* in *Burn*, which treats of *Preſentments, and therein of Sideſmen and Aſſiſtants*, and to foiſt in one of his own, of leſs conſequence, reſpecting *Briefs and their Management.*

The contents likewiſe of the ſeveral diviſions are, for the moſt part, ſervilely tranſcribed; and where our learned Compiler has ventured to abridge the original, he has, by his unſkilful

ſkilful abridgment, rendered his work imperfect and abſurd. The third diviſion, for inſtance, in *Burn*, relates to *Churchwardens Duty in levying of Rates*; *and therein of Veſtries and* SELECT VESTRIES: and the contents treat of all that is expreſſed in the head-piece. Our Compiler, on the contrary, has prefixed the ſame title to his third diviſion, but in his abridgment has unfortunately forgotten a very material part of the contents: for though his title promiſes to treat of *ſelect Veſtries*, yet we do not find a tittle on that ſubject, though *Burn* had prepared it ready to his hand. This omiſſion is the more extraordinary, ſince the authorities cited by *Burn* in ſupport of *ſelect Veſtries*, contribute to ſettle the long conteſted point, whether ſuch Veſtries were legal or not.

We have further compared them under the titles of *Conſtables*, *Poor*, and other heads; in all which we find our Compiler either a ſervile Copyiſt, or an aukward Abridger; and this without paying the leaſt acknowlegement to, or even mentioning the Author to whom he is indebted for his materials. He has ſo little gratitude or modeſty, that he does not ſcruple to ſpeak in the *firſt* perſon, even when he is repeating Mr. *Burn's* own words, which he endeavours to diſguiſe by tranſpoſing them. Thus, in the introduction to the head relating to the Poor, he ſays,—'Before *I* begin to treat of this 'extenſive title, I ſhall premiſe one general clauſe in the Statute of the 17th of Geo. IId,' &c. Mr. *Burn's* words are—"After having premiſed one general clauſe in the Sta-"tute of the 17th of Geo. IId, I ſhall treat of this exten-"ſive title," &c.

We muſt not omit to obſerve, that though our Compiler calls his book the UNIVERSAL *Pariſh Officer*, and has the confidence to aſſert, that it contains all the Laws now in force relating to Pariſh Buſineſs, yet concerning *Sideſmen*, *Watch*, and ſome other particulars relative to pariſh buſineſs, we do not find the leaſt mention.

Upon the whole, this is one of the moſt barefaced and bungling pieces of Plagiariſm ever impoſed upon the public. It may be thought, that we have beſtowed more attention upon it than it deſerves; but we have dwelt the longer on this article, as we think it juſt to detect and expoſe theſe ſhameleſs pyratical Writers, who, born without any talents of their own, have ſo little conſcience as to live on the fruits of other people's brains. It is ſtrange, that theſe Drones will puzzle their weak heads, only to marr other men's works, when they might probably gain a better livelihood by the ſtrength of their backs.

An

An Eſſay on Scirrhous Tumours and Cancers. By Richard Guy, Surgeon, in London. *To which are added, the Hiſtories of Caſes cured by the Author, by means of Mr. Plunket's Medicine.* 8vo. 1s. 6d. Owen.

IN weighing the merit of a new performance, relating to any art or ſcience, theſe two points deſerve chiefly to be conſidered; either it ought to teach ſomething that is new, or to illuſtrate and enforce what is already known. If it anſwers neither of theſe neceſſary ends, it may, without injuſtice, be deemed literary lumber, and conſigned to oblivion. But where publications are not only uſeleſs, but have alſo the additional demerit of being calculated to promote ſome ſelfiſh purpoſe, it becomes more indiſpenſably the duty of every friend to learning, and to the public, to expoſe ſuch ſpecious attempts.

This Eſſay on Scirrhous Tumours and Cancers, may be briefly characterized, by terming it an extended Quack Advertiſement; deſigned to inform the public, that the Author hath purchaſed the ſecret of Mr. Plunket's Poultice, and intends (to uſe his own words) *to make every honeſt Advantage of his Purchaſe.* However unworthy of ſerious animadverſion ſuch productions generally are, we hope, nevertheleſs, our Readers will pardon our analyzing, in a few inſtances, this pompous piece of Empiriciſm.

Mr. Guy ſets out with an enquiry into the nature and cauſe of Scirrhuſes, deſcribes their ſymptoms, and delineates their dreadful and alarming appearances, in the various ſtages or degrees of the diſtemper. He aſſumes an air of great learning, by citing the names, and mentioning the opinions of various Writers on the ſubject, and by references to their works at the bottom of almoſt every page. He likewiſe gives a ſummary account of particular remedies, and the methods of cure generally practiſed. But all this ſeems only intended as an introduction to the praiſes he beſtows on the extraordinary virtues of his Arcanum, and to a recital of the wonderful cures he has performed with it. In regard to its manner of operation, Mr. Guy, like other Gentlemen of the ſame claſs, very much affects the marvelous.

'The Medicine in queſtion (ſays he) is of a peculiar 'operation, which cauſes the Scirrhus or Cancer, with its 'Roots, to ſeparate, and fall out, leaving a clean, well di-'geſted ſore, that afterwards heals with as little trouble as 'any ſore whatſoever: a circumſtance (continues he) not

'to be obtained by any other application or method of prac-
'tice that I have ever ſeen or heard of.'

Here we ſee this Gentleman plainly intimates, that it detaches the morbid from the ſound parts, *by a peculiar operation.* If it, indeed, cauſes the roots of the Cancer to ſeparate, without at the ſame time deſtroying the ſurrounding parts, we will readily own it is a circumſtance which, as well as Mr. Guy, we never before *have either ſeen or heard of.* But if it only acts like other Eſcharotics, (the uſe of which in cancerous caſes, he repeatedly condemns) by producing an Eſchar indiſcriminately wherever it is applied, the operation is by no means *peculiar*; conſequently what he ſays concerning it, will appear a groſs miſrepreſentation. If this ſhould be the caſe, which we have ſome reaſon to believe it is, the advantages of his *peculiar method* will be no greater than thoſe reſulting from the application of other cauſtics, which the moſt ſkilful Surgeons have declined uſing in ſuch caſes; as, in general, their operation is tedious and painful, their effects leſs determinable where there is danger of injuring large veſſels, &c. and as in Cancers they can no more ſecure the Patient from a return of the diſeaſe, than when extirpation is performed by means of the knife. Mr. Guy, however, avails himſelf of a circumſtance which will ever operate powerfully on weak and timorous minds; *the terror of cutting.* This is an objection which many Nurſes and old women have uſed before this Author, and may, with equal propriety be extended to every operation in Surgery. We do not, however, imagine, the caſe is greatly mended by a ſubſtitution of eſcharotic applications.

In regard to the twelve cancerous Caſes Mr. Guy has thought proper to ſelect out of a hundred, it is much to be doubted, if all of them really were ſo; ſeeing there is but one, out of the whole, that ſeems well authenticated; as it cannot be ſuppoſed the ſeveral Gentlemen and Ladies to whom he refers, were adequate Judges in caſes of Surgery: neither is much ſtreſs to be laid on the caſes preſented by Mr. Plunket; 'a perſon (as Mr. Guy obſerves) unacquainted even 'with the rudiments of Phyſic or Surgery.' It appears too, even by Mr. Guy's own account, that in ſeveral inſtances of Cancers, where men of ſkill and integrity would have had an opportunity of confirming the boaſted efficacy of his medicine, he *declined meddling.*

We are the more inclined to doubt on this ſubject, as there is a variety of examples where Tumours and Sores, eſpecially in the breaſts of women, thro' the fears of the Patient,

and

and the artifice of Pretenders to Surgery, have been looked on as cancerous, and which have at laſt been cured by means of Pultices much more ſimple than that of Meſſrs. Plunket and Guy.

This very diſintereſted Author, in ſeveral parts of his book, earneſtly adviſes thoſe afflicted with complaints of this kind, to apply early where they may find a ſafe and effectual Cure; that is, by implication, to himſelf. This, no doubt, is a-among the *honeſt advantages* he thinks himſelf intitled to derive from his *Purchaſe*. He urges ſpeedy compliance from the moſt cogent motives: 'For, from the general conſequences of 'leaving Scirrhuſes to Nature, (ſays he) it will be found, that 'in twenty caſes, eighteen will turn out Cancers; almoſt every 'Cancer in the breaſt I have met with, has verified this aſſer-'tion.' Here, however, Mr. Guy ſhews himſelf but an indifferent reaſoner; for to *verify his aſſertion*, it ought to be ſhewn, that almoſt every *Scirrhus* becomes a Cancer; as no Surgeon, we imagine, ever doubted, even before this formal intimation, that almoſt every Cancer in the breaſt was preceded by a Scirrhus. If Mr. Guy means to ſay, that almoſt every hard, indolent Tumour will become a Cancer, experience will prove that he is miſtaken.—We will, however, with humble deference to the *aſſertion* of the Purchaſer of Mr. Plunket's Poultice, hazard one of a different kind, namely, that there are many women, in the various circumſtances of mothers, nurſes, &c. ſubject to hard tumours, and ſwellings in the breaſts, which may be treated by Quacks, and Pretenders to Noſtrums, as incipient Scirrhuſes, and occult Cancers. We doubt not, likewiſe, but every ſcrophulous and ſcorbutic ſore will be termed a ſpecies of the ſame diſorder.

Mr. Guy ſurely is a little unreaſonable in complaining, 'That it is too much the faſhion in this kingdom, for the pro-'feſſed Members of the Faculty, both of Phyſic and Surgery, 'to oppoſe every thing out of the common road of Practice.'—He cannot but know, that it is alſo too much the faſhion in this kingdom, for the profeſſed Members of another Faculty to eſpouſe the practice of impoſing upon their dear fellow countrymen; who, while they pretend to extract Cancers by the Root, aim in fact, at extracting what the Scriptures term the Root of all Evil.—He ought the rather to pardon their incredulity, when he conſiders what he himſelf ſays, that the effects of his medicine are ſuch as were *never ſeen or heard of*.

After all, it is not impoſſible but Mr. Guy's Medicine may be a very good one; like the beſt Medicines we are acquainted with, it may, in certain caſes, under proper management,

nagement, be very efficacious. When we ſay this, we allow all that can be allowed to any application whatever.—We will not even call in queſtion his having performed ſome extraordinary Cures:—although, when a man boaſts of curing a diſeaſe which is generally deemed incurable; when we hear him uſing the illiberal ſtile *of making every honeſt advantage of his Purchaſe*; we are naturally led to ſuſpect the validity of his pretenſions; and to require more ſatisfactory and more diſintereſted evidence than his own. What will confirm the expediency of ſuch caution, is the conſtant obſervation, that the men whoſe learning, ſkill, and integrity have done moſt honour to their profeſſion, candidly acknowlege the inſufficiency of their art, in certain maladies, which perſons the moſt weak and illiterate, generally pretend to cure.

Of the Ends of Society. By Fettiplace Bellers, Eſq; 4to. 6d. Richardſon.

THIS curious little piece is uſhered into the world without any Preface or Advertiſement to explain the nature and deſign of the work, or to account for its falling into the Editor's hands. There ſeems no room, however, to doubt its being the genuine production of the ingenious Author whoſe name it bears; and who is well known to the learned, by a former treatiſe, intitled, A Delineation of Univerſal Law*.

It will not be expected that we ſhould attempt to analyze an Analyſis; but to give our Readers ſome general notion of the nature of this treatiſe, we ſhall briefly premiſe, that the Author treats of his ſubject

1. *Generally*, Wherein he conſiders,
   1. The Foundations of Society.
   2. The moſt general Ends of Society, and the moſt general Maxims which limit and regulate thoſe Ends.
2. *Particularly*, Wherein he examines

   The *principal* or primary Ends. Where, by ſuch, he means thoſe which, though firſt in view, are laſt in execution; being thoſe *ultimate* Ends, for the execution of which the intermediate or leſs principal Ends, as ſo many inſtruments, are inſtituted: and they are evidently two.
   1. The Determination of Rights.

* For an account of this treatiſe, ſee Review, vol. II. page 57.

2. The

2. The Maintenance of them ſo determined.

The *leſs principal* or ſecondary Ends, which, though laſt in view, are the firſt in inſtitution, as the means to perform the other. And they conſiſt in inſtituting

1. A *Public Treaſury*, or Finances for public ends.
2. A *ſupreme Legiſlature*, which is neceſſary, becauſe, without it neither what are Rights can be ſettled, nor how thoſe maintained, determined.

Our Author purſues his plan through a multitude of diviſions and ſubdiviſions, in which he diſcovers great analytical genius and ſolidity of judgment. His reflections moreover are, in many places, ſo extremely ſhrewd and liberal, that his very propoſitions ſeem to have the weight of concluſions. For inſtance,—treating of the modes in which ſeveral particular kinds of actions are performed by perſons *actually* engaged in life, he conſiders thoſe actions which are the reſult of men's

Intellectual Faculties; where, he ſays,

In general, it is evident that the particular acts or habits of ignorance or error in individuals or numbers, cannot be the object of penal laws, but muſt be left to their natural effects on the perſons themſelves; to involve men in poſitive puniſhments for natural incapacities, would be an infringement of the two fundamentals of Society, which are the maintenance of the natural equality and natural inequality of men.

In particular, where he makes a Query;

Whether there be any ſpeculative opinions or errors, whoſe public profeſſion and propagation the State ſhould prevent, in conſideration of their conſequences?

Whether the prevention of the propagation of ſuch can be reconciled to the former Maxim, and how? Becauſe to me, (ſays he) there ſeems a wide difference between puniſhing a man for his private opinion, or preventing the propagation of it.

Theſe reflections, to a thinking mind, open an ample field of ſpeculation. To enter into a diſquiſition of this nature, would carry us beyond our limits: we wiſh our Author had purſued it; but, in few words, we cannot help thinking, that an attempt to prevent the profeſſion or propagation of any ſpeculative opinion, by means of *penal laws*, is an inſtance of narrow minded policy.

FOREIGN

ACCOUNT OF FOREIGN BOOKS.

Lettres de M. de Mairan, au R. P. Parrenin, Miſſionaire de la Compagnie de Jeſus, a Pekin, contenant diverſes Queſtions ſur la Chine. 12mo. Paris. Deſaint. 1759. Or,

Letters from Mr. Mairan, to Father Parrenin, a Jeſuit Miſſionary at Pekin, containing ſeveral Enquiries relating to China.

FOR the publication of theſe Letters, which have been read at different times before the Academy of Sciences, we are indebted to that of two ingenious pieces lately publiſhed; the one on the Phenician Alphabet, by Mr. L'Abbé Barthelemy; and the other, on the Chineſe Characters, by Mr. de Guignes. As the ſubject is become alſo a matter of controverſy, we ſhall, under this article, give an abſtract of what has been advanced by all theſe Gentlemen, on the ſide of the Queſtion they have embraced.

It is many years ago ſince Mr. Mairan adopted the opinion of Mr. Huet, the celebrated Biſhop of Avranches, reſpecting the modern Chineſe being deſcended from a colony of Egyptians, which firſt civilized the Savages of, and peopled, that vaſt country: the ſtriking ſimilitude obſervable in the Characters, Manners, and Cuſtoms of the Egyptians and Chineſe, being the motive for his embracing that opinion.

Father Parrenin, being one of the Miſſionaries in China, entertained, on the contrary, the higheſt notions of the greater antiquity of that nation; and endeavoured to invalidate the arguments made uſe of by his Correſpondent. This drew from Mr. Mairan the ingenious Parallel, of which Mr. Fontenelle makes mention, in his Hiſtory of the Academy; and which is contained in the ſecond Letter now publiſhed. On reading this piece, it muſt be confeſſed, that the conformity between the two people appears ſurprizing; and amounts to the greateſt probability of their being derived from the ſame ſtock.

Mr. de Guignes confirms this opinion by different reaſons. Having been convinced by Mr. l' Abbé Barthelemy's Memoir on the Phenician Alphabet, that the Chineſe Characters were many of them nothing more than a compoſition of Phenician Letters, he made uſe of that information as a key to the names of the firſt Chineſe Emperors; and found that theſe names were alſo thoſe of the firſt Kings of Thebes; and

and that they ſucceeded each other in the ſame order; from whence he concluded, that China muſt formerly have received ſome Egyptian colony, who had placed the hiſtory of their former country at the head of their preſent one.

But to deſcend to particulars. The arguments of Mr. Mairan may be conſidered under three heads, viz. thoſe reſpecting the ſimilitude of the manners and cuſtoms of the Chineſe and Egyptians. Thoſe relating to the Chineſe Chronology; and laſtly, to what regards the Genius of the Chineſe for arts and ſcience.

As to the firſt, both nations, ſays he, were remarkable for a variety of ſimilar cuſtoms, and prejudices: for inſtance, a prodigious, and even ſuperſtitious, veneration for their anceſtors, was common to both. Each had two kinds of language, one for ſpeech, and another for writing. A taſte for buildings of a vaſt ſize; a particular regard to maintain the ſame profeſſion in the ſame family; an uninterrupted tradition of the arts and ſciences, particularly Aſtronomy; a long ſeries of dynaſties; an unalterable body of laws, as well religious as political; a ridiculous, tho' conſtant, attachment to the dogma of Tranſmigration; a ſingular veneration for the figure of a Dragon, and for the bird called Phenix in Egypt, and *Tom-hoam* in China. Theſe, with many others, are enumerated by Mr. Mairan, as examples of a ſimilarity in the notions and cuſtoms of both people.

As to their Chronology, indeed, Mr. Mairan thinks, that, tho' the conqueſts of Seſoſtris, and the ſettlement of an Egyptian colony in China, gave entirely a new face to the government and manners of the country, that empire has ſubſiſted, at leaſt, ever ſince Yao; i. e. 2357 years before Chriſt.

With reſpect to the third head, the Genius of the Chineſe for the arts and ſciences, our Author remarks, that tho' this people have always piqued themſelves on the cultivation of the ſpeculative ſciences, yet hardly any one man has been ever found among them that was even a tolerable proficient therein; the more ſimple propoſitions in Euclid's Elements, the Sphere of Clavius, and other little elementary treatiſes, that have been tranſlated into their language, affording them objects of the greateſt admiration. Nor were the moſt learned among them leſs ſurprized at the Charts and Globes of the Europeans, by which they were taught that the earth was ſpherical; their notion being, that it was ſquare, and that the empire of China was ſituated in the middle. Nay, ſo little genius do they appear to have in this reſpect, and ſo

little of that curioſity which is inſeparable from it, that, tho' the iſland of Formoſa is not more than twenty leagues from the moſt frequented coaſts of China, yet, it does not appear that they knew any thing of it, till about the year of our Lord 1430. Gunpowder, and the art of making it in great perfection, have been known time immemorial among them; and yet, before they were taught by the Europeans, no one amongſt them ever thought of a muſket or a cannon.

The Circulation of the Blood was not unknown in China when the Europeans were ignorant of it; and yet, to this day the Chineſe Phyſicians are unacquainted with the Rationale of it. In matters of Politics and Morality the Chineſe are very deficient. The country is extremely fertile, and inhabited by men not idle, and yet famines are very frequent. They are alſo great pretenders to juſtice and humanity; affecting a veneration for the dead, and a great antipathy to the effuſion of human blood; and this they do, even where capital puniſhments are due to the moſt atrocious offenders; while, at the ſame time, they expoſe the innocent infant to butchery, at the good pleaſure of its indolent, or avaricious parents.

Now, from this apparent want of Genius for invention, and weakneſs of underſtanding, common to the Chineſe, Mr. Mairan infers, that, being incapable of making any diſcoveries themſelves, they muſt have been taught what they know, or they would have known much leſs than they do; and that the ſmattering of ſcience, and the unimproved arts, known time out of mind among them, muſt have been introduced from Egypt.

Such, in brief, is the ſum and ſubſtance of Mr. Mairan's Letters.

Meſſieurs Barthelemey and de Guignes take a different route to the ſame goal. The Memoir of the former contains the particulars of a diſcovery which that ingenious Decypherer has made, of the Phenician Alphabet; to which diſcovery he was incited, and aſſiſted, by a view of the Plaiſter Models of two Marbles, preſerved at Malta, bearing each two inſcriptions, the one in the Phenician language, and the other in Greek.

Theſe inſcriptions Mr. Barthelemey conceived to have the ſame meaning; that is, the Phenician the ſame as the Greek; and ſoon ſucceeded, by comparing them with the inſcriptions on ſeveral Phenician Medals, in forming a compleat alphabet of the letters of that language.

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In like manner he deduced alſo, from different inſcriptions, two other alphabets, which accompany the firſt: nor was he miſtaken in ſuppoſing his diſcovery would be of uſe, in explaining the inſcriptions of many other ancient monuments, as well as the writing and language of the Egyptians; Mr. de Guignes having purſued the ſame thought, and applied thoſe diſcoveries, perhaps not unſucceſsfully, to that purpoſe.

The Memoir of the latter begins with an account of the Chineſe manner of writing; which, ſays he, doth not conſiſt, like that of other languages, of the various combinations of a few letters; but every character is, of itſelf, expreſſive of a diſtinct idea, and is reduced to three ſimple elements, viz. the right line, the curve, and the point: theſe elements, by their union and poſition, forming characters which are diſtributed into two hundred and forty claſſes, and are called keys. Theſe two hundred and forty radical characters, being again united and combined, form as many others, ſtill more compounded, as amount to ſeventy or eighty thouſand in number: a quantity, obſerves the Author, adequate to the purpoſe of expreſſing all the ideas of their nation.

The Speech of the Chineſe, however, is, we are told, very different to their written language; being compoſed of a ſmall number of Monoſyllables and Sounds, whoſe meaning differs only in the tone of voice in which they are pronounced.

As to the Egyptians, Mr. de Guignes tells us, they have three ſorts of writing, viz. literary, compoſed of alphabetical letters; the hieroglyphical, compoſed of figures, repreſenting the objects of which they are intended to convey the idea; and laſtly, of the emblematical, expreſſing their ideas by way of metaphor and allegory.

Now theſe three ſeveral kinds of writing, it is ſuppoſed, were communicated from Egypt to China. It does not, indeed, at firſt view, appear in what manner this aſſertion is true, reſpecting the alphabetical ſpecies: but this point Mr. de Guignes thus attempts to clear up.

According to the Phenician Alphabet, newly diſcovered by Mr. Barthelemey, it appears, that the *Jod* and *Aleph*, are found among the radical characters of the Chineſe; and that the former is made uſe of to ſignify the *hand*, which is alſo the meaning of the word *Jod* in the Phenician language. Again, *Aleph* is the firſt letter in the Phenician alphabet; and, as a

word, is uſed to ſignify the *firſt*, or *pre-eminent*. The ſame letter is alſo the firſt of the radical characters of the Chineſe; and conveys nearly the ſame idea.

From theſe examples, Mr. de Guignes began to ſuſpect farther, that other Phenician letters might exiſt, even in the Chineſe hieroglyphics themſelves; from whence might be deduced a very ancient alphabet, analogous to the primitive one of all languages; for that, tho' ſuch alphabet has not been tranſmitted down perfect to us, it is but reaſonable to ſuppoſe its component parts ſtill exiſt among thoſe of the ſeveral oriental alphabets.

With a view to this end, Mr. de Guignes made an experiment, by placing, in collateral columns, the ſeveral alphabets of the oriental languages, and comparing the form of thoſe letters with the Chineſe characters. After which, having obſerved, that moſt of the letters of the oriental alphabets bore alſo certain determinate ſignifications, as words; thus *Beth* an houſe; *Daleth* a gate or door; *Ain* an eye; *Schin* a tooth, &c. He remarked, that the character made uſe of by the Chineſe to ſignify a houſe, was the ſame as the Hebrew *Beth*; that which ſignified a door or gate, to be like a *Daleth*; that *Ain*, whether Phenician or Ethiopian, was, among the Chineſe, the character expreſſive of the eye: and that, laſtly, the teeth were repreſented, in the Chineſe writing, by a figure very much reſembling the Hebrew, Samaritan, and Phenician *Schin*.

The ſucceſs of this attempt led to an examination of the more compound characters, wherein ſeveral letters were ſuppoſed to be comprehended. Thus, beginning with thoſe of two elements only, Mr. de Guignes took the character ſignifying, in the Chineſe language, *father*, and found it formed of an *I* and a *D*; which, adding the vowel ſuppreſſed after the oriental manner, would make out *Iad* or *Jod*. Now, in the Coptic tongue, in which are retained a great number of old Egyptian words, *Jod* ſignifies a *father*.

The ancient Chineſe character ſignifying a maſs, or ocean, of water, is formed of an I and an M; making out, in like manner, the word *Jam*; which, in moſt of the oriental languages, ſignifies the *ſea*. The examination of characters compoſed of three elements, turned out equally ſucceſsful. We ſhall mention only one. The character of *Kiun*, or Prince, is formed of an *F* and I I, which makes out *Phii*; and the names of the Kings of Egypt generally terminated in *Phis*, as Amenophis, Saophis, &c. meaning the Princes Ameno, Sao, &c.

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In this manner Mr. de Guignes goes on to conſider the hieroglyphical and emblematical writing of the Egyptians and Chineſe; concluding, from a variety of examples, which tend to confirm his opinion, that the Chineſe writing owes its original to the Egyptian.

He proceeds, laſtly, to anſwer the queſtion that naturally occurs. At what time was the language of the Egyptians communicated to the Chineſe? A queſtion he thus anſwers.

It appears from the Chineſe Hiſtory, that twenty-two families of Kings, or Dynaſties, have ſucceſſively governed in China: at the head of the firſt of which is placed the Prince *Yu*, whoſe reign began about the year 2207 before Chriſt.

Their Hiſtory of what relates to their Kings before this Æra, is confuſed and diſjointed. The Princes of the firſt Dynaſty, following their order of ſucceſſion, were *Yeu*, *Ki*, *Kang*, *Theong*, &c. Theſe names are in the language ſpoken by the Chineſe, and have no relation to their writing.

Our Decypherer proceeding, therefore, to analyſe, according to his alphabet, the ancient characters which repreſent thoſe names, diſcovered *Men* in that of *Yeu*; that is *Menes*, King of Thebes in Egypt. In that of *Ki* he read *Jadoa*, i. e. *Athoes* ſucceſſor to Menes. *Kang* produced *Jabia*, viz. Diabies, third King of Thebes: and *Theong* gave the word *Phemphi*; to wit *Pemphos*, fourth King of Thebes; and ſo of the reſt.

From theſe, and many other obſervations of the like nature, Mr. de Guignes concludes, that the Chineſe, in adopting the writing and cuſtoms of the Egyptians, appropriated alſo their annals; and that the communication between them, or the ſettling an Egyptian colony in China, did not happen till after the ſecond of the Princes above mentioned; that is, about 1122 years before Chriſt. So that ſuppoſing the truth of this opinion, it appears, that the ancient Savages of China, as well as thoſe of Greece, were civilized by the Egyptians; and that the long boaſted antiquity of the Chineſe is a chimera.

Having thus endeavoured to give an abſtract of what has been advanced on one ſide of this curious, tho', perhaps, not very important, controverſy; we ſhall beg leave to defer what has been offered on the other ſide of the queſtion, to a future Review.

Hiſtoire du Commerce et de la Navigation des Peuples anciens et modernes. 2 vols. 12mo. Paris. Deſaint and Saillant. 1759. Or,

An Hiſtorical Account of the Commerce and Navigation of ancient and modern States.

WE are informed, that this work is the production of the celebrated Chevalier d' Arc, the ſprightly and ingenious Author of *la Nobleſſe Militaire*, and *l' Hiſtoire des Guerres*; the two volumes now publiſhed ſerving only as an introduction to four others, in which the whole deſign will be compleated.

The talents of this agreeable, tho' ſometimes ſuperficial, Writer, are too generally known to need our encomium: it would, however, have been much more to his credit, as an Hiſtorian, had he been more attentive to the authorities on which he has grounded many material facts.

As a Politician, alſo, he ſeems to have taken the wrong ſide of the queſtion, if he expected the approbation of the multitude: for he directly combats the genius and temper of the preſent times. The increaſe of trade and commerce forms the moſt diſtinguiſhed point of view in the proſpect of modern politics; whereas our Author attributes the ruin of Egypt, Carthage, Rome, and ſeveral other ancient States, to that very cauſe, whoſe influence moſt nations in the world are, at preſent, ſo extremely ſenſible of, and the opportunities of which they are ſo anxious to diſpoſſeſs each other, or ſecure to themſelves.

Extraordinary, however, as our Author's opinion in this matter may appear, to Readers of this commercial age and nation, it is not, perhaps, quite void of foundation. Luxury and Effeminacy are the general attendants on wealth, which naturally flows into an induſtrious and trading country: but Effeminacy is as well the bane of that induſtry which is neceſſary to the ſupport of commerce, as of that ſpirit of reſolution and courage which is needful to keep poſſeſſion of the wealth already obtained.

A laborious application to the practice of the œconomical and mechanical arts, is, firſt of all, eſſentially neceſſary to an independent and profitable commerce: but, as a State grows rich, luxurious, and effeminate, the number of labourers and artificers comparatively diminiſhes, as that of ſhopkeepers, dealers, and chapmen increaſes. It is, however, evident, that unleſs they both increaſed in a reciprocal proportion,

proportion, many of the latter muſt be a burthen to the community; living on the labour of the cultivator or manufacturer. For if commodities may be as conveniently transferred from the farmer, or artificer, to the conſumer, by one thouſand hands, as by double that number, half of them, whatever buſtle they make in their ſhops, or about the markets, are unneceſſarily and uſeleſsly employed; and muſt be eſteemed, with reſpect to community, as burthenſome people, ſerving only to increaſe the expence of transferring commodities from one hand to another.

Seen in this light, perhaps. a very conſiderable part of our numerous Jobbers, Brokers, and Auctioneers, are ſo far from promoting real trade, that the ſupport of themſelves and families are a dead weight on its profits.

It may, indeed, be objected, that too many traders, and too much trade, are diſtinct and different things. They are ſo: and yet they are very nearly connected. When men are brought up to know and do nothing but to buy and ſell, if they find not a ſufficient quantity, or variety, of home produce and manufactures, they will find means to force a trade, by procuring foreign ones: whence not only an increaſe of expence will fall on all ranks of people, but the money which would otherwiſe be laid out in home commodities, muſt go to foreigners, and to the ſupport of a number of ſuperfluous Merchants.

Thus the proſperity of a nation may ſometimes decline from the having too much trade, as certainly as from the having too little: as individuals, launching forth into buſineſs too extenſive, will as ſurely become bankrupts, in the end, as thoſe who have little or none at all.

It is neceſſary, however, to make here ſome general diſtinctions in the uſe of the term Commerce. Doubtleſs, there are many particular branches of it, which are more or leſs prejudicial or profitable to different States, according to their particular ſituation and circumſtances. But, in general, if we ſuppoſe a due proportion kept up between the Traders and Labourers, no State can be ſaid to carry on too much commerce, while the articles of that commerce are its own produce or manufacture, or ſuch as are ultimately exchanged for thoſe that are. As far, indeed, as it trades only in foreign commodities, it ſhould be careful how far it launches forth in employing its ſubjects in ſo precarious a commerce, which, however profitable it may prove for a time, will neceſſarily reduce it into a ſtate of dependency; and too often involve

it in ruin. For a State, thus trading, cannot grow rich but by enriching others more, in fact, than itſelf; and is liable to ſuffer by every ſiniſter accident, that may prevent foreigners from bringing, or ſending, their commodities to market.

In Holland, almoſt half the people are what they call Merchants, and the reſt Factors, Brokers, and Shopkeepers. Amſterdam is, perhaps, the greateſt market in the univerſe, for all commodities in it. You may there buy almoſt any produce or manufacture in the world, nearly as cheap as on the ſpot where it grew or was made; and yet hardly an individual in the whole place is to be found, who can himſelf make a pair of buckles, or a penknife. Thus their manufactures are neglected; not ſo much becauſe they are incapable of making the ſame improvements as other people, but out of a too univerſal ſpirit of commerce, which has proved ſo far deſtructive, as it has rendered almoſt every part of their extenſive trade dependent on other nations, and has engaged by much the greater part of them in an uncertain employment, who, on any decreaſe of their accuſtomed traffic with foreigners, muſt prove a burthen to the State.

A very ſtriking parallel may, perhaps, ſometime or other, be drawn between the ancient Egyptians, ſuch as our Author has repreſented them, and the modern Dutch.

No country, ſays he, could boaſt a more advantageous ſituation than Egypt, with reſpect to the purpoſes of Navigation. It was, for a long time, the magazine of Rome and Conſtantinople, and as it were the general ſtaple of the Eaſt and Weſtern world. But ſuch at length became the ſordidneſs and effeminacy of the people, that they fell an eaſy prey, firſt to the Romans, and afterwards to the Ottoman Princes. Selfiſh, ſhuffling, and cowardly, they became even objects of contempt in the eyes of their conquerors, who regarded Egypt only as their ſtorehouſe, and its inhabitants as the ſlaves attending it.

As to what our Author lays ſo great a ſtreſs on, in that commercial States have generally too much neglected the arts of War; his reaſoning is ſo far juſt, as it ſhews the abſurdity of a man's going armed at all points, when he has little or nothing to loſe, and of neglecting the means of defence when he carries a charge of money about him. But, altho' this may have been frequently the caſe with commercial States, and particularly Republics, it does not follow, as a neceſſary conſequence of a nation's purſuing, even to the

greateſt lengths, ſuch an independant and profitable commerce as we have above hinted.

In countries, indeed, where agriculture is eſteemed a mean employment, where labour is diſgraceful, and the doing nothing, or the having nothing to do, gives a title to reſpect, what wonder if indolence and effeminacy ſhould prevail, and create a general diſtaſte to a military life? If at the ſame time alſo, the ill-directed ſpirit of commerce ſhould ſo univerſally infeſt the people with the love of gain, that riches ſhould be the only introduction to eſteem, and preferments of all kinds be ſold to the beſt bidder, while the meaneſt artifices of buying and ſelling ſhould prove the ſureſt means to wealth and honour;—is there room to wonder, that individuals ſhould only apply themſelves to get money, by the eaſieſt and ſpeedieſt methods in their power?

The life of a Trader and a Soldier are, perhaps, too different to be reconciled in the ſame perſon; as, we preſume, it may be difficult to perſuade the man who enjoys himſelf in eaſe and affluence, at the trouble only of a few hours attendance to the buſineſs of the counting-houſe, to undergo, with alacrity, on every alarming occaſion, the hardſhips and dangers of a military employment. But in a country where commerce is eſtabliſhed, and purſued on a juſt plan, there will ever be found a ſufficient number of induſtrious and laborious individuals, to whom military duty will appear rather an agreeable avocation than an hardſhip. In ſuch a country too, if but that due encouragement be given to military merit which is conſiſtent even with its commercial intereſts, there will be found a ſufficient number of thoſe alſo, who, having otherwiſe nothing to do, would yet, in that caſe, devote their lives and ſervices to the defence of the public.

On the whole, we do not think that Trade, even in the light our Author has repreſented it, contributed ſo much to the decline, or ruin, of the ancient commercial States, as ſome other collateral cauſes that might be pointed out: nor do we conceive, however incompatible the Soldier and Merchant may prove in the individual, that a commercial, may not, at the ſame time, be a very military people.

De genuino Principio Æquilibrii corporum Solidorum, aliorumque effectuum cum eodem connexorum. Auctore P. Georgio Kratz. Or,

A Diſſertation on the Principles of the Equilibrium of Solids, and other concomitant Effects, depending on the ſame Principles.

Principles. By Mr. Kratz, Profeſſor of the Mathematics in the Univerſity of Ingoldſtadt. 12mo. Munich, 1759.

WE are informed of this work, as a very ſcientific and methodical performance; wherein the Author endeavours to ſhew the mechanical or immediate cauſe why two bodies of equal weight, placed at equal diſtances from the center of a Balance-Beam, maintain a perfect equilibrium.

It is divided into five ſections: in the firſt of which the Author makes a variety of obſervations on the powers and properties of the Lever.

In the ſecond, he diſcuſſes the ſeveral opinions of Philoſophers, concerning the efficient cauſe of the Equilibrium, and conſiders their validity.

In the third, he enters on the enquiry into the true cauſe of that Equilibrium, by ſcrutinizing into the effects which equal weights, placed at the extremities of a Balance, have on the texture of the parts of the beam, &c.

In the fourth, the cauſe of the Equilibrium is determined, and its effects at large expatiated on.

In the fifth, this cauſe and its effects are further treated of, in its relation to, and dependence on, the phyſical ſtate of ſolid bodies.

We have ſeen great encomiums on this performance; but, as the book itſelf is not yet come to hand, we muſt defer a more particular account of it to another opportunity.

MONTHLY CATALOGUE.

For DECEMBER, 1759.

MISCELLANEOUS.

Art. 1. *The Conduct of a late noble Commander candidly conſidered. With a View to expoſe the Miſrepreſentations of the anonymous Author of the* Two Letters *addreſſed to his L——p; to place the Controverſy on a Foundation ſupported by Facts; to ſtate the Difficulties which obſtruct a public Enquiry; and to propoſe a Method of removing them.* 8vo. 1s. Baldwin.

FROM this promiſing title-page, we are led to expect ſome new facts, ſomething not hitherto diſcloſed in the courſe of this tedious Controverſy: but, in truth, no ſuch novelty appears. What the Writer is pleaſed to call facts, are no more than obſervations; and

and those extremely partial and defective. He does not, indeed, directly attempt to justify the Noble Commander, but only undertakes to prove malice and fraud in the Letter-Writer. For this purpose he insists on two points, of which one has been sufficiently laboured by former Pamphleteers, and fully replied to by the Letter-Writer, in an Appendix to his third pamphlet, entitled, *Farther Animadversions*, &c. Yet no notice whatever is taken of this Reply in the Appendix, which neglect does not bear the most favourable testimony of our Author's boasted candour and impartiality.

It must be allowed, however, that he expresses himself with great temper and decency; and though he artfully disclaims all pretensions to merit as a Writer, yet he takes no small pains to excel in that capacity: and it is but just to add, that his endeavours have not proved unsuccessful. He has, nevertheless, forgotten Horace's precept, *Artis est celare Artem:* for it requires little more than moderate discernment to discover the artifice he employs to reconcile the public to the Noble Commander, though he does not attempt a direct vindication of his conduct. This is particularly evident in his conclusion, where, in stating the difficulties which obstruct a public enquiry, he slily insinuates, that the Noble Commander's dismission is not on account of his misbehaviour at Minden, but on account of his disagreement with Prince Ferdinand: and then he adds, that——'If by an unfortunate concurrence of accidents, he (meaning Prince Ferdinand) and 'any British Commander, have so disagreed, that no enquiry can be 'made into the conduct of the latter, without an attempt to impeach 'that of the former, in this case, the dismission of the latter, without any trial, is necessary for the public good.' Notwithstanding this he proposes, at the distance of two or three pages, that Lord George should demand 'A board of General Officers; not to enquire into the causes of his dismission, but to enquire into the single 'fact, whether or no he disobeyed any order from Prince Ferdinand.' How difficult it is for a man who affects a character, to preserve consistency!

Art. 2. *A Reply to the Second Letter to a late Noble Commander.* By a Country Gentleman. 8vo. 6d. Woodfall.

This Country Gentleman is, indeed, a very Rustic: yet it must be allowed, that he has rather more urbanity than the *Answerer* * of the *first* Letter. He does not call the Letter-Writer rogue and rascal in direct terms, but only tells him, by way of periphrasis, that he is 'totally unacquainted with honour and principle.'

As to the appearance of argument in this pamphlet, nothing is advanced, but what has been repeated before: and our Readers are by this time sufficiently apprized of the subject, to judge of their validity. With respect to the personal imputations cast on both sides, the sensible part of the public, will regard the merits of the dispute, rather than the motives of the Disputants.

* See our last Review, page 447.

Art.

Art. 3. *An Addreſs to a Great Man.* Folio. 6d. Woodfall.

Ex Pede Herculem. This ſhort ſketch is the work of no common pen. The ſtile is manly and elegant; and the deſign of the Addreſs is artfully unfolded: which is no leſs than to recommend the reſtoring the Duke of Cumberland to the ſupreme command of the army. A meaſure, which the nation in general, of whom his Royal Highneſs has ſo well deſerved, will, we apprehend, unanimouſly applaud.

Art. 4. *A Tour through Spain and Portugal, &c. Giving an Account of the moſt remarkable Places and Curioſities in thoſe Kingdoms.* By Udal ap Rhys. The ſecond Edition. 8vo. 4s. Lownds.

The firſt edition of this work made its appearance a few months before the commencement of our Review, in the year 1749, and was not mentioned by us at that time; but it may, therefore, be expected, that the preſent new edition ſhould not paſs unnoticed.

As we have but a very imperfect knowlege of the interior part of Spain, we were pleaſed with the proſpect of being introduced there by a modern Traveller, who might make us acquainted with the preſent condition of the country, and manners of its inhabitants: but in theſe expectations we have been altogether diſappointed by Mr. Udal ap Rhys. His deſcriptions are not ſufficiently geographical; the ſituation of places being mentioned in too general a manner, and not ſatisfactorily aſcertained. We expected to have travelled through the country with the Author, and to have been able to trace our route from one place to another: whereas we drop abruptly upon towns without knowing how we get to them, nor yet how we leave them: in which reſpect our Author treats his Readers, as adverſe armies treat each other's heralds and expreſſes, whom they bring blindfold to the head-quarters; where having tranſacted their buſineſs, they are led blindfolded back again.

In brief, this performance is executed after the manner of that well-known old Geographer, Ogilby; whoſe works are valued for the ſake of their prints, in which reſpect Mr. Udal ap Rhys cannot compare with him; ſince he has not ſo much as given us a general Map of the country, by which to illuſtrate his detached deſcriptions. (He has, indeed, at the end, added a tabular liſt of Spaniſh towns, with their reſpective diſtances, which, if correct, is certainly uſeful, though it does not ſupply the deficiency of a Map, and proper deſcription.) Add to this, that if we except his detail of the Bull-feaſt, and his deſcription of the Eſcurial, and its paintings, his book is not enlivened with any digreſſions beyond monkiſh traditions, relating to ſome popiſh Saint, or miraculous image: of which tales he has not been ſparing. In theſe, he is ſo mere a Relator, that we cannot diſcover whether he is a true Believer of them or a Heretic. As to the Spaniards, an idea of them would have been far better conceived, from particular relations, which actual experience would furniſh a Traveller with, than from the beſt general character which could be drawn of them: ſince we are not now to be told, that the

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men are remarkable for their gravity, valour, and honour; or the women, for their beauty, and vivacity.

Art. 5. *St. Chryſoſtom of the Prieſthood. In ſix Books. Tranſlated from the Greek.* By the Rev. John Bunce, M. A. late Rector of Chingford and Pitſey, in Eſſex. 8vo. 6s. Rivington.

This work is publiſhed by ſubſcription, for the benefit of the Author's Widow. As it is not calculated for the generality of Readers, there is no occaſion to be particular in our account of it; all we ſhall ſay, therefore, is, that the tranſlation appears to us to be very faithful and exact.

Art. 6. *The Life of General James Wolfe, the Conqueror of Canada; or the Elogium of that renowned Hero, attempted according to the Rules of Eloquence. With a monumental Inſcription, Latin and Engliſh, to perpetuate his Memory.* By J*** P****, A. M. 4to. 1s. Kearſly.

By the two important letters at the end of this Gentleman's initials, we learn, that he, Mr. J. P. is Maſter of Arts. What Arts he may be maſter of, we will not preſume to conjecture, but may venture to affirm, that the art of writing well, is not among the number. What rules of eloquence Mr. J. P. has adhered to, we are not learned enough to diſcover. But as we apprehend that he has followed an entire new ſyſtem of his own, it was unkind in him not to prefix ſome epitome of his new-invented rules, by which we might have been able to judge how far he has made improvements on Cicero and Quintilian. If, however, in this motley compoſition he has been true to his own plan, we muſt beg leave to reject it, and keep to the old rules. Mr. J. P. has, in good truth, reverſed all the rules of eloquence; for even in his Exordium he hurries the Reader at once into the very depth of the Pathos—And a very ſad Lamentation it is, indeed! In ſhort, Mr. J. P. ſets out like a Fanatic, riſes into a Biographer, and then, by attempting to play the Orator, ſwells till he dwindles into himſelf. *Proſiſſus Grandia, turget.* He has probably heard of what Cicero calls *Verbum ardens*, which has encouraged him to take ſuch liberties in language, as would hardly be allowed to a man of genius. Thus he talks of 'condign pomp—*in*umbrated proſpects,' &c. As a ſpecimen of our Author's talents, we preſent the Reader with his concluſion, which is the leaſt exceptionable part. After an Addreſs to the Deity he ſays,

'It is Pitt, who, *with thy divine Providence** was appointed the 'tutelary Genius of this nation, that leads the way with precept. 'Thy wiſdom has repleniſhed him with the good gifts of deliberating 'maturely, judging ſoundly, counſelling ſecurely, ordaining exactly, and executing effectually. He has introduced the bleſſings of 'Harmony and good Underſtanding between our Commanders,

* From this ſtile, one might ſuppoſe the Miniſter to be an Archbiſhop.

'both

'both by ſea and land; they now no longer obſtruct the nation's 'welfare by contradictions, diſſentions, and diſobedience. Oh! 'may the bleſſing continue! And may we never want a PITT, un-'der the auſpicious influence of his Majeſty, to find for us another 'WOLFE.' To this good wiſh we will add another. And may men of real genius never be wanting to do juſtice to the memory of ſuch diſtinguiſhed Heroes! O what a ſhame to Britain, that ſuch gratitude ſhould have been hitherto only found in dulneſs!

Art. 7. *A Compleat Syſtem of Cookery. In which is ſet forth a Variety of genuine Receipts, collected from ſeveral Years Experience under the celebrated Mr. de St. Clouet, ſometime Cook to his Grace the Duke of Newcaſtle.* By William Verral, Maſter of the White Hart Inn in Lewes, Suſſex. *Together with a true Character of Monſ. de St. Clouet.* 8vo. 4s. Rivington.

We believe there are few Engliſhmen ſo national as not to acknowledge, that we are excelled by our neighbours in ſome of thoſe arts which are ſaid to be characteriſtic of what is called a civilized, or poliſhed nation. The *noble* arts of *Dancing* and *Cookery*, are ſo univerſally ceded to our enemy, that it were highly unjuſt in us to diſpute the matter. The receipts in this volume, are almoſt entirely French, and we make not the leaſt doubt of their excellence, as they appear to have been gathered from the great, the famous Mr. de St. Clouet *, formerly Cook to his Grace of Newcaſtle. But the author, Mr. Verral, claims our notice, chiefly on account of his ſtyle, which affords a very ſingular example of the facetious and familiar manner of writing. For the entertainment of our readers, we ſhall tranſcribe a few paſſages from his preface, which is, throughout, a very original production.

'I have been ſent for many and many time (ſays our landlord) to 'get dinners for ſome of the families hereabouts: The ſalute gene-'rally is, Will (for that is my name) I want you to dreſs me a dinner 'to day; with all my heart, Sir, ſays I; how many will your com-'pany be? why, about ten, or twelve, or thereabouts: and what 'would you pleaſe to have me get, Sir, for ye? O, ſays the gentle-'man, I ſhall leave that entirely to you, &c.——My next ſtep was 'to go and offer a great many compliments to Mrs. Cook about get-'ting the dinner.——The girl, I'll ſay that for her, returned the 'compliment very prettily, by ſaying, Sir, whatever my maſter or you 'ſhall order me to do, ſhall be done as far and as well as I am able. 'But Nanny (for that I found to be her name) ſoon got into ſuch an 'air as often happens upon ſuch occaſions. Pray, Nanny, ſays I, 'where do you place your ſtew-pans, and other things you make uſe 'of in the cooking way? La, Sir, ſays ſhe, that is all we have '(pointing to one poor ſolitary ſtew-pan, as one might call it) but no 'more fit for the uſe than a wooden hand-diſh. Ump, ſays I to my-'ſelf, how's this to be? a Surgeon may as well attempt to make an 'inciſion with a pair of ſheers, or open a vein with an oyſter-knife,

* Falſely called Cook.

as

'as for me to pretend to get this dinner without proper tools to do 'it.——At length, wanting a ſieve, I begged of Nanny to give me 'one, and ſo ſhe did in a moment; but ſuch a one! I put my fingers 'to it, and found it gravelly. Nanny, ſays I, this won't do, it is 'ſandy: ſhe looked at it, and angry enough ſhe was: ret our Sue, 'ſays ſhe, ſhe's always taking my ſieve to ſand her naſty dirty ſtairs. 'But however, to be a little cleanly, Nanny gave it a thump upon 'the table, much about the part of it where the meat is generally 'laid, and whips it into the boiler, where, I ſuppoſe, the pork and 'cabbage was boiling for the family, gives it a ſort of a rinſe, and 'gave it to me again, with as much of the pork fat about it, as 'would poiſon the whole dinner; ſo I ſaid no more, but could not 'uſe it, and made uſe of a napkin that I ſlily made friends with her 'fellow ſervants for; at which ſhe leered round and ſet off; but I 'heard her ſay, as ſhe flirted her tail into the ſcullery, hang theſe 'men cooks, they are ſo confounded nice. I'll be whipt, ſays ſhe, 'if there was more ſand in the ſieve than would lay upon a ſix-'pence.'

Our facetious author, tells two or three ſtories more, with equal eaſe and familiarity; gives many uſeful directions for the proper diſpoſition and œconomy of the kitchen, and concludes his preface with what he calls the character of the celebrated Clouet.——'That 'he was an honeſt man, ſays he, I verily believe.' He then proceeds to vindicate him from the unjuſt aſperſion of being an extravagant cook, and thus finiſhes his character.——'But I am afraid I 'ſhall launch out too far in encomiums on my friend Clouet; but beg 'to be excuſed by all my readers. One thing more, and then I'll 'leave him to his new maſter, Marſhal Richlieu (for there I'm in-'formed he now lives as ſteward, or *maitre d'hotel*) That I thought 'him very honeſt, I think I have ſaid before; not only that, but he 'was of a temper ſo affable and agreeable, as to make every 'body cook about him. He would converſe about indifferent mat-'ters with me, or his kitchen-boy, and the next moment, by a 'ſweet turn in his diſcourſe give pleaſure by his good behaviour and 'genteel deportment, to the firſt ſteward in the family. His con-'verſation is always modeſt enough, and having read a little, he ne-'ver wanted ſomething to ſay, *let the topick be what it would.*' Well ſaid, honeſt Will Verral!

Art. 8. *A Letter from an Officer on board the Royal George Man of War, containing a circumſtantial Account of the Battle fought between the Engliſh and French Fleets, on the Coaſt of France, Nov.* 20, 1759. 8vo. 6d. Burd.

Compiled (as there is good reaſon to ſuppoſe) from the Gazettes, &c.——

Art. 9. *A Defence of Mr. Garrick, in Anſwer to the Letter-Writer.* By a Dramatic Author. 8vo. 1s. Stevens.

In our Review for October laſt, page 368, we took ſome notice of the dirty Letter to Mr. Garrick, upon which the preſent piece is founded.

founded. As that pamphlet was too contemptable to deſerve a Reply, we conclude that this equally valuable, tho' not indecent, production, comes from the ſame Author; perhaps as an *Amende honourable*, for the ſcurrilities contained in his former affair.

Art. 10. *A Letter to a Right Honourable Patriot; upon the glorious Succeſs at Quebec, &c. &c.* By Mr. Grove, of Richmond. 8vo. 1s. Burd.

We ſuppoſe that the Right Honourable Patriot whom Mr. Grove honours with his correſpondence, has the misfortune of a bad memory; to aſſiſt which, this benevolent Compiler has here thrown together a collection of the Gazettes, and News-paper paragraphs, relating to the ſucceſſes of the Britiſh arms, in the auſpicious year 1759. The preſent is certainly one of the moſt laudible, and moſt important, of this public-ſpirited Writer's productions; and we know of but one thing yet remaining to be done, to ſecure its laſting utility to his country, viz. To print a pretty little two-penny edition of it, (to be bound in gilt covers) for the uſe of Maſter Tommy and Miſs Polly. From ſuch an impreſſion, we make no doubt, but the riſing generation may receive advantages equal to thoſe which are more immediately to be expected by us, who have the honour and happineſs of being cotemporaries with the learned, the ingenious, the indefatigable Mr. Grove of Richmond!

Art. 11. *A Narrative of certain particular Facts which have been miſrepreſented, relative to the Conduct of Mr. Bromfield toward Mr. Aylett, a Surgeon and Apothecary at Windſor, during their Attendance on Mr. Benwell at Eton, &c.* By William Bromfield, Surgeon to her Royal Highneſs the Princeſs Dowager of Wales, and St. George's Hoſpital. 8vo. 1s. Dodſley.

As Mr. Bromfield's abilities in his profeſſion are well known, we are ſorry to find the propriety of his conduct, towards any of his brethren, called in queſtion: and much more ſo, to ſee him engaged in diſputes of ſuch a nature as, we think, with himſelf, 'diſgrace the 'profeſſion in general, and ſerve no better purpoſe than to amuſe the 'public; who always turn the diſputants into ridicule.'

Mr. Bromfield, however, having confeſſedly taken a liberty with Mr. Aylett, that, 'according to the punctilios of politeneſs which, 'in ſtrictneſs, might be inſiſted on by Gentlemen of the profeſſion,' he could not juſtify, we muſt conclude him ſo far to have been in the wrong. But, as it appears by the whole Narrative, and particularly by Mr. Benwell's Letter, that in whatever Mr. Bromfield acted diſagreeably to Mr. Aylett, he was particularly deſired, and preſſed ſo to do, by the patient himſelf; we think him very excuſable as a man, however reprehenſible he may be thought by the reſt of his brethren, as a Surgeon.

Art.

Art. 12. *A Genuine State of a Case in Surgery: Being a full Refutation of certain particular Facts related by Mr. Bromfield.* By George Aylett, Surgeon at Windsor. 8vo. 6d. Dodsley.

Mr. Aylett appears to be so extremely tenacious of the dignity of his profession, that he is apt to forget the character he would assume, as a man of nice honour and sensibility.

His reply to Mr. Bromfield's Narrative is, indeed, spirited, artfully turned, and, on the whole, well-enough written: but, we think, he descends much too low, in his reflections about *Nostrums*, the *Ligature upon the Aorta*, &c. as well as in his recapitulation of the favours, pretended to have been done him by his Antagonist; to none of which illiberal sarcasms do we see sufficient provocation in Mr. Bromfield's Narrative.

As the facts, however, relating to the matter in dispute, are represented in a very different light to that in which they appear in the preceding pamphlet, we cannot pretend to determine how far Mr. Aylett may have just motives for his resentment. So far, nevertheless, we shall take upon us to observe, that he does by no means prove, that his own pretensions to perform the operation, were agreeable to the Patient; or that what Mr. Bromfield did, was not done in consequence of the desire of Mr. Benwell.——We think it a little hard, therefore, with all due deference to the Gentlemen of the profession, and their *essential forms of business*, that punctilios of this kind should not be permitted sometimes to give way to the necessities, and relief of the Patient.

POLITICAL.

Art. 13. *Considerations on the Importance of Canada, and the Bay and River of St. Lawrence; and of the American Fisheries dependent on the Islands of Cape-Breton, St. John's, Newfoundland, and the Seas adjacent.* 8vo. 6d. Owen.

This Writer, after rehearsing the importance of the American Furr Trade and Fisheries, and reminding us of the insufficient title of the French to their American possessions, shews us, that the late flourishing condition of their navy, was the consequence of their unnoticed incroachments: which inspired this insatiable people with the design of contesting with us the whole dominion of North-America, *Vi et Armis:* The conclusion drawn by the Author from these premises, may be conceived from the following quotation.

'Our having taken, sunk, or destroyed, during the present war, 'a full third part of their navy, has certainly lessened the mischiefs 'which our commerce might otherwise have sustained from them; 'at the same time that their trade has been so much the more exposed 'to capture by our men of war and privateers.—Yet as no country 'recovers so soon from its wounds as France, and as the flower of 'her seamen (now prisoners here) must be restored to her upon a 'peace, she then will need but to replace the ships she has lost, either by rebuilding them at home, or by employing foreigners for

'that purpoſe, (which we well know may be done in a very few 'years) in order for her to be as formidable a naval power as ſhe was 'before the commencement of the preſent war. It is even very na'tural to ſuppoſe, that the French will exert their utmoſt endeavours 'to be ſtill more powerful; they have ſeen, and felt, from our ex'ample, that their very exiſtence, as a trading nation, depends whol'ly upon their having a mighty navy. But ſhould we be ſo happy 'as to eſtabliſh our poſſeſſions and conqueſts in North-America, (ne'gleeting nothing which may ſecure to us the firm and laſting alli'ance and friendſhip of the Indians) it will be impoſſible for France 'to cultivate her fiſheries in thoſe ſeas; from which moment we may 'pronounce her no longer a maritime power. She may, indeed, 'poſſeſs ſhips of war, but they will rot in her harbours for want of 'ſeamen (at leaſt good ones) to man them, and of trade to protect. 'The compleating ſo glorious a plan; which, by the wiſdom and 'fortitude of our councils, is already brought to ſuch great forward'neſs, cannot fail of producing the moſt ſignal advantages to this 'nation; by furniſhing the means of laying a very ſolid foundation 'for unburdening it of that heavy load of debt and taxes, under 'which the people have been groaning for ſo many years.'

This Excluſion-ſcheme the Author juſtifies, by examining the title by which European nations claim dominions in America, which is that of *Diſcovery*: whence he eſtabliſhes our right to *North*-America, as the Spaniards enjoy that of *South*; thoſe two diviſions of it, being diſcovered at the charge, and under the authority, of the reſpective Crowns.

How pleas of this nature may appear, when abſtractedly conſidered, it is not pertinent to examine at preſent. If this plea is admitted among Potentates, *Policy* will require our inſiſting upon it; and more *eſpecially* as we have the conteſted country in our own poſſeſſion; (perhaps the beſt plea of all) nor ſhall we be liable to much cenſure, when the cauſe of our taking arms is reflected on; and when it is conſidered from whom we have ſnatched this bone of contention.

Art. 14. *A Plan for Eſtabliſhing the General Peace of Europe upon honourable Terms to Great Britain.* By Mr. Brecknock. 8vo. 1s. Baldwin.

The above ought rather to be entitled, A Plan for introducing general Confuſion. This extravagant Schemer has propoſed ſuch a number of revolutions, as, ſo far from ſettling Peace, are almoſt ſufficient to unhinge the Creation.

Art. 15. *The Patriot Miſcellany: Or, a Collection of Eſſays relative to the political Conteſts in Ireland, during the Adminiſtration of his Grace the Duke of Dorſet.* 8vo. 2 vols. 6s. Dublin printed; and ſold by Stevens in Pater-noſter Row, London.

We have here a Collection of occaſional Pamphlets, that muſt have afforded a fund of entertainment to Readers acquainted with the particular

ticular facts and persons, to which they respectively relate. There are many of them also, written in so masterly a stile and manner, and others abounding with so much spirit and humour, that if even every circumstance that gave occasion to them were forgotten, they would be read with pleasure, and might be justly esteemed masterpieces of literary composition.

MEDICAL.

Art. 16. *A full Reply to a Pamphlet entitled a short Answer to a set of Queries, &c.* [See Review, vol. XX. page 477,] *directed to the principal Conductors of the General Hospital of Bath.* By William Baylies, M. D. and Fellow of the Royal College of Physicians in Edinburgh. 8vo. 1s. 6d. Millar.

For the reason assigned in our Review, as above referred to, we shall pass over this article, without further mention.

Art. 17. *The Petition of the unborn Babes, to the Censors of the College of Physicians of London. The second Edition. To which is added, a Letter to Dr.* H. Wessels, *of St. Mary-Axe.* 4to. 3d. Cooper.

Of the Petition we have formerly given a short account, Review, Vol. V. p. 516. and only repeat the title-page here, as it mentions a very short letter, addressed, at the end of the petition, 'To the learned 'Dr. *H. Wessels*, the author and benevolent diffuser of the *Tinctura* '*Embryorum*.' This last word, according to the Latin declension of the Greek word, *Embryon*, should undoubtedly have been *Embryonum*. Nevertheless, *Embryorum* is repeated in the P. S. which assures the public, the Tincture is not prepared from Embryos; and if the *r* is not a typographical error, it may be thus purposely mispelt by the author of this letter, from Dr. Wessels' advertising his Nostrum literally in that manner, and the Letter-writer's re-printing it, as an ironical testimony of the Doctor's erudition. In substance, the letter contains an acknowledgement from the Embryos to Dr. Wessels, for extending his studies to their ease and preservation in their confined obscure state, and promises him the care of their health, when they become visible, from his power of making innumerable doctors, instantaneously, as learned and as wise as himself. The irony is very apparent, and the whole so brief, that it scarcely exceeds what we have already said of it. But the brevity of such delicate Beings, in their prenatalitial state, as we may term it, is less surprizing, than the manner in which they must have dictated their present compliments to Dr. Wessels, by their anonymous secretary, who cannot well be imagined of the obstetrical order. Perhaps, supposing him to be married, he may be possessed of some unadvertised Nostrum in Acoustics, that may condense ideas, or the very embryos of ideas, into small, yet audible murmurs. Or, if this be thought incredible, he may be provided with some acoustic instrument, or mechanism,

for magnifying the ſmalleſt conceivable exility of ſound, into perceptible articulation. But however this may be, or may not be, we find the preſent letter has been affecting enough, to produce the ſubject of the following article, by a gentleman, who, though conſiderably provoked by the letter, does not appear to intimate the leaſt ſuſpicion of any forgery in it.

Art. 18. *An Anſwer to that heterogeneous Letter, addreſſed to Dr. Weſſel's, of St. Mary-Axe, and ſubjoined to the Petition of the unborn Babes. Dedicated to the young Phyſicians, By Dr.* Mc. Gripes, *late Student under Dr. Weſſels.* 8vo. 6d. Scot.

If the real Author of this Anſwer be a foreigner, he may be ſuppoſed to have deviſed this expedient of publiſhing it under the name of Dr. Mc. Gripes (who dedicates it from Tipperary in the 7th month of the ſummer ſolſtice), as a means of excuſing thoſe maſſacres of the Engliſh language it abounds with. Beſides, as the Regulars in Phyſic were deſigned to be handled not a little roughly in it, an extemporaneous doctor-maker may poſſibly have conſulted his dignity more, by expoſing them to the *gripes* of an imaginary pupil and ſubſtitute, than he could have done by an avowed execution of them in his own perſon: though ſome have concluded, that artiſt muſt be the moſt dexterous at taking a Doctor to pieces, who could put him together, and wind him up the ſooneſt. If by terming the letter addreſſed to Dr. Weſſels, by the unborn Babes, *heterogeneous*, he means to affirm it a letter of a *different kind* from this anſwer, we muſt readily ſubſcribe to his judgment on this point, whoever, and whatever, his genuine entity and appellation may be.

But admitting Dr. Mc. Gripes, to be ſome favorite and lucky model of Dr. Weſſels' faſhioning, we find him ſo much of a wag too, that he is not always able to reſtrain a joke on his maſter, inſtead of ſwearing continually by his name, like the ſycophants of old. This ſome apprehend to have been done, with a deſign to perſonate an Hibernian more effectually, who may be ſometimes unwittingly diſpoſed to hunt the Bull through thick and thin, in facts and ſentiments, as well as words. Be that as it may, Dr. Peter, or Paddy Mc. Gripes, ſays p. 7. 'My worthy and honeſt friend and preceptor, 'Dr. WESSELS (to whom I am * indebted for thoſe ſublime precepts 'acquired under him in the medical art), ſhall never want a champion in his ſervice, while * *gratuity* is eſteemed commendable.' This we are very clear muſt be the caſe, among all her ſeekers, as long as ſhe exiſts, who will certainly pray for her after her deceaſe too.

This delegated Author however proceeds, and we hope ſeriouſly, to declare Dr. Weſſels' abilities, and the inabilities of his brethren the Regulars, in relieving the diſorders of Women: and alſo, pre-

* This credit Dr. Weſſels gives his Students for his tuition, and the *gratuities* he allows them for diſplaying and defending his character, muſt be no ſmall inducements to ſtudying under him, and writing for him.

dicates

dicates his peculiar Noſtrum, for kindling up a Doctor from indifferent materials. For Dr. Weſſels having finiſhed his ſtudies under Boerhaave and Ruyſch, and without being obliged to them for the ſecret, Dr. Mc. Gripes ſays, *verbatim & punctuatim* p. 9.—'And 'that Dr. Weſſels, after diſtinguiſhing himſelf, as a man of learning 'and abilities in Phyſic, was invited over to reſide in *England* [by the 'Embryos perhaps] ſince which he has been allowed (by even the moſt 'envious) to be a Scholar, a judicious Phyſician, and an excellent 'Mathematician; proofs of which he has given, not only in improving many *Engliſh* Phyſicians in the Science, but in a ſhort ſpace of 'time teaching the phyſical Art to thoſe of moderate talents, who 'afterwards became the greateſt ornaments of the profeſſion, and by 'the *Caledonian* and *Flemiſh* Univerſities, as well as our Royal College 'of Phyſicians in *London*, have ſince been invited into their Communities, and received ſuch Privileges, as their ſkill, learning and abilities only could have entitled, or procured them, when the ſevereſt 'and moſt critical examinations in public could not find pretence for 'rejecting them.'—Some of our readers may conſider this breathing period of a mile, as a puff, while other ſuppoſe it ſtark irony; but our deference for ſuch rare merit as Dr. Weſſels' has engaged us to give his portrait, by this Apelles, at length. We are at a loſs in the mean time to determine, whether Dr. Mc. Gripes' envy, or tranſport, occaſioned him to ſuppreſs the names of his Fellow-Students of moderate talents, who commenced the greateſt Luminaries in Science here, or any where elſe; and who are equally certain to eclipſe our lateſt poſterity. Such blazing inſtances, alas! would induce us to ſuſpect, that Dr. Weſſels' Noſtrum for doctor-making, is only adapted to moderate talents, and might rather aſtoniſh than inform thoſe of excellent ones: and now, if Mr. Student Mc. Gripes was only taught, to remember *how* he was taught by Dr. Weſſels, Arrah, what a fine College of Phyſicians will his Love of Tipperary produce; and what Legions of Embryos may they excite and preſerve too, after each and all of them are freely admitted into its profoundeſt myſteries!

The learned Macgripius, our dear half countryman (Ireland being about almoſt half as big as England) continues to deſcribe or caricature his odious Regulars, with their poor noddles in wiſe perriwigs, in their chariots, and deſerted by their chariots, with great waggery; having plainly diſcovered, that ſeveral of their patients are mortal; that they do not find out ſpecifics; and conſequently, are not intitled to *find* the ſame reſpect with Dr. Weſſels. He takes us with him ſoon after to his medical Farce, which he deſigned to abound with wit and humour, and in which, indeed, he has attained to a little. Four Regulars, an Apothecary, an Iriſh Nurſe, and the Patient's Huſband, figure away in theſe Scenes. Dr. Blubber's character, or country, is ſtrongly marked by the curious expedient of his conſtantly pronouncing Sir, *Sar*. Poky diſtinguiſhes himſelf by ſleeping at the Conſultation, while the News of the Day is diſcuſſed. The diſguſted Apothecary, in a melancholy ſoliloquy, threatens to cal in Dr. Cramwell. And Dr. Mc. Gripes' countrywoman, who is very earneſt for the exhibition of Dr. Weſſel's drops in this laſt

caſe,

4. *The Guilt of doing Evil, that Good may come*;—at St. Paul's, before the Lord Mayor, &c. Nov. 5, 1759. By John Green, M. A. Curate of St. Saviour's, Southwark, and Lecturer of St. John, Wapping. 6 d. Scott.

5. *Provision for Eternity, the beſt uſe we can make of a ſhort and uncertain Life*; — at St. Martin's, Oxford, before the Corporation, November the 4th, being the day of interment of Thomas Rowney, Eſq; one of their late Repreſentatives. By John Bilſtone, M. A. Chaplain of All Souls' College, Oxon. 6d. Rivington.

6. A Thankſgiving Sermon,—at the Rolls chapel, December the 9th, being the day appointed to return thanks to Almighty God, for the Victory over the French Fleet, on the 20th of November laſt. By Edward Clarke, M. A. Fellow of St. John's College, Cambridge, and Rector of Pepperharrowe in Surry. 6d. T. Payne, Whiſton, &c.

THANKSGIVING SERMONS, *preached on Thurſday Nov.* 29, 1759.

1. At St. Anne's, Weſtminſter. By John Duncombe, M. A. aſſiſtant Preacher at St. Anne's, and Rector of St. Andrew's Canterbury. 6d. Whiſton.

2. *The Divine Goodneſs, and human Gratitude properly conſidered*; at Weſt Horſley in Surry. By Nathaniel Ball, Curate of Weſt Horſley. 6d. Buckland.

3. At St. Vedaſt, Foſter-lane, London. By R. Wynne, M. A. Rector of Ayot St. Laurence, Hertfordſhire, and Curate of St. Vedaſt. 6d. Field.

4. At the Chapel in Long Ditch, Weſtminſter. To which is added, an Hymn. By Andrew Kippis. 6d. Henderſon.

5. At New-Court, Carey ſtreet. By Richard Winter. 6d. Buckland.

6. *The Wicked taken in their own Net*;—at Cheſhunt, Hertfordſhire. By John Maſon, A. M. 6d. Buckland.

7. *Britain revived, and under the Smiles of Mercy, ſummoned to the Work of Praiſe*;—at Northampton. By Robert Gilbert. 6d. Buckland.

8. *Britain's Happineſs, and the proper Improvement of it*;—at Newington Green, Middleſex. By Richard Price*. 6d. Millar and Griffiths.

9. *The Favours of Providence to Britain in* 1759;—at Wokingham, Berks. By J. Williams. 6d. Henderſon.

10. Before the Houſe of Lords. By James Lord Biſhop of Worceſter. 6d. Hawkins.

11. Before the Houſe of Commons. By Richard Dayrell, D. D. 6d. Walter.

12. At the new Meeting in White-Row, Spittal-fields. By Edward Hitching. 6d. Buckland.

13. At Farnham, and at Edmondſbury. By Peter Stephen Goddard, M. A. Rector of Farnham; and Chaplain to the Biſhop of Norwich. 6d. Crowder.

14. To a Congregation of Proteſtant Diſſenters, at Sidmouth in Devonſhire. By J. Hogg. 6d. Buckland.

* Author of the *Review of the Principles, Queſtions, and Difficulties in Morals*. See Review, vol. XVIII. p. 513.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the TWENTY-FIRST.

The Dramatic Works of Aaron Hill, Esq; containing, 1. *The Life of the Author.* 2. *Elfrid; or, the Fair Inconſtant.* 3. *Walking Statute; or, the Devil in the Wine-celler.* 4. *Rinaldo.* 5. *Fatal Viſion; or, the Fall of Siam.* 6. *King Henry* V. *or, the Conqueſt of France by the Engliſh.* 7. *Fatal Extravagance.* 8. *Merlin in Love.* 9. *Athelwold.* 10. *Muſes in Mourning.* 11. *Zara, to which is added, an Interlude, never before printed.* 12. *Snake in the Graſs.* 13. *Alzira.* 14. *Saul.* 15. *Daraxes.* 16. *Merope.* 17. *Roman Revenge.* 18. *Inſolvent; or Filial Piety. To which are added, Love-Letters, by the Author.* 8vo. 2 vols. 10s. 6d. in Boards. Lowndes.

WE are truly ſorry to meet with an occaſion of recommending the Works of ſo eminent and worthy a Writer as the late Mr. Hill, from any other motive than that of mere reſpect to the merit of his productions; but it is the misfortune of his poſterity, that they have been reduced to aſk of the Public, Subſcriptions to the Works of that hand which had been too generally liberal, to *lay up* for thoſe whom he was more particularly obliged to provide for. Benevolence, therefore, as well as a high regard for Mr. Hill's Writings, now prompts us to introduce this edition of his Dramatic Works, to the notice and favourable reception of our Readers.

As to the merit of theſe pieces, in particular, or of this Author's works in general, as they have all been ſo long before

the public, little remains for us to ſay on that head. Every one knows that Mr. Hill was a Genius of no ordinary rank; that he was a fine Scholar, and a very conſiderable Poet; that his proſe-writings, like his verſe, indicated a vaſt imagination, and that in the former he manifeſted the Gentleman, while the latter ſhewed ſuch a profuſion of poetry, and of ſentiment, as might ſuffice to ſet up a dozen of our preſent race of Town-Wits. That he had his defects is certain; he was apt to run into affectation, and ſometimes into obſcurity; but, notwithſtanding theſe, or other ſmaller blemiſhes, the public is greatly indebted to him, on the balance, for a large ſhare of its moſt improved and moſt rational entertainment.

A very authentic account (as we are well informed) of the Life and Writings of Mr. Hill, was given in Cibber's Lives of the Poets. His Life is alſo prefixed to this edition of his Plays; and therein we find ſome curious and entertaining anecdotes, beſide what are contained in Cibber's account. We ſhall, therefore, oblige our Readers with an abſtract of this little piece of Biography; as compoſitions of this kind are rarely unacceptable to Readers of any claſs.

Among the literary world, ſays our Biographer, there is not, perhaps, a ſubject more worthy the public attention, than the Life of Aaron Hill, Eſq. Whilſt he had being on earth, his virtues procured him many admirers, and his beneficence not a few; for as long as he poſſeſſed property, ſo long the indigent ſhared it with him, and more particularly that part of mankind who had any pretence to poetical ſkill.

With his humanity, had he poſſeſſed an equal ſhare of that common virtue called oeconomy, or rather had he not been too profuſely generous, heaping his bounty on every perſon in whom diſtreſſed merit appeared, he might have left behind him wealth, the produce or fruit of his genius, more than ever was acquired by his cotemporary, Mr. Pope; tho' his publications were many, the profits ariſing from them were (except his laſt play, Merope) all given to relieve perſons he thought in unhappy circumſtances.

In his earlier days, Mr. Richard Savage, ſon of the Earl Rivers, was introduced to him by ſome of his acquaintance, as a young Gentleman whoſe uncommon circumſtances, and intrinſic merit, were deſerving of pity. Mr. Hill for many years kindly compaſſionated his unhappy birth, that ſeemingly intitled him to hope paternal care (alike) from two great Peers, yet made him deſtitute of either Friend or Father, thro' the unnatural cruelty of her, who did not bluſh to prove

herſelf

herſelf the worſt of mothers, to get him diſinherited by both. Mr. Hill in a manner adopted him out of mere humanity, and ſerved him for a conſiderable time with his purſe; nor did he forſake Mr. Savage when made more unhappy, by a ſudden fray, where he had the misfortune to kill a Gentleman; for which he took his trial, and was condemned to die, and had even beſpoke the cloaths in which he was to ſuffer, not having left ſo much as hope to obtain a pardon.

There his friend proved one indeed; by ſetting forth his miſerable caſe, in the beſt light it would bear; ſuch as ('twas ſaid) drew tears from royal eyes; and induced her Majeſty to intercede in his behalf, and procure his pardon.

The Poem called the *Baſtard*, Mr. Hill *wrote* to ſerve Mr. Savage, and at the ſame time drew up a letter of dedication, both which were ſent to Sir Robert Walpole.

And in order the more to promote Mr. Savage's intereſt, Mr. Hill, in a pathetic manner, in the Plain Dealer, publiſhed the particulars of his unhappy ſtory, with a copy of verſes to his mother; which being put into the hands of her Majeſty, the late Queen Caroline, ſo influenced her gentle nature, that the Counteſs found herſelf obliged to ſend for her ſon, and ſhew ſome little of the parent towards him.

But as her kindneſs neither laſted long, nor was effectual, ſome time after, Mr. Hill aſſiſted him in publiſhing a Miſcellany by ſubſcription; which he likewiſe in the Plain Dealer, N° 73, warmly recommended to the patronage of the public.

And ſome years after, in hopes of raiſing for him a more excellent and powerful friend, he wrote a poem called the *Volunteer Laureat*; which was likewiſe preſented to the Queen, and had ſo happy an effect upon her great humanity, that it procured Mr. Savage 50l. with the liberty of acquiring annually the ſame ſum by the ſame means.

Mr. Hill was born in the year 1685, in Beaufort Buildings, and was heir to an eſtate of 2000l. a year; but his father, George Hill, Eſq; of Malmſbury Abbey in Wiltſhire, by various methods, diſpoſſeſſed his ſon of the hereditary eſtate, tho' intailed on him, and ſoon after left his infant family to the care of their grandmother Mrs. Gregory, who put Mr. Aaron Hill, when he was nine years old, to ſchool at Barnſtable in Devonſhire, from whence he was removed to Weſtminſter; where, under the care of Dr. Knipe, genius early ſupplied the place of fortune, for he filled his pockets by doing the taſks of young Gentlemen who had not

equal capacity. At the age of fourteen he left Weſtminſter, with intention to viſit Lord Paget his relation, who was then Ambaſſador at Conſtantinople. Mrs. Gregory acquieſced in his deſires, and furniſhed him with the neceſſaries for his embarkation, which was made in March 1700, as appears by a journal the youth kept of his voyage.

On his arrival, Lord Paget received him with pleaſure, and provided as his inſtructor a learned Eccleſiaſtic, under whoſe tuition he ſent him to travel, in order to cultivate the youth's natural abilities, which even then ſurpriſed him. With this Tutor, our Author viſited Egypt, Paleſtine, and many parts of the Eaſt; and on his return home with Lord Paget, he had an opportunity of ſeeing the Court of France, having before viſited the moſt conſiderable States in Europe.

After finiſhing his ſtudies in England, Mr. Hill accompanied Sir William Wentworth in the tour of Europe, during the ſpace of three years, in which time Mr. Hill wrote and collected the materials for his Hiſtory of the Ottoman Empire, which he publiſhed in the year 1709, a work (tho' his own) he afterwards criticiſed upon with ſeverity, and in a letter to the worthy Author of Clariſſa, he acknowleges himſelf ſenſible of errors committed in this Hiſtory, which he calls affected and puerile. The fire of youth, with an imagination lively as Mr. Hill's, ſeldom, if ever, go hand in hand with ſolid judgment, but, as Dr. Sprat, then biſhop of Rocheſter, obſerved, there is certainly viſible in that book, the ſeeds of a great Writer.

In the ſame year Mr. Hill publiſhed his firſt poem, called Camillus, in honour of the Earl of Peterborough, juſt returned from Spain, who ſent for the Author, and was ſo pleaſed with his addreſs and qualifications, that he conferred on him the employ of being his Secretary, which Mr. Hill reſigned on being made Maſter of the Theatre in Drury-lane, at which time he wrote his firſt tragedy, Elfrid, or the Fair Inconſtant, a work begun and finiſhed in the ſpace of ten days.

The following year, he became Maſter of the Opera Houſe in the Hay-market, at which time he wrote that firſt-rate opera called Rinaldo, replete with entertainment and good ſenſe, ſeldom to be found in thoſe unnatural jumbles, where language is more adapted to muſical ſounds than to expreſs a rational account of things. Opera being a kind of exotic, I ſhould not have admitted it to rank with the reſt of his theatrical performances, if the invention and beauty of ſentiment there

there ſo abounding, had not convinced me that it would deprive the public of a great pleaſure to ſuppreſs that opera, which the great Queen thought worthy her protection and encouragement. It was in this opera Mr. Handel firſt gained public favour, and laid a foundation for his future fame.

About this time Mr. Hill married the only daughter of Edmund Morris, Eſq; of Stratford in Eſſex. By her he had nine children, four of whom (a ſon and three daughters) are ſtill living.

Soon after Mr. Hill bent his thoughts on ſtudies* much differing from his former ones, but more contributing to public good; and tho' indefatigable in his attempts, he did not always meet the ſucceſs he deſerved. In the year 1716 he wrote another tragedy, called the Fatal Viſion, or the Fall of Siam, for which he cauſed new ſcenes to be painted, and gave the whole benefit to the company of the Play-houſe in Lincoln's-Inn-fields.

The ſame year he publiſhed the firſt part of an epic poem called Gideon, which had many admirers.

His poetical pieces were the produce of leiſure hours, when he relaxed his thoughts from the ſerious ſtudy of Hiſtory, Geography, Phyſic, Commerce, &c.

He was well verſed in the theory of the Law, but little inclined to the practice, tho' few perſons had equal reaſon to uſe the advantages of it, in order to repoſſeſs his family of their ancient rights.

Soon after his marriage Mr. Hill bought of Sir Robert Montgomery, a vaſt tract of land, ſituate to the ſouth of Carolina, with an intent to form plantations in that warm climate; but the execution was weakly attempted through his want of fortune equal to the undertaking. Since which time the Government has thought that country worth cultivation, and has peopled it under the royal name of Georgia.

In Cibber's Lives of the Poets, many facts relative to the Life of Mr. Hill, are related by one who had ocular demonſtration, or proof almoſt equal to it, of his tranſactions. Thus the Poet is there deſcribed:

"His perſon was (in youth) extremely fair and handſome; his eyes were a dark blue, both bright and penetrat-

* The extracting oil from beech nuts; particulars of which are to be found in Cibber's Lives of the Poets.

ing; brown hair, and viſage oval; which was enlivened with a ſmile, the moſt agreeable in converſation, where his addreſs was affably engaging; to which was joined a dignity which rendered him at once reſpected and admired, by thoſe of either ſex who were acquainted with him.—He was tall, genteelly made, and not thin.—His voice was ſweet, his converſation elegant, and capable of entertaining upon various ſubjects.—He had fortitude of mind ſufficient to ſupport with calmneſs great misfortune; and from his birth it may be truly ſaid, he was obliged to meet it."

His temper, though by nature warm (when injuries were done him) was as nobly forgiving; mindful of that great leſſon in religion, of returning good for evil; which he fulfilled often to the prejudice of his own circumſtances.

About the year 1718, he wrote the Northern Star, a poem, celebrating the actions of the Czar Peter the Great, for which he ſome time afterwards received a golden medal, ſent him by the Royal Widow the Empreſs Catherine, agreeable to the will of her Imperial Conſort. At the ſame time Mr. Hill was engaged to write the Life of that ſuper-eminent Prince, from ſome papers of the Czar's, which were agreed ſhould be ſent over from Ruſſia; but the execution of this undertaking was prevented by the death of the Czarina, which happened ſoon after.

The following lines will ſhew the noble ſtyle in which he handled that Imperial ſubject.

Northward, unbridled Muſe, direct thy flight;
Where a new ſun inflames the land of night;
Where arts and arms, a riſing empire found,
Doom'd to refine the world, and gird it round.
Thou mighty Czar, in that contracted name,
Shalt outreach Cæſar in thy pow'r and fame!
Led by this forming hand, victorious ſtill,
And almoſt new created by thy ſkill:
Reſiſtleſs legions wait thy doomful nod,
As hoſts from Moſes watch'd the will of God.

Periſh that narrow pride to cuſtom grown,
That makes men blind to merits, not their own.
Briton and Ruſſian differ but in name,
In Nature's ſenſe all nations are the ſame;
One univerſe claims one Creator's care,
And Man is Reaſon's ſubject every where.

In 1723 he brought his tragedy of King Henry the fifth upon the ſtage in Drury-lane, which play varies much from Shakeſpear's; but where the characters have ſimilitude, thoſe parts

parts may be ſaid to be an improvement of the great Shakeſpear.—For this play Mr. Hill cauſed moſt grand and elegant ſcenes to be painted, which, with the profits of the performance, he gave to the Managers of Drury-lane houſe.

In 1728 Mr. Hill made a journey into the North of Scotland, in order to procure timber for the uſe of the Royal Navy. There he found materials for ſhip-building in abundance; and tho' he met with unexpected and almoſt inſurmountable difficulties in bringing the large trees to the ſea-ſide, he was equal to the undertaking, and ſurprized the natives when he cauſed thoſe trees to be dragged from the mountains of Abernethy, and put into the adjacent river Spey, and then chained them together into floats.

Whilſt in Scotland, the Magiſtrates of Inverneſs made an elegant entertainment for Mr. Hill, and at the ſame time complimented him with the freedom of that place; which favour was likewiſe offered him at Aberdeen.

During his ſtay in the North he wrote a poem entitled, the Progreſs of Wit, full of genteel praiſe, but not a little tinged with ſarcaſm and keen allegorical ſatire, which much chagrined Mr. Pope*, who deſerved it, as being the aggreſſor in his Dunciad. This brought on a paper war, which might be called the Battle of the Poets, and ended not much to the reputation of Mr. Pope. The following lines may ſerve as a ſpecimen of the poem.

Tuneful Alexis on the Thames' fair ſide,
The Ladies play-thing, and the Muſes pride,
With merit popular, with wit polite,
Eaſy tho' vain, and elegant tho' light:
Deſiring, and deſerving other's praiſe,
Poorly accepts a fame he ne'er repays:
Unborn to cheriſh, ſneakingly approves,
And wants the ſoul to ſpread the worth he loves.

Mr. Pope, by way of recantation, ſays, in a letter to Mr. Hill;

'That the letters A. H. were applied to you in the papers 'I did not know, for I ſeldom read them. I heard it only 'from Mr. Savage, as from yourſelf, and ſent my aſſurances 'to the contrary: but I don't ſee how the Annotator on the 'D. could have rectified that miſtake publicly, without par-

* Mr. Pope and Mr. Hill had been for many years on a friendly footing.

'ticularizing your name in a book where I thought it too 'good to be inſerted,' &c.

And in another place he ſays,

'I ſhould imagine the Dunciad meant you a real com-'pliment, and ſo it has been thought by many who have 'aſked to whom that paſſage made that oblique panegyric. 'As to the notes, I am weary of telling a great truth, which 'is, that I am not the author of them,' &c.

To which Mr. Hill made this reply:

'As to your oblique panegyric, I am not under ſo blind 'an attachment to the goddeſs I was devoted to in the Dun-'ciad, but that I know it was a commendation; tho' a 'dirtier one than I wiſhed for; who am neither fond of 'ſome of the company in which I was liſted—the noble re-'ward, for which I was to become a diver;—the allegorical 'muddineſs in which I was to try my ſkill;—nor the inſti-'tutor of the games you were ſo kind to allow me a ſhare 'in, &c.'

In 1731, he brought on Drury-lane ſtage, his favourite Tragedy of Athelwold, which is highly finiſhed, abounds with moral inſtruction, forcible expreſſion, and good ſenſe. It is founded on the ſame ſubject with his tragedy of Elfrid, which he called, 'an unpruned wilderneſs of fancy, with 'here and there a flower among the leaves; but without 'any fruit of judgment.'

He was a man ſuſceptible of love, in its ſublimeſt ſenſe; as may be ſeen by his letters, and in a poetical deſcription of that paſſion, which he has given in his poem called, The Picture of Love; (from whence the following lines are taken)

No wild deſire can this proud bliſs beſtow,
Souls muſt be match'd in heav'n, tho' mix'd below.

In 1735, he was concerned in a paper called the Prompter, calculated to inſtruct the actors, and to reform theatrical amuſements.

The ſame year he formed a play chiefly founded on the Zara of Monſieur Voltaire; this performance is executed in a maſterly manner, and worthy the peruſal of every Chriſtian. It was firſt exhibited in York-buildings, where Mr. Bond, to whom Mr. Hill gave the profits ariſing from the performance, filled the character of Luſignan, and put the audience in fear, leſt in reality he ſhould die when he attempted

attempted only a *mock death*. Before the run of the play was over, he convinced them that their fears were not groundleſs, for he died, *never more to die*, and left his heirs to ſhare the profits he could not carry with him.

The ſame winter this play was brought on the ſtage in Drury-lane, where the part of Zara was filled by Mrs. Cibber, at which time ſhe firſt ſhewed the public how ſhe could excel in Tragedy.

The Poet, inſtead of taking the uſual advantages ariſing from his copy-right of this Play, then worth one hundred guineas, compliments the bookſeller with it in the following letter to Mr. Chetwood.

'SIR,

'I have an invincible objection, againſt leaving you the 'refuſal of Zara, (which my nephew tells me you deſire:) 'and that is, becauſe it is certainly much more reaſonable I 'ſhould offer you the acceptance of it.

'Pleaſe, therefore, to receive it as a preſent: for under 'the bookſellers' want of a law, as things now ſtand, to 'ſecure them in the property of their copies, it were a kind 'of poetical felony to make you pay for a chance of being 'plundered without remedy. I am, Sir,

Weſtminſter, your moſt humble ſervant,
Nov. 8th, 1735. A. HILL.

In 1736, he brought on at the Theatre in Lincoln's-Inn-Fields another Tragedy, called Alzira, originally wrote by the ſame French author. Theſe two plays have been deemed an improvement of the French ones, as was acknowledged by Voltaire himſelf.

In 1737, he publiſhed a poem, called, The Tears of the Muſes, compoſed of general ſatire, which ſets the vices and follies of mankind in a proper light.

The year following he grew tired of the noiſe and hurry attendant on the inhabitants of London; and ſettled at Plaiſtow in Eſſex, where he lived to his own taſte, purſued his ſtudies without interruption, and amuſed himſelf at leiſure hours with his wife and children, or his garden. Many experiments he made, and ſpent much time and money in order to bring to perfection the Art of making Pot-aſh, bought with vaſt ſums from Ruſſia, but the much hoped fruits of his toil died with the improver of this art.

In 1743, he publiſhed the Fanciad, an Heroic Poem.

In

In 1746, he publiſhed a poem on Faith; the following lines will diſcover his ſentiments on that elevated ſubject.

> What then muſt be believ'd?—Believe God kind,
> To fear were to offend him. Fill thy heart
> With his felt laws; and act the good he loves.
> Rev'rence his power. Judge him but by his works:
> Know him but in his mercies. Rev'rence too
> The moſt miſtaken ſchemes that mean his praiſe.
> Rev'rence his prieſts—for ev'ry prieſt is his——
> Who finds him in his conſcience.————

In 1747, he publiſhed the Art of Acting, a Poem.

The ſame year his Tragedy, called Merope, was brought on the ſtage at Drury-lane. In his preface to this piece he ſays, after very juſtly cenſuring Voltaire for having repreſented the Engliſh as incapable of Tragedy,

'To ſuch provoking ſtimulations I have owed the inducement to retouch, for Mr. Voltaire's uſe, the characters in his high boaſted Merope; and I have done it on a plan as near his own as I could bring it with a ſafe conſcience, that is to ſay, without diſtaſte to Engliſh audiences.

This piece, the laſt he ever wrote, he dedicated to Lord Bolingbroke.—There is in it a melancholy thread of fatal prophecy of his own approaching diſſolution.

> Cover'd in fortune's ſhade, I reſt reclin'd;
> My griefs all ſilent; and my joys reſign'd.
> With patient eye life's evening gloom ſurvey:
> Nor ſhake th' out-haſt'ning ſands; nor bid 'em ſtay.
> Yet, while from life my ſetting proſpects fly,
> Fain wou'd my mind's weak offspring ſhun to die.
> Fain wou'd their hope ſome light through time explore;
> The name's kind paſport,—when the man's no more.

Whilſt this play was in rehearſal, an illneſs ſeized him; from the tormenting pains of which he had ſcarce an hour's intermiſſion; and after making trial of all he thought could be of ſervice to him in medicine, he had recourſe to his native air of London, but was then paſt all recovery, from what was believed to be an inflammation in the kidneys; of which his intenſe application to ſtudy might probably lay the foundation. —— When in town, he had the comfort being honoured with the viſits of the moſt worthy and eſteemed among his friends; but he was not permitted many weeks to taſte that bleſſing.

His Royal Highneſs the late Prince of Wales had the goodneſs to command the play of Merope to be performed

formed for the benefit of the Author, of which Mr. Hill juſt lived ſufficient time to expreſs his grateful acknowledgments.——On the day before it was to be repreſented, he died, in the very minute of the earthquake, the 8th of February 1749, which he ſeemed ſenſible of, though then deprived of utterance. Had he lived two days longer, he had been ſixty-five years old.—He endured a twelve month's torment of body, with a calmneſs that confeſſed a ſuperiority of ſoul! He was interred in the ſame grave with her the moſt dear to him when living, in the great cloiſter of Weſtminſter-Abbey, near the Lord Godolphin's tomb.

In the later part of his life, Mr. Hill purpoſed to make a general publication of his works, after he had finiſhed ſome pieces then in hand, which employed his time, till the ſtroke of death put an end to his worldly cares. Amongſt the dramatic pieces, he left the Tragedy of the Roman Revenge, which deſerves to be firſt mentioned; this the generous Lady Bab. Montague patronized and cauſed to be brought on the ſtage at Bath, giving the profits to his family. This play a gentleman of eminence in the literary world, ſays, 'is 'founded on the ſtory from which Shakeſpear wrote his 'Julius Cæſar, but has not one line or ſentiment of Shake-'ſpear, and yet every line and ſentiment in it would do cre-'dit to Shakeſpear.' Nor is this gentlemen ſingular in his opinion, witneſs the teſtimony of the late Lord Bolingbroke, who in a letter to the Author has called it 'one 'of the nobleſt drama's that our language or any age can 'boaſt.'

Merlin in Love, a pantomime opera, Mr. Hill left in manuſcript, which makes a part of the preſent publication, and ſeems calculated to pleaſe an Engliſh audience.

The Muſes in Mourning, one of his poſthumous pieces, is a comic opera poetically whimſical, has ſome ſatire in it, which appears levelled at the ſtage, but not calculated ſo much for repreſentation as for cloſet amuſement.

The Snake in the Graſs, is another dramatic piece, rather more ſatirical than the former.

Another performance he left, which is ſingularly humorous, though ſomething like the Chorus's of Shakeſpear; it was deſigned as an interlude to Zara, which would make a variety, and turn it into a Tragi-comedy, but would rob the play of the majeſty with which it appears as a Tragedy.

Thus

Thus have I mentioned all I know of the late Mr. Hill, and ſhall take leave of the public with the words of Lord Clarendon, which with propriety cannot be more juſtly applied than to Mr. Hill. 'He that lives ſuch a life, needs be 'leſs anxious at how ſhort warning it is taken from him.'

N. B. In 1753, were printed by Subſcription, 4 vols. of Mr. Hill's Poems and Letters; but theſe Dramatic Pieces were not included in that publication.

The Original, Nature, and Immortality of the Soul, a Poem. With an Introduction concerning Human Knowlege. Written by Sir John Davis, Attorney-General in Ireland, to King James the firſt. 12mo. 2s. ſewed. Browne.

IT is obſerved, in a ſenſible preface to this work, that there is a natural love and fondneſs in Engliſhmen, for whatever was done in the reign of Queen Elizabeth: that we look upon her time as our golden age; and the great men who lived in it, as our greateſt examples of wiſdom, courage, integrity, and learning.

Among theſe alſo it is remarked, that Sir John Davis ſtands not in the loweſt degree of eminence; altho' as a Writer, it is certain that this piece muſt be conſidered as his principal performance. It was firſt printed, as we are informed, in the year 1599, and again in 1619; and republiſhed by *Tate* in 1697: from whoſe edition another was printed in the year 1714, as well as that which is here preſented to the public: the preſent being augmented, however, with ſome account of the Author and his family. Tho', in this, there is little, if any thing, added to the particulars mentioned by Mrs. Cooper, Author of the Muſes Library; and, after her, by Cibber and Co. in their Lives of the Poets.

In this account we are told, that 'Sir John Davis was 'born at Chiſgrove, in the pariſh of Tyſbury near Hindon 'in Wilts; and was the ſon of a wealthy Tanner of that 'place, who ſent him to Oxford; where, in the fifteenth 'year of his age, in Michaelmas Term, 1585, he became 'a Commoner of Queen's College. Having, by his excel-'lent natural parts, and the help of a Tutor, laid a good 'foundation of academical learning, and taken the degree 'of Batchelor of Arts; he was removed to the Middle-'Temple, and applied himſelf to the ſtudy of the Common 'Law; but being a paſſionate young man, he was ſome-'time after expelled that ſociety for beating a Gentleman at

'dinner in the common-hall, viz. Mr. Richard Martin, af-
'terwards Recorder of London. From thence he went to
'Oxford again, lived private, and in his ſerious mood here
'wrote the following Poem, printed firſt anno 1599, with
'the title of *Noſce Teipſum*. Being by the favour of Tho-
'mas Lord Elleſmere, Lord-Keeper of the Great-Seal, re-
'inſtated in the Temple, he was called to the Bar, where
'he practiſed as a Counſellor, and was choſen a Burgeſs for
'Corf-Caſtle, in the Parliament held at Weſtminſter in
'1601, the laſt of the reign of Queen Elizabeth. Upon
'her Majeſty's death he went to Scotland, along with Lord
'Hunſdon, to congratulate King James I. upon his acceſ-
'ſion to the Crown; and being introduced with him into his
'Majeſty's preſence, the King aſked his Lordſhip the names
'of the Gentlemen that accompanied him; and his Lord-
'ſhip naming among them John Davis, who ſtood behind,
'the King preſently aſked, whether he was *Noſce Teipſum*;
'and being anſwered, he was the very ſame perſon, his Ma-
'jeſty graciouſly embraced him, and aſſured him of his fa-
'vour. Accordingly he firſt preferred him to be his Sollici-
'tor, and then his Attorney-General in Ireland, where, in
'Trinity-Term, 1606, he was made one of his Majeſty's
'Serjeants at Law, (the Motto of the Ring he gave upon
'that occaſion being *Lex publica lux eſt*) and was afterwards
'Speaker of the Houſe of Commons in that kingdom.'

On his return to England, he was choſen Member of Parliament, made Serjeant at Law, and at length promoted to be Lord Chief-Juſtice of the King's-Bench; but died of an apoplexy before his inſtalment.

As to his family; a very ſingular character is given of his Lady, who was the youngeſt daughter to George, Lord Audley, afterwards Earl of Caſtlehaven, and pretended to be endowed with the ſpirit of prophecy. It was commonly reported, that on the Sunday before Sir John's death, as ſhe was ſitting at dinner with him, ſhe ſuddenly burſt into tears; and that upon his aſking her the occaſion, ſhe anſwered, "Huſband, theſe are your funeral tears:" to which he replied, "Pray, ſpare your tears now; and I will be content "that you ſhall laugh when I am dead." An account of the ſtrange and wonderful prophecies of this extraordinary Lady, was publiſhed in the year 1649.

But to return to Sir John; of whoſe character in general we have the following ſketches. 'He was a man of fine 'abilities, and uncommon eloquence, and had a moſt happy 'talent for writing both in proſe and verſe. He tempered the

'ſeverity

'severity of the Lawyer with the politeneſs and learning of 'the Gentleman. He was a faithful Advocate, an uncor-'rupt Judge, and equally remarkable for a love of ingenuous 'piety, and a contempt of anxious ſuperſtition.'

With reſpect to the performance before us; it undoubtedly contains a great deal of ſolid argument, as well as many inſtances of good poetry; but, on the whole, it is extremely diffuſe, and abounds with too much quaintneſs and puerility, to give ſatisfaction to the critical Reader. If we reflect, however, on the times in which this philoſophical poem was written, we can very readily aſcribe a great ſhare of literary merit to its Author.

The following verſes, extracted from the cloſe of the Introduction, may ſerve as a ſpecimen of this Writer's manner and verſification.

If ought can teach us ought, *Affliction*'s looks
(Making us pry into ourſelves ſo near)
Teach us to *know ourſelves* beyond all *books*,
Or all the learned *Schools* that ever were.

This Miſtreſs lately pluck'd me by the ear,
And many a golden leſſon hath me taught;
Hath made my *Senſes* quick, and *Reaſon* clear,
Reform'd my *Will*, and rectify'd my *Thought*.

So do the Winds and Thunders cleanſe the air;
So working ſeas ſettle and purge the wine;
So lopp'd and pruned trees do flouriſh fair;
So doth the fire the droſſy gold refine.

Neither Minerva, nor the learned Muſe,
Nor rules of art, nor precepts of the wiſe,
Could in my brain thoſe beams of ſkill infuſe,
As but the glance of this dame's angry eyes.

She within Liſts my ranging Mind hath brought,
That now beyond myſelf I will not go;
Myſelf am Center of my circling thought,
Only myſelf I ſtudy, learn and know.

I know my Body's of ſo frail a kind,
As force without, fevers within can kill:
I know the heav'nly nature of my Mind,
But 'tis corrupted both in wit and will:

I know my Soul hath pow'r to know all things,
Yet is ſhe blind and ignorant in all:
I know I'm one of Nature's little Kings,
Yet to the leaſt and vileſt things am thrall.

I know

I know my Life's a Pain, and but a Span;
I know my Senſe is mock'd in ev'ry thing:
And, to conclude, I know myſelf a Man,
Which is a proud, and yet a wretched thing.

Bellicus, or a Treatiſe upon the Art of War, under the following Heads, viz. the Choice and Enliſting of Soldiers, Military Diſcipline, the Obedience of Soldiers, Marches, Encampments, Battles, Fortreſſes, Defence againſt Surprizes, Attacks by Surprize, Defence of Sieges, Artillery, Baggage and Pioneers, Spies and Guides, Proviſions, the Attack of Territories, their Defence, the Means of ſecuring Conqueſts, the Method of Succouring Allies and Confederates, whether a Prince ſhould head his Army in Perſon, Reputation, the Conduct and Abilities of an Officer, the different Vocations of Officers, from a Commander in Chief down to a Corporal, &c. &c. To which are ſubjoined, the preſent Exerciſe and Evolutions of the Britiſh Cavalry and Infantry. By a Veteran Officer. 12mo. 3s. Cooke.

WHEN the Reader compares the title-page with the price and ſize of this volume, he muſt neceſſarily conclude, that theſe ſeveral ſubjects are treated in a very conciſe manner. If, indeed, they were all fully and properly handled, there would be no need of any other military book in our language. But to give our Readers an idea of this performance, we will tranſcribe one entire chapter, which we ſhall not ſelect either for its peculiar merit, or otherwiſe, but take it random, as an impartial ſpecimen of the Author's ſtile and manner.

'Chap. XV. *Of the Attack of States, according to their 'Strength and Situation.*

'After having formed an army, it muſt be employed either 'in the conqueſt of new poſſeſſions, or in the defence of old 'ones. We will begin with the firſt. A Prince who puts him-'ſelf upon the offenſive, ſhould be ſtronger than the other 'he attacks. The State ſhould be in confuſion, or he ſhould 'be called over by a party, otherwiſe this muſt be a very 'raſh and inconſiderate enterprize.

'If it is a wide open country he attacks, he ſhould from 'the beginning endeavour to force the enemy to battle, in 'order to terrify his opponents by the ſucceſs of his arms.

'If

'If it is a cloſe country, ſurrounded with mountains, or in-
'terſected with rivers and ditches, covered with foreſts, or
'containing many fortreſſes, it will be difficult to force them
'to action. In this caſe, he muſt go on regularly by ſiege,
'*endeavour at maſtering it by degrees.*

'In order to ſucceed upon this plan, he ſhould have at leaſt
'two armies, to keep the enemy in awe with one, whilſt he
'acts *unconſtrainedly* with the other; it being very difficult to
'attempt a ſiege, whilſt a good army is encamped near him,
'which may intercept his convoys.

'If it be a country the frontiers *whereof* are difficultly
'paſſed, and there are but few places of entrance, one ſhould
'be forced before any thing elſe is attempted; and it ſhould
'afterwards be fortified, in order to ſecure a road for provi-
'ſions, to prevent being in want, when the enemy ſhall
'have carried off all the proviſions in their country.

'When a Prince is called in by a faction, it is of great
'advantage to him. He is inſtructed in the ſituation of the
'country, and gains intelligence of the faults and defects of
'the fortified places, ſo that he has no occaſion for Spies, or
'of being minutely informed of every thing that paſſes with
'the enemy. This faction, however, ſhould be treated with
'great delicacy, to engage it the more to himſelf, and ren-
'der it irreconcilable with its own Prince. But when it is
'perceived this party makes war, reſpectfully, that they
'take meaſures by halves *againſt thoſe they have revolted*, they
'ſhould be ſuſpected, and great precaution taken, before too
'much confidence in them. Whether they are curbed by
'the dread of being without reſource, in caſe the invader
'fails, or the fear of not being able to procure reconcilia-
'tion, each of them is equally dangerous to the aſſailant,
'who ſhould miſtruſt that an accommodation will enſue to
'his prejudice. If, therefore, from the beginning they will
'not engage to perform ſome extraordinary and irremiſſible
'actions, he ſhould not join with them, but upon condition
'of having undeniable ſecurity.

'Thoſe who ſurrender voluntarily, ſhould be treated with
'great humanity, clemency, and even liberality; and thoſe
'who oppoſe, with the *utmoſt ſeverity*. Beneficence to the
'one, and reſentment to the other, are the only means of
'enforcing obedience. A city taken by force, and ill treat-
'ed, or one ſurrendered upon eaſy terms, and favoured,
'paves the way to a dozen others; on the contrary, a city
'taken by force, and ſpared, or one ſurrendered voluntarily

'and

'and ill uſed, ſhuts the gates of all the reſt. Hence may be 'deduced, that a Conqueror ſhould keep his word according 'to his promiſe, be it either clement or ſevere.'

We dare ſay, that ſuch of our Readers as are converſant with military books, will have found nothing new in this chapter, except the Author's advice, to treat thoſe cities which make a brave defence, with the *utmoſt ſeverity*. If our notions of the preſent maxims of war are right, thoſe towns which make a gallant defence, have a juſt claim to our admiration, our praiſe, and our clemency. The Author miſtakes the point, if he ſuppoſes this to be bad policy; for nothing will more powerfully influence the behaviour of our own people, when it ſhall be their turn to defend the places they have conquered, than the recollection of the praiſes beſtowed, and indulgence ſhewn, to ſuch of the enemy who defended themſelves with intrepidity and reſolution.

But, upon the whole, there are very few exceptionable paſſages in this book; at the ſame time, this great diverſity of ſubjects are treated in ſo general and ſuperficial a manner, that we apprehend there is very little inſtruction to be gathered from them.

The Life and Opinions of Triſtram Shandy, Gentleman. 12mo. 2 vols. 5 s. Cooper.

OF Lives and *Adventures* the public have had enough, and, perhaps, more than enough, long ago. A conſideration that probably induced the droll Mr. Triſtram Shandy to entitle the performance before us, his Life and *Opinions*. Perhaps alſo, he had, in this, a view to the deſign he profeſſes, of giving the world two ſuch volumes every year, during the remainder of his life. Now, adventures worth relating, are not every day to be met with, ſo that, in time, his budget might be exhauſted; but his opinions will, in all probability, afford him matter enough to write about, tho' he ſhould live to the age of Methuſalem. Not but that our Author huſbands his adventures with great oeconomy, and ſows them ſo extremely thin, that, in the manner he has begun, his narrative may very well laſt as long as he lives; nor, if that be long, and he as good as his word, will his hiſtory make an inconſiderable figure among the numerous diminutive tomes of a modern library.

But, indeed, Mr. Shandy ſeems ſo extremely fond of digreſſions, and of giving his hiſtorical Readers the ſlip on all occaſions*, that we are not a little apprehenſive he may, ſome time or other, give them the ſlip in good earneſt, and leave the work before his ſtory be finiſhed. And, to ſay the truth, we ſhould, for our own parts, be ſorry to loſe him in that manner; as we have no reaſon to think that we ſhall not be very willing to accompany him to the end of his tale, notwithſtanding all his denunciations of prolixity. For, if we were ſure he would not ſerve us this trick, we have no objection to his telling his ſtory his own way, tho' he went as far about to come to the point, as Sancho Pancha himſelf. Every Author, as the preſent juſtly obſerves, has a way of his own, in bringing his points to bear; and every man to his own taſte.—'Did not Dr. Kunaſtrokius, that great man, 'at his leiſure hours, take the greateſt delight imaginable in 'combing of aſſes tails, and plucking the dead hairs out with 'his teeth, though he had tweezers always in his pocket? 'Nay, if you come to that, Sir, have not the wiſeſt of men 'in all ages, not excepting Solomon himſelf,—have they not 'had their hobby-horſes;—their running horſes,—their 'coins and their cockle-ſhells, their drums and their trumpets, their fiddles, their pallets,—their maggots and their 'butter-flies; and ſo long as a man rides his Hobby-horſe 'peaceably and quietly along the King's highway, and neither compels you or me to get up behind him,—pray, Sir, 'what have either you or I to do with it?' This argument is not to be controverted; for, as he further remarks, *De guſtibus non eſt Diſputandum*; that is, there is no diſputing againſt Hobby-horſes.

But to the purpoſe of our Author's digreſſions:—he is not, indeed, the firſt who has written a Digreſſion in praiſe of Digreſſions; nor are his obſervations on that head, ſo learned

* We muſt do Mr. Triſtram the Juſtice, however, to confeſs, that he generally carries his excuſe for rambling along with him; and tho' he be not always hammering at his tale, yet he is buſy enough: having, in his own words, many 'Accounts to reconcile; Anecdotes to pick up; Inſcriptions to make out; Stories to weave in; 'Traditions to ſift; Perſonages to call upon; Panegyrics to paſte 'up at one door; Paſquinades at another;' and ſo forth; in ſo much that we are apt to believe him, when he proteſts he makes all the ſpeed he poſſibly can. It would not be amiſs, however, if, for the future, he paid a little more regard to going ſtrait forward, leſt the generality of his Readers, deſpairing of ever ſeeing the end of their journey, ſhould tire, and leave him to jog on by himſelf.

and profound as thoſe of a Swift; they are yet apt enough, and to the purpoſe.

'Digreſſions,' ſays he, 'inconteſtably, are the ſun-ſhine; '—they are the life, the ſoul of reading;—take them out of 'this book, for inſtance,—you might as well take the book 'along with them;—one cold eternal winter would reign in 'every page of it; reſtore them to the Writer;—he ſteps 'forth like a bridegroom,—bids All hail; brings in variety, 'and forbids the appetite to fail.

'All the dexterity is in the good cookery and management 'of them, ſo as to be not only for the advantage of the 'Reader, but alſo of the Author, whoſe diſtreſs, in this mat-'ter, is truly pitiable: for, if he begins a Digreſſion—from 'that moment, I obſerve, his whole work ſtands ſtock-ſtill; '—and if he goes on with his main work,—then there is an 'end of his Digreſſion.

'—— This is vile work.—For which reaſon, from the 'beginning of this, you ſee, I have conſtructed the main 'work, and the adventitious parts of it, with ſuch interſec-'tions, and have ſo complicated and involved the digreſſive 'and progreſſive movements, one wheel within another, that 'the whole machine, in general, has been kept a-going;— 'and, what's more, it ſhall be kept a-going theſe forty years, 'if it pleaſes the fountain of health to bleſs me ſo long with 'life and good ſpirits.'

Our Readers will probably think the deſign of this Author not a little extravagant: but ſetting aſide the above apprehenſion, we have no reaſon to ſuſpect, from his manner, his ever giving it up for want of materials: and, perhaps, they will be of our opinion, when we inform them, that altho' there be ſome talk in the two volumes now publiſhed, about the misfortune of his being chriſtened *Triſtram*, and matters of equal importance ſubſequent to his birth, yet the Hiſtory is not advanced, at the concluſion of the laſt, ſo far as to the time in which our Hero firſt made his appearance in ſwaddling cloaths: nor, indeed, can we take upon us to ſay, on any good authority, that it will advance ſo far as that period in the two next. In fact, the Hero of this Romance is none of thoſe ordinary ſort of Knight Errants, whoſe adventures are only thoſe of their own ſeeking; his diſaſters beginning literally in his non-age; as is proved by the teſtimony of his own father; who, we are told, uſed to confeſs, with tears in his eyes, that his Triſtram's misfortunes began nine months before he came into the world.

We, on our part, ſhall, doubtleſs, be excuſed, therefore, for waiting till the man be born, before we make any comment on his life.

As to his opinions, indeed, he has let us into ſome of them, as well as of the ſingular ones of his father; a philoſopher in grain, ſpeculative, ſyſtematical, and one who entertained a number of very curious conceits; many of them no doubt adopted by his ſon. We ſhall only mention one; which, with the argumentation and manner of recommending it, may give the reader ſome idea of our Triſtram's father; and perhaps, not a little contribute to his aſſiſtance, in forming ſome judgment of our hero himſelf: who, tho' not apparently altogether ſo grave a perſonage, as he repreſents his father to have been, is evidently no baſtard.

It was the opinion of Mr. Shandy, the elder, that a great deal more depended on the choice and impoſition of chriſtian names, than what common ſuperficial minds were capable of conceiving.

'His opinion, in this matter, was, That there was a 'ſtrange kind of magick bias, which good or bad names, as 'he called them, irreſiſtibly impreſſed upon our characters 'and conduct.

'The Hero of Cervantes argued not the point with more 'ſerioufneſs,—nor had he more faith,—or more to ſay on 'the powers of Necromancy in diſhonouring his deeds,— 'or on *Dulcinea*'s name, in ſhedding luſtre upon them, than 'my father had on thoſe of *Triſmegiſtus* or *Archimedes*, on 'the one hand,—or of *Nyky* and *Simkin* on the other. How 'many *Cæſars* and *Pompeys*, he would ſay, by mere inſpira- 'tion of the names, have been rendered worthy of them? 'And how many, he would add, are there who might have 'done exceeding well in the world, had not their charac- 'ters and ſpirits been totally depreſſed and *Nicodemus'd* into 'nothing.

'I ſee plainly, Sir, by your looks, (or as the caſe hap- 'pened) my father would ſay,—that you do not heartily ſub- 'ſcribe to this opinion of mine,—which, to thoſe, he would 'add, who have not carefully ſifted it to the bottom,—I own 'has an air more of fancy than of ſolid reaſoning in it;— 'and yet, my dear Sir, if I may preſume to know your 'character, I am morally aſſured, I ſhould hazard little in 'ſtating a caſe to you,—not as a party in the diſpute,—but 'as a judge, and truſting my appeal upon it to your own 'good ſenſe and candid diſquiſition in this matter;—you are

'a

'a perſon free from as many narrow prejudices of educa-
'tion as moſt men;—and, if I may preſume to penetrate
'further into you,—of a liberality of genius above bearing
'down an opinion, merely becauſe it wants friends. Your
'ſon!—your dear ſon,—from whoſe ſweet and open temper
'you have ſo much to expect.—Your *Billy*, Sir,—would
'you, for the world have called him *Judas?*—Would you,
'my dear Sir, he would ſay, laying his hand upon your
'breaſt, with the genteeleſt addreſs,—and in that ſoft and
'irreſiſtible *piano* of voice, which the nature of the *argu-*
'*mentum ad hominem* abſolutely requires,—Would you, Sir,
'if a Jew of a godfather had propoſed the name for your
'child, and offered you his purſe along with it, would you
'have conſented to ſuch a deſecration of him?——O my
'God! he would ſay, looking up, if I know your temper
'right, Sir,—you are incapable of it;——you would have
'trampled upon the offer;—you would have thrown the
'temptation at the tempter's head with abhorrence.

'Your greatneſs of mind in this action, which I admire,
'with that generous contempt of money which you ſhew me
'in the whole tranſaction, is really noble;—and what ren-
'ders it more ſo, is the principle of it;—the workings of a
'parent's love upon the truth and conviction of this very
'hypotheſis, namely, That was your ſon called *Judas*,—the
'ſordid and treacherous idea, ſo inſeparable from the name,
'would have accompanied him thro' life like his ſhadow,
'and, in the end, made a miſer and a raſcal of him, in
'ſpight, Sir, of your example.'

I never knew a man, (ſays our Author) able to anſwer this argument: but, whatever be the world's opinion of this of my father's, certain it is, he was really ſerious in it;—'and, in conſequence of it, he would loſe all kind of
'patience whenever he ſaw people, eſpecially of condi-
'tion, who ſhould have known better,—as careleſs and as
'indifferent about the name they impoſed upon their child,—
'or more ſo, than in the choice of Ponto or Cupid for their
'puppy dog.

'This, he would ſay, looked ill;—and had, moreover,
'this particular aggravation in it, *viz.* That when once a
'vile name was wrongfully or injudiciouſly given, it was
'not like the caſe of a man's character, which, when
'wronged, might hereafter be cleared;—and, poſſibly,
'ſometime or other, if not in the man's life, at leaſt after
'his death,—be, ſomehow or other, ſet to rights with the

'world: But the injury of this, he would ſay, could never 'be undone;—nay, he doubted even whether an act of par- 'liament could reach it:—He knew as well as you, that 'the legiſlature aſſumed a power over ſurnames;—but for 'very ſtrong reaſons, which he could give, it had never 'yet adventured, he would ſay, to go a ſtep further.

'It was obſervable, that tho' my father, in conſequence of 'this opinion, had, as I have told you, the ſtrongeſt likings 'and diſlikings towards certain names;—that there were ſtill 'numbers of names which hung ſo equally in the balance 'before him, that they were abſolutely indifferent to him, 'Jack, Dick, and Tom were of this claſs: Theſe my fa- 'ther called neutral names;—affirming of them, without a 'ſatyr, That there had been as many knaves and fools, at 'leaſt, as wiſe and good men, ſince the world began, who 'had indifferently borne them;—ſo that, like equal forces 'acting againſt each other in contrary directions, he thought 'they mutually deſtroyed each other's effects; for which rea- 'ſon, he would often declare, He would not give a cherry- 'ſtone to chooſe amongſt them. Bob, which was my brother's 'name, was another of theſe neutral kinds of Chriſtian 'names, which operated very little either way; and as my 'father happened to be at Epſom, when it was given him,— 'he would oft times thank heaven it was no worſe. Andrew 'was ſomething like a negative quantity in Algebra with 'him;—it was worſe, he ſaid, than nothing.—William ſtood 'pretty high:—Numps again was low with him;—and 'Nick, he ſaid, was the Devil.

'But, of all the names in the univerſe, he had the moſt 'unconquerable averſion for *Triſtram*;—he had the loweſt 'and moſt contemptible opinion of it of any thing in the 'world,—thinking it could poſſibly produce nothing in *re- 'rum naturâ*, but what was extremely mean and pitiful: 'So that in the midſt of a diſpute on the ſubject, in which, 'by the bye, he was frequently involved,—he would ſome- 'times break off in a ſudden and ſpirited *Epiphonema*, or 'rather *Erotefis*, raiſed a third, and ſometimes a full fifth, 'above the key of the diſcourſe,——and demand it catego- 'rically of his antagoniſt, Whether he would take upon 'him to ſay, he had ever remembered,—whether he had ever 'read,—or even whether he had ever heard tell of a man, 'called *Triſtram*, performing any thing great or worth re- 'cording?—No—, he would ſay,—*Triſtram!*—The thing is 'impoſſible.

'What

'What could be wanting in my father but to have wrote a book to publiſh this notion of his to the world? Little boots it to the ſubtle ſpeculatiſt to ſtand ſingle in his opinions,—unleſs he gives them proper vent:—It was the identical thing which my father did;—for in the year ſixteen, which was two years before I was born, he was at the pains of writing an expreſs *Diſſertation* ſimply upon the word *Triſtram*,—ſhewing the world, with great candour and modeſty, the grounds of his great abhorrence to the name.

'When this ſtory is compared with the title-page,—Will not the gentle reader pity my father from his ſoul?—to ſee an orderly and well-diſpoſed gentleman, who tho' ſingular,—yet inoffenſive in his notions,—ſo played upon in them by croſs purpoſes;—to look down upon the ſtage, and ſee him baffled and overthrown in all his little ſyſtems and wiſhes; to behold a train of events perpetually falling out againſt him, and in ſo critical and cruel a way, as if they had purpoſedly been planned and pointed againſt him, merely to inſult his ſpeculations.——In a word, to behold ſuch a one, in his old age, ill-fitted for troubles, ten times in a day ſuffering ſorrow;—ten times in a day calling the child of his prayers *Triſtram!*——Melancholy diſſyllable of ſound! which, to his ears, was uniſon to *Nicompoop*, and every name vituperative under heaven.——By his aſhes! I ſwear it,—if ever malignant ſpirit took pleaſure, or buſied itſelf in traverſing the purpoſes of mortal man,—it muſt have been here;—and if it was not neceſſary I ſhould be born before I was chriſtened, I would this moment give the reader an account of it.'

Notwithſtanding the whimſicalneſs of the above notion of the elder Shandy, he ſeems on ſome other occaſions to be no fool; as appears from the following ſpecimen of his politics; a further confirmation of the truth of what we above hinted, of our hero himſelf having adopted many of his father's ſingular notions.

"Was I an abſolute prince," he would ſay, pulling up his breeches with both his hands, as he roſe from his arm-chair, "I would appoint able judges, at every avenue of "my metropolis, who ſhould take cognizance of every fool's "buſineſs who came there;—and if, upon a fair and candid "hearing, it appeared not of weight ſufficient to leave his "own home, and come up, bag and baggage, with his "wife and children, farmers ſons, *&c. &c.* at his backſide, "they ſhould be all ſent back, from conſtable to conſtable,

" like vagrants as they were, to the place of their legal " ſettlements. By this means, I ſhall take care, that my " metropolis tottered not through its own weight;—that the " head be no longer too big for the body;——that the ex- " treams, now waſted and pin'd in, be reſtored to their due " ſhare of nouriſhment, and regain, with it, their natural " ſtrength and beauty:—I would effectually provide, That " the meadows and corn-fields, of my dominions, ſhould " laugh and ſing;—that good chear and hoſpitality flouriſh " once more;—and that ſuch weight and influence be put " thereby into the hands of the Squirality of my kingdom, " as ſhould counterpoiſe what I perceive my Nobility are " now taking from them.

" Why are there ſo few palaces and gentlemen's ſeats, ' he would aſk, with ſome emotion, as he walked a-croſs ' the room, " throughout ſo many delicious provinces in " France? Whence is it that the few remaining Chateaus " amongſt them are ſo diſmantled,—ſo unfurniſhed, and in " ſo ruinous and deſolate a condition?—Becauſe, Sir, (he " would ſay) in that kingdom no man has any country-in- " tereſt to ſupport;—the little intereſt of any kind, which " any man has any where in it, is concentrated in the court, " and the looks of the Grand Monarch; by the ſun-ſhine " of whoſe countenance, or the clouds which paſs a-croſs it, " every Frenchman lives or dies."

But to return to our hero himſelf, whom we ſhall next conſider and take leave of, as an Author; in which character we cannot help expreſſing, on many accounts, a particular approbation of him. The addreſs with which he has introduced an excellent moral ſermon, into a work of this nature (by which expedient, it will probably be read by many who would peruſe a ſermon in no other form) is maſterly.

There prevails, indeed, a certain quaintneſs, and ſomething like an affectation of being immoderately witty, throughout the whole work. But this is perhaps the Author's *manner*. Be that, however, as it will, it is generally attended with ſpirit and humour enough to render it entertaining. Let the reader judge from the following ſpecimen of his narrative:

Mrs. Shandy being with child of our hero, and taken ſuddenly in labour*, Obadiah, the ſervant, was diſpatched, on

* We cannot here forbear making a remark, as juſt as it is reproachful to our Author; viz. That he, by no means, diſcovers either

on one of the coach horſes, to fetch Dr. Slop, the man-midwife, who, being already on the way to Shandy-Hall, met him not far from the houſe; the circumſtances and conſequence of which rencounter, between the Doctor and Obadiah, are thus related:

'Imagine to yourſelf a little, ſquat, uncourtly figure of a 'Doctor Slop, of about four feet and a half perpendicular 'height, with a breadth of back, and a ſeſquipedality of 'belly, which might have done honour to a Serjeant in the 'Horſe-Guards.

'Such were the out-lines of Dr. Slop's figure, which,— 'if you have read Hogarth's analyſis of beauty, and if you 'have not, I wiſh you would;—you muſt know, may as 'certainly be caracatured, and conveyed to the mind by 'three ſtrokes as three hundred.

'Imagine ſuch a one,—for ſuch, I ſay, were the out-lines 'of Dr. Slop's figure, coming ſlowly along, foot by foot, 'waddling thro' the dirt upon the vertebræ of a little dimi-'nutive pony,—of a pretty colour;—but of ſtrength,—

either that regard, in which he is in duty bound to the good lady, his mother, as a ſon; or that which he owes the public, as a writer; in leaving the former ſo long in the excruciating pains of child-birth, and the latter in doubt, whether ſhe will be delivered or not, before the publication of his two next volumes, this time twelve-month; or, in truth, whether it may be even then, or not. He may, indeed, aſſert that he himſelf is a living witneſs that the whole affair is over and paſt; and that his mother is now at her eaſe, either in this world or the other. But he is not the firſt perſon whoſe life and exiſtence have been called in queſtion: and, if ever, as we are informed in hiſtory, ſuch a man as Mr. Partridge, an almanack-maker and proteſtant-aſtrologer, could ſo far be deceived, as to conceit himſelf alive, when he was proved to all intents and purpoſes virtually and actually dead; how do we know whether Mr. Triſtram Shandy, gentleman, may not conceive he was born and is alive, when in fact he is ſtill an embrio, and there is no ſuch perſon breathing? Our Author had better not put it to the proof; but get himſelf born as faſt as he can. Indeed, conſidering the time elapſed, the Midwife being come, the Doctor in waiting, and every thing ready, it would have coſt him but very little to have puſhed forward the delivery, that the Midwife might have brought it about before the end of the laſt chapter. A circumſtance that would have ſaved his tender-hearted readers a world of pain, which they muſt now undergo, in ſympathizing with the diſtreſs of the poor woman in the ſtraw; who is there deſerted by the ungracious fruit of her ſufferings.

'alack!

'alack!——ſcarce able to have made an amble of it, under 'ſuch a fardel, had the roads been in an ambling condi-'tion.——They were not.——Imagine to yourſelf, Obadiah 'mounted upon a ſtrong monſter of a coach-horſe, pricked 'into a full gallop, and making all practicable ſpeed the ad-verſe way.

'Pray, Sir, let me intereſt you a moment in this de-'ſcription.

'Had Dr. Slop beheld Obadiah a mile off, poſting in a 'narrow lane directly towards him, at that monſtrous rate,— 'ſplaſhing and plunging like a devil thro' thick and thin, as 'he approached, would not ſuch a phænomenon, with ſuch 'a vortex of mud and water moving along with it, round 'its axis,—have been a ſubject of juſter apprehenſion to Dr. 'Slop in his ſituation, than the worſt of Whiſton's co-'mets?—To ſay nothing of the NUCLEUS; that is, of O-'badiah and the coach-horſe.—In my idea, the vortex alone 'of them was enough to have involved and carried, if not 'the Doctor, at leaſt the Doctor's pony quite away with it. 'What then do you think muſt the terror and hydrophobia 'of Dr. Slop have been, when you read, (which you are 'juſt going to do) that he was advancing thus warily along 'towards Shandy-Hall, and had approached to within ſixty 'yards of it, and within five yards of a ſudden turn, made 'by an acute angle of the garden wall,—and in the dirtieſt 'part of a dirty lane,—when Obadiah and his coach-horſe 'turned the corner, rapid, furious,—pop,—full upon him! '—Nothing, I think, in nature, can be ſuppoſed more ter-'rible, than ſuch a rencounter,—ſo imprompt! ſo ill pre-'pared to ſtand the ſhock of it as Dr. Slop was!

'What could Dr. Slop do?—He croſſed himſelf †— 'Pugh!—but the Doctor, Sir, was a Papiſt.—No matter; 'he had better have kept hold of the pummel.—He had 'ſo;—nay, as it happened, he had better have done no-'thing at all;—for in croſſing himſelf he let go his whip,— 'and in attempting to ſave his whip betwixt his knee and 'his ſaddle's ſkirt, as it ſlipped, he loſt his ſtirrup,—in loſing 'which, he loſt his ſeat;—and in the multitude of all theſe 'loſſes, (which, by the bye, ſhews what little advantage 'there is in croſſing) the unfortunate Doctor loſt his pre-'ſence of mind. So that, without waiting for Obadiah's 'onſet, he left his pony to its deſtiny, tumbling off it dia-'gonally, ſomething in the ſtile and manner of a pack of 'wool, and without any other conſequence from the fall,

'ſave

'ſave that of being left, (as it would have been) with the 'broadeſt part of him ſunk about twelve inches deep in the 'mire.

'Obadiah pulled off his cap twice to Dr. Slop;—once 'as he was falling,—and then again when he ſaw him ſeat-'ed.—Ill timed complaiſance!—had not the fellow better 'have ſtopped his horſe, and got off and helped him?—'Sir, he did all that his ſituation would allow;—but the '*momentum* of the coach-horſe was ſo great, that Obadiah 'could not do it all at once;—he rode in a circle three times 'round Dr. Slop, before he could fully accompliſh it any 'how;—and at the laſt, when he did ſtop his beaſt, it was 'done with ſuch an exploſion of mud, that Obadiah had 'better have been a league off. In ſhort, never was a Dr. 'Slop ſo beluted, and ſo tranſubſtantiated, ſince that affair 'came into faſhion.'

On the whole, we will venture to recommend Mr. Triſtram Shandy, as a writer infinitely more ingenious and entertaining than any other of the preſent race of novelliſts. His characters are ſtriking and ſingular, his obſervations ſhrewd and pertinent; and, making a few exceptions, his humour is eaſy and genuine.

MONTHLY CATALOGUE,

For DECEMBER 1759, continued.

MISCELLANEOUS.

Art. 1. *The True Mentor; or an Eſſay on the Education of young People of Faſhion. Tranſlated from the French of the Marquis Caraccioli.* 12mo. 2s. 6d. Coote.

AS we have mentioned this work on its firſt publication abroad, among our foreign articles, * we ſhall only obſerve here, that it appears to no better advantage in its Engliſh than in its French dreſs. It may, nevertheleſs, have its uſe, among thoſe who can overlook that poverty of ſtile, and triteneſs of ſentiment, which too much prevail as well in the original as in the tranſlation. That our Readers, however, may not complain of our paſſing over this performance too ſlightly, we ſhall give the Author's reflections on the waſte and value of Time, as not the worſt ſpecimen of the Author's manner of moralizing, and of the ſtile of the Tranſlator.

'Time

* See Review, Vol. XX. p. 554.

'Time ought to be held more precious by us than all the gold in 'the world; and yet we ſee it moſt ſhamefully ſquandered, in en- 'deavours to amaſs a little dirty pelf. We muſt kill time! cry the 'children of the world; and, alas! it is time that kills us: for our 'life is compoſed of days, hours, and minutes, every one of which 'is continually flying away with ſome portion of it; inſomuch, that 'the very inſtant I am now writing is gone beyond all hopes of a 'return. Therefore one ſhould think, that a man of the leaſt re- 'flection, could not hear the clock ſtrike without a ſenſible emotion.

'It would be ſome excuſe if this deſtroying of time brought any 'real pleaſure with it; but it rather begets an uneaſineſs. We gape, 'we ſtretch, we ſigh, we laugh, we ſing, turn a card, fondle a dog, 'go abroad to ſee and to be ſeen, long for the next hour, and when 'the next hour comes, are not pleaſed with it, becauſe it is preſent; 'then we return to reſt, with an intention of beginning the ſame 'round the following day, and ſo on, till the inſtant in which we 'ceaſe to live; and then we may aſk ourſelves, What have I been 'doing all the time I have been upon earth? My life has neither 'been of ſervice to myſelf nor others; ſo that I might as well have 'been born a ſtock or a ſtone.

'What pencil can paint! what pen can deſcribe to youth, the va- 'lue of that time which they waſte in the purſuit of trifles, and 'which of itſelf flies with ſuch an amazing rapidity? Young peo- 'ple fondly imagine, that there is no life without the enjoyment of 'pleaſure, when at the ſame time it is pleaſure that ſhortens life. 'How many inſtances have we of young men of quality, who waſt- 'ed by debauch, ſee themſelves reduced to broths and jellies at five 'and twenty? Pleaſure is to be found only in the inſtant before en- 'joyment, and not while we are enjoying it; ſo that it is impoſſible 'for us ever to attain to it.'

Art. 2. *A new Vocabulary or Grammar of the true Pronunciation of the Engliſh, in form of a Dictionary; by which Foreigners may at once be inſtructed to pronounce plainly, and with Eaſe, all the difficult Words in that Language; ranged according to the Order of the Parts of Speech, explained in all their different Significations, accented with their proper Accents, and of which the Pronunciation is marked by ſimilar Sounds in French; with the neceſſary Principles to learn by one's ſelf, and in a very ſhort Time, the Engliſh Language.* By V. J. Peyton, Author of the true Principles of the Engliſh Language. 12mo. 3s. Davey and Law, &c.

Mr. Peyton appears to have taken a great deal of pains to render this work uſeful to foreigners, to which purpoſe it ſeems, indeed, to be extremely well adapted.

Art. 3. *A plain and eaſy Treatiſe of Vulgar Arithmetic: Containing all the Rules that commonly go under that Title, with the ſhorteſt and moſt exact Methods of working the Examples in*

in each Rule. To which are added, variety of neceſſary and uſeful Queſtions unwrought, with their Anſwers annexed; being chiefly deſigned to exerciſe the Learner's Genius, and make him ſtill more ready at Computation. The whole calculated for the Uſe of Merchants, Tradeſmen, Retailing Shopkeepers, &c. and of others who having neglected this Branch of Learning in their Youth, are deſirous of gaining a competent Knowlege of Numbers in a ſhort Time. By R. Shepherd, Writing-Maſter and Accomptant in Preſton. 12mo. 2s. 6d. Stuart.

This Author is modeſt enough to ſay, in his Preface, that 'the 'Reader will, *perhaps*, here find *as uſeful* and ſatisfactory a Treatiſe 'of Vulgar Arithmetic offered to him, as he will any where meet 'with, or can reaſonably wiſh or deſire.' But we can reaſonably wiſh and deſire ſomething more, when new Treatiſes appear upon old ſubjects; and if as good ſyſtems of Arithmetic have appeared before, which is the truth, and, *perhaps*, not all the truth; Mr. Shepherd acknowleges that he has taken great pains to little purpoſe.

Art. 4. *The Auction: A modern Novel.* 12mo. 2 vols. 6s. Lownds.

Whether the title of this *modern Novel* was written for the book, or the book for the title, we know not: but, by the little ſhare which the buſineſs of an Auction has in the ſtory, we ſhould be apt to imagine, that without ſome particular reaſon, ſo inconſiderable a portion of it would hardly have given appellation to the whole.

It has, indeed, been hinted to us, that the Author is indebted, for this part of the work, to the pen of a Writer eminent in the literary world. We do not, however, readily enter into its literary merit: but, it appears to bear a different ſtamp from the reſt of the performance, and to have been written with a view to expoſe the tricks and impoſitions too often practiſed at Auctions.

As to the reſt of the work, tho' the ſtory be frequently intereſting, and the characters not ill ſupported, the ſtile is generally ſo very poor, and the narrative ſo deſtitute of humour or ſentiment, that we can recommend it only to ſuch as read merely to paſs away their time, rather than for inſtruction or profitable amuſement.

Art. 5. *A genuine Account of the Life and Trial of William Andrew Horne, Eſq; of Butterley-Hall in the County of Derby; who was convicted at Nottingham Aſſizes, Auguſt* 10, 1759, *for the Murder of a Child in the Year* 1724, *and executed there December* 11, 1759. 8vo. 6d. Nottingham printed, and ſold by Briſtow in London.

We have here an account of one of the vileſt wretches we have ever heard or read of: as the murder of his child, for which he was ſo deſervedly executed, (after ſo long an interval of time between the commiſſion of the fact, and his legal puniſhment) appears to have been

been by no means the moſt cruel, or the moſt unnatural of his crimes.

Art. 6. *Some Letters from the Marſhal Duke de Belleiſle to the Marſhal de Contades; with Extracts from a few of the Marſhal de Contades's Letters to the Marſhal Duke de Belleiſle, in* 1758. 4to. 1s. Owen, *the Gazette Printer.*

In our Review for November laſt, we gave ſome account of a ſeries of theſe Letters, the trophies of our happy victory over the French at the Battle of Minden. The Letters contained in the preſent publication, are of ſubſequent date to the former; and much of the ſame import.

POLITICAL.

Art. 7. *Some Conſiderations on the preſent Methods uſed for the Relief and Employment of the Poor. In a Letter to a Member of Parliament.* 4to. 1s. Waugh.

The many ſchemes which have been lately offered for the better ſettlement and relief of the Poor, may be numbered among the various inſtances of public benevolence, which do honour to the preſent age. Their miſerable condition in this free and opulent kingdom, has long ſince remained a diſgrace to our Police. While ſome vile impoſtors have abuſed Charity, and raiſed contributions by counterfeiting calamities, other wretched objects, of leſs invention, or more honeſty, have ſuffered all the extremities of indigence and diſtreſs, often aggravated by the inhumanity of Pariſh Officers. To ſee our fellow creatures hunted from pariſh to pariſh, like noxious animals, for no other crime than that of beggary, muſt fill every compaſſionate breaſt with the deepeſt concern.

To remedy theſe inconveniences, is the profeſſed deſign of the preſent treatiſe: and it muſt be owned, that the Author enters upon the examination of the Poor Laws, now in being, with great method and judgment. 'The firſt conſideration is, (ſays he) whether the prin-'ciples on which they are built, are true or falſe; for if they ſhall 'be found falſe in their principles, they are incapable of being a-'mended, ſo as to be made uſeful; and the only remedy is framing 'a new Law on true principles.'

He then gives it as his opinion, that the principles are falſe on which the Poor Laws are founded: particularly the firſt principle—"That it is reaſonable that every place in this kingdom ſhould main-"tain and employ its own Poor." In the end, he propoſes, 'That 'all the Poor be relieved where they want, and employed where they 'may be moſt uſeful; that the fund to ſupport them, be as equal as 'may be, national; not local or parochial; that the care of the 'Poor be entruſted to the Nobility and Gentry of the ſeveral coun-'ties, and that they ſhould form one great body politic to regulate 'the affairs of the whole kingdom; that the Poor be divided into 'proper claſſes, and their ſeveral wants ſupplied in ſuch manner as 'is moſt convenient for each ſeveral county, either in proper Hoſpi-

'tals

'tals or Work-houſes, or relief to be given them at their own houſes, 'in ſuch manner as may beſt ſuit their neceſſities.'

In a ſecond Letter, the Writer propoſes, that the Hoſpitals, Work-houſes, &c. which are at preſent ſubſiſting, ſhould be ingrafted into one general plan for the relief of the Poor, and the ſeveral members united into one corporate body, to adopt Sir Joſiah Child's name, and be ſtiled FATHERS OF THE POOR.

Upon the whole, though our Author's propoſals are too general to be of immediate utility, and ſome of them, perhaps, abſolutely inexpedient, yet they may ſerve as a foundation for a well regulated ſyſtem.

Art. 8. *Conſiderations on the Laws relating to the Poor.* By the Author of *Conſiderations on ſeveral Propoſals for the better Maintenance of the Poor.* 4to. 1s. Davis.

This Writer, who differs in opinion from the foregoing one, is againſt the abolition of the old ſyſtem. He hints, that he has had ſome ſhare of experience in the operation of the Poor Laws, and, under this confidence, he makes ſome very free ſtrictures on the Reſolutions of the Houſe of Commons of May 1759. We cannot ſay, however, that he diſcovers any great decency, or good ſenſe, in his comment. On the contrary, he animadverts on the ſecond Reſolution of the Houſe of Commons, in the following familiar ſtrain.

'If this Reſolution,' ſays he, 'was a little more intelligible, it 'would be a great deal eaſier either to agree with it, or contradict it.' Had this Writer been commenting on an individual of his own rank, this would not have been the moſt genteel mode of animadverſion; but to criticize in ſuch forward terms upon the Legiſlature, is ſomething more than rude. Where there is ſo much petulance, there is ſeldom any great ſhare of judgment; as is exemplified in our Author: for his reflections are ſuch as might be expected from the foregoing ſpecimen; arrogant, trifling, and ſuperficial. In ſhort, whatever exceptions may be made to the Reſolutions of the Houſe of Commons, we will venture to ſay, that there is little or no weight in this Writer's objections.

Art. 9. *The Number of Alehouſes ſhewn to be extremely pernicious to the Public. In a Letter to a Member of Parliament.* By the V. of S. in Kent. 8vo. 6d. Baldwin.

An attempt to reſtrain the number of Alehouſes, is extremely laudable; as the multiplicity of them is acknowleged, by the Statute Law, to be a grievance, and, as ſuch, is ſufficiently felt in ſociety. The Author, however, of this well-intended pamphlet, has not enumerated half the inconveniencies attending the too great number of theſe houſes: he contents himſelf with obſerving, in general, that they are nuſances; and concludes, that the reſtraining them is an obvious and natural expedient towards ſpeedily checking and leſſening the charge of the Poor, ſo long and ſo much complained of by the whole nation. He has likewiſe very induſtriouſly extracted the Statute Law for

for the regulation of ſuch houſes, and for the prevention of tippling and drunkenneſs.

He has, however, omitted to obſerve, that for drunkenneſs a man may be puniſhed by the Eccleſiaſtical Court, as well as by Juſtices of the Peace, according to the Statutes. We could wiſh, that in theſe caſes, there was leſs diſcretionary power lodged in the Juſtices; and we hope, that a reformation will ſpeedily be ſet on foot, as it is extremely wanting, about town eſpecially: for in many parts, particularly in *Chelſea*, every houſe, comparatively ſpeaking, is an Alehouſe.

Art. 10. *Reaſons for a general Peace. Addreſſed to the Legiſlature.* By a private Gentleman. 8vo. 6d. Kearſly.

This Gentleman's reaſons for a Peace, are drawn from the humane conſideration, that war is deſtructive to the human ſpecies. In this propoſition we heartily concur with him; tho' we can neither recommend him as a Writer nor as a Politician.

RELIGIOUS.

Art. 11. *The Doctrine and Practice of Chriſtianity, inconſiſtent with the Happineſs of Mankind.* 8vo. 1s. 6d. Kearſly.

An imitation of an ironical pamphlet, entitled, The Sure Guide of Hell: ſee Review, Vol. II. p. 370. The Author makes the Devil write the pamphlet, in the form of a Letter to his Grace of Canterbury, whom Satan politely addreſſes, in the character of a Brother Archbiſhop. The ſcope of this curious Epiſtle, is to remonſtrate againſt the doctrines and practice of Chriſtianity, as repugnant to the intereſts of the diabolical Court: and to which his infernal Highneſs oppoſes (and ſtrongly recommends) the writings of Hobbs, Mandeville, Bolinbroke, and other Free-thinkers. He expreſſes much averſion to the Church of England, as his worſt enemy; at the ſame time ſignifying his approbation of The Mohammedan Scheme, on account of its ſenſuality; and of Popery, for the ſake of its cruelty. The Deſign of the work, in the main, is not amiſs; but the execution is very indifferent. The *Sure Guide*, before mentioned, was not a maſterly compoſition, and this is ſtill inferior.

Art. 12. *A Diſcourſe upon the Intermediate State. Shewing, that all righteous Souls, or true Believers, are immediately, upon putting off their Bodies, with Chriſt in Joy and Felicity. And on the other hand, that the Sadducean, and uncharitable Doctrine of the Souls of all Men, dying, or periſhing with their Bodies, is inconſiſtent with all Religion, both natural and revealed; and tends as much to the Deſtruction of Souls, as moſt Errors the Grand Deceiver ever inſtilled into the Hearts of Men, and that no Man can propagate it, unleſs blinded and ruled by Satan.* 8vo. 6d. Fox.

This little piece contains nothing that can recommend it to the peruſal of any judicious Reader.

Art. 13. *A new Office of Baptiſm, formed by the Canon of the New Teſtament.* 8vo. 1s. Henderſon.

This new Office of Baptiſm was firſt compoſed (as we are told in the preface) for the Author's * particular uſe, in the diſcharge of his paſtoral Duty; and now appears in print, as an Eſſay toward a *better* † Adminiſtration and Uſe of an Inſtitution of the Chriſtian Religion.

The Author takes it for granted, that adults are the only ſubjects of Chriſtian Baptiſm; and immerſion the only mode of it.——On this plan the office is formed; and begins with a few ſentences of Scripture, and an introductory Prayer, of the length of *ſeven* octavo pages.—It is then divided [after referring to certain proper Pſalms and Leſſons] into the following thirteen ſections, viz.

1. *Exhortation to the Perſon to be baptized.*—2. *The Ground, and Authority, of Chriſt's Inſtitution of Baptiſm.*—3. *What the Scriptures in general Teach us to underſtand by Baptiſm into the Name of a Perſon.*—4. *What we are to underſtand by Baptiſm into the Name of the Father, Son, and Holy Ghoſt.*—5. *The moral Uſe and Influence of Baptiſm.*—6. *Qualifications demanded in Scripture of all Perſons to whom Chriſtian Baptiſm may be lawfully, and ought in juſtice to be adminiſtered.*—7. *The Juſtification of the Miniſter of Baptiſm.*—8. *The Vow of the Perſon to be baptized.*— [This ſection is conſtructed in the following manner.]

'N. N. *Standing, or on his knees, anſwers in the affirmative the following interrogatories*'

Miniſter. 'Will you declare, in the Church and preſence of God, 'who cannot be deceived, and will not be mocked, that you believe with all your heart, that Jeſus Chriſt is the Son of God?

N. N. 'I believe with all my heart that Jeſus Chriſt is the Son 'of God.

Miniſter. 'Is it your affectionate reverence for the authority and 'inſtitution of Jeſus Chriſt that induces you, at this time, to offer 'yourſelf to be baptized into the profeſſion of his Holy Name and 'Religion?

N. N. 'Yes.

Miniſter. 'Are you reſolved to renounce every known and preſumptuous ſin; to obey the precepts, and follow the example of 'your Lord and Saviour Jeſus Chriſt, and, in humble dependance 'on God, to adorn the profeſſion of Chriſtianity you this day put 'on, by maintaining, to the end of your life, "a converſation be-"coming the Goſpel?"

N. N. 'Yes.

Miniſter. 'In conſequence of this voluntary, public, and ſolemn 'profeſſion of your Chriſtian Faith, penitence, and holy reſolutions, 'it is become my duty to put your Body under Water, and to raiſe it

* Mr. *Richard Harriſon*, of *Taunton*;

† If the Author thinks his own Office *better* than thoſe made uſe of in the eſtabliſhed Church, we are apt to imagine that many will be of a contrary opinion; eſpecially *ſuch* as look upon the Service in the Liturgy as rather *too long*, at preſent. What then will *their* opinion be, of an *Office of Baptiſm only*, ſpun out to the enormous length of *ſixty-four* pages, beſides Pſalms and Leſſons?

'again, in token of your declared "Faith in the Burial and Reſur-"rection of Jeſus Chriſt, and of your duty and determination, as "his profeſſed Diſciple, to die unto ſin, and to walk in newneſs of "life."

§ 9. *Hymn before the Adminiſtration of Baptiſm.*

§ 10. *The Prayer before Baptiſm.*—[In length, *ten* pages.]

§ 11. *The Aminiſtration.*

'N. B. *The Miniſter, together with the Perſon to be bap-*
'*tized, being about to go down into the Water, the fol-*
'*lowing recollection may be fitly uſed.*

Miniſter. 'Do you perſiſt in your good and pious reſolution of 'being buried in Water, in token of your firm belief in the Burial 'and Reſurrection of Jeſus Chriſt; and of your duty and full purpoſe 'of heart, as his Diſciple, to die unto ſin, and to walk in newneſs 'of life?

'*N. N.* 'Yes.

'*Miniſter.* 'In the Name of the Father, and of the Son, and of 'the Holy Ghoſt, I baptize thee.'

§ 12. *The Thankſgiving Hymn after Baptiſm.*

§ 13. *The Prayer after Baptiſm.*—[In length, *eleven* pages.]

The following paragraphs, extracted from the concluſion of this laſt prayer, may ſerve as a ſpecimen of Mr. Harriſon's abilities as a devotional writer.

'O God, the author of Grace and Glory, and the giver of Life 'and Happineſs to thy Creatures, from whoſe original Influence 'proceedeth every good and perfect Gift; favourably regard our 'humble and fervent Interceſſions in behalf of thy Servant, who, 'has this day voluntarily taken upon himſelf the holy profeſſion of 'the Chriſtian Religion.'—'Never may thy Servant repent of this 'ſolemn Vow, by which he has now bound himſelf to deny ungod-'lineſs, and all thoſe worldly luſts that would debaſe and ruin his 'precious Soul; nor let him account any of thy Commandments 'grievous, which are conducive to his higheſt improvement and hap-'pineſs, and in keeping of which he will find conſtant peace and 'ſatisfaction, with an exceeding great and eternal reward.'—'As a 'dear and dutiful Son of God, may he imitate more and more the 'moral perfections and example of his heavenly Father, keeping 'in habitual remembrance the moſt beneficent and amiable pattern 'of the Author and Finiſher of his Faith, to direct his ſteps in every 'ſtation, and to every inſtance of his Chriſtian Duty.'—'The Co-'venant of the Lord his God, into which thy Servant has this day 'voluntary entered, may he henceforth ſtedfaſtly and religiouſly per-'form, looking with aſſurance for thy favour and acceptance, through 'Jeſus Chriſt our Lord, and reaping all thoſe improvements and 'benefits which are ſo graciouſly annexed in the promiſes of the 'Goſpel, to the due obſervance of the divine ordinances.'

Without giving our own ſentiments upon the ſubject of this Eſſay, (which would ſwell the article too much) we are obliged, as public Reviewers, to remark, that the *ſtile* of it, in general, is not the moſt pleaſing: —many paſſages are ſtiff:—and the whole appears to be greatly laboured —Faults of this ſort are the more apparent, and more liable to cenſure, as the ſubject is of the *devotional* kind, in which the language ought to be peculiarly eaſy and flowing.

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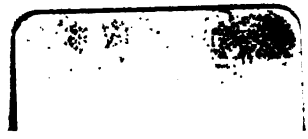
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